Chapter 3
Some Prominent Works of Sayyid Ali Hamadani: A Review
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Mir Saiyyid Ali Hamadani was a spectacular traveller of his times. During his visits he spent most of this time in the expansion of the message of Islam in the different parts of the world. The history records his busy schedule but still he managed the shortest spans of time to document his advices, decisions and judgments for the kings, nobles, courtiers, religious and other scholars, and common people. Although caught up in the tight, busy and hectic schedule, he proved to be the greatest of the writers as well. He was an expert of Arabic and Persian languages, and so his writings are found in these scripts. For the convenience of the people, from time to time, his works have been translated into different languages. As such the exact number of his writings is not clear but in the as per the academicians his writings include poems in the form of ghazals and couplets, books and letters. Among the writings, some are available in direct form but others have been compiled out of his deeds, actions, lectures, sermons, decisions and judgments by his disciples.

2 Tarikh-i-Kabir, p. 12
Some scholars are of the opinion that the number of books in History count around $117^1$ but they have not been able to mention all of the titles. The current scholar after re-visiting Mir Sayyid Ali Hamadani recorded the below mentioned works, which have also been noted by different scholars and historians including Prof. Shams al-Din Ahmad in *Shah-i-Hamadan, Hayat aur Karnamay* (Urdu), Sheikh Ghulam Muhammad and sons, Amira Kadal, Srinagar, 1995, Nausheen Jafery in “Mir Saiyid Ali Hamedani: His Life and Works”, *Shah-i-Hamadan: Mir Saiyid Ali Hamedani, His Life and Works*, Kanishka Publishes, Distributors, New Delhi, 2003, Dr. Mehdi Darakshan, *Buzargan-o-Sakhan Sayaran-i-Hamadan*, Sufi Ghulam Mohi al-Din, *Kashmir Nami*, Amir Sultan, *Majalis al-Ashhaq* and others. Contrary to the common notion in Kashmir that portrays Amir Kabir only as a dervish or a saint who at most seems to have converted a good number of people to Islam by the force of his miracles, Amir Kabeer was a prolific scholar of Arabic as well as Persian. He was a religious scholar, a preacher, a practising Sufi and a great political thinker. The historians have attributed to him as many as 117 writings but the fact remains that this number seems an exaggerated one and the researchers have not exactly fixed the number of his original writings. The writings of Amir-i-Kabir are scattered across in different libraries of the world and it seems likely that the scholars have benefited from a variety of his writings although all these writings are not extent. The author of *Khulasatul Manaqib* quotes Amir-i-Kabier himself saying,

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Mara Dareen Rozgaar,

Kase Na Shanaakth,

Walaykin baed az fout e mann ba saad saal

Taliban payda shawand ki az rasailey mann

Fawayid geerand wa qadre mann be shinasand

I have not been appreciated in this world but one hundred years after my death students will start benefiting from my writings and will appreciate my value.

Let us start from those books which have been written by Sayid Ali in Arabic.

1. **Sharh-i-Asma al-Husana**

   This manuscript exists in the library of Tajekistan, under the number 3871. Another copy of this manuscript exists in the central library of Tashkant. It has 90 pages and deals with the explanation (*Sharah*) of the 99 attributes of Allah. This Risalah begins with these words.

   الحمد لله الذي نور السماء الوجود بمصائب اسماء الحسنی وفتح أبواب خزائن الوجود بمفاتيح الصفات

   In the preface of this Risalah Saiyyid Ali says,

   قال الله تعالى...ولله الأسماء الحسنی فادعوه بها
After the preface, Amir-i-Kabir makes an extensive explanation of Asma al-Husana and their barakât in the light of Qur’ān and Hadith. The Risalah comes to an end with this prayer.

ربنا لا تزغ قلوبنا بعد آذنونا وفاب لنا من لدنك رحمه أنك انت الرحاب

2. The second Arabic work of Amir-i-Kabir is Asrar al-Nuqtata, the hand written copy of this manuscript exists in the Khadeevia library of Egypt and another copy in library of Bombay. The manuscript has been translated into Persian and that translation has been beautifully published from Shiraz. This Risalah deals with oneness of Allah and the spiritual meaning of tawhid; it throws sufficient light on the mightiness of Allah. The Risalah begins with these words.

الحمد لله الذي ظهر بما شاء بمشيئته واستمر من شاء عزته الرسديه وجعل خصائص النطة بقدرته

3. Al Muwaddatu fil qurba wa ahlul aba

This treatise has been explained in Arabic and translated into Persian as well as urdu, a hand written copy of it is in the Asfiya library of Hyderabad and another copy is in the Royal Asiatic Society of Bengal in Calcutta under no 292. one more copy exists in the library of Imam Amir al-Mumimin at Najaf, the first two manuscripts have been written in the last decade of 11th century Hijri. The treatise has been published from Bombay in 1310 Hijri and is not available in markets now. Saiyyid Abul Qasim bin Hussain Rizvi has written an Arabic commentary on it in 1317 Hijri. Saiyyid Shareef Hussain
Subzwari from Lahore has translated it into Urdu language under the name Zaadul Uqba in 1961. In this treatise Amir-i-Kabir has extensively dealt with the discussion pertaining to the love of Ahl-i-Bait. The treatise starts with these words.

(O)

The first chapter of the Risalah carries 35 Ahadees in the praise of Ahl-i-bait, 19 Ahadees glorifying the personality of Hazrat Ali, 12 Ahadees highlighting the importance for the love of Hazrat Ali. One chapter praising the Khulfa-i-Rashidin, one chapter in the praise of Hazrat Fatima and another in the praise of Hazrat Khadeejah.

4. **Rausat al-Firdous**, only one copy of this treatise is available in England; this is a detailed treatise in which Amir-i-Kabir has collected all those Ahadees of Prophet ﷺ, which he has uttered in favour of Makarime Akhlaq, ethics and virtues. More than 1500 Ahadith have been reproduced in this book and stress has been laid upon the peoples serious effort to follow the book of Allah and the Sunnah of the Prophet ﷺ. Amir-i-Kabir has lamented about the contemporary ulema who do not follow Qur’ân and Sunnah. The book starts with these words:

5. **Manazil al-Salikin**, a hand written copy of this treatise under the no 2388 exists in the library of Tashkent, another copy in London. In this treatise
Amir-i-Kabir has discussed in ten chapters the 100 stages of Tassawuf. Its copies have also been sighted in Tehran, and Tajekistan. Some prominent stages of Tassuwuf which are discussed in this book are al-Tauba, al-Muhasabah, al-Tafakkur, al-Tazakkur, al-Qarar, al-Ihsan, al-Zuhdul al-Ikhlas etc.

6. **Fi Ulema-i-Din**, a hand written manuscript under the no 4250, exists in the National Library of Tehran. This small treatise consists of only 8 pages and deals with the qualities of *ulema-i-din* and disqualifications of *ulema-i-soo*. In this Amir-i-Kabir emphasizes on the fact that *ulema-i-din* should carry the same *Zahir* and *Batin* and they should never be after the temporal pursuits, the treatise starts with these words:

ان علماء الدين هم المختصرون بكتاب الله المجاهدون في متابعة والمقتدون

بصاحبه

7. **Risalat al-Awrad**, a photocopy of this manuscript under the number 672/1666 exists in the Central Library of the University of Tehran. This treatise consists of only sixteen pages and deals with the importance of *zikr* and *awrad* for the Sufis. This treatise is almost similar to *award-i- fathiya* but the difference is that in the former, Amir-i-Kabir has explained the text with the help of Persian verses. The treatise starts with these words:

والحمد لله الذي جعل الليل والنهاير خلفه لم اراد ان يذكر اورادان يكون

شكرًا
8. *Fi Fazilil Faqr wa Halatil Fuqara*, this hand written treatise exists under the name faqreeya under no 2316 in the library of Tashkent another copy of the same is in the library of Ayasufeeya, the treatise begins with these words:

الحمد لله ملك الحمد دى العرش المجيد فعال لما ريد اللى اخرج الخلق
من مضيع العدم الى فضاء الوجود وجعل منهم الاشقياء وسعاد

It primarily deals with the saying of Prophet Mohammad ﷺ and Sahabah regarding the greatness of the people of Faqr and the friends of Fuqaraa,

9. *Sifat al-Fuqara*, a 4 page treatise existing in the National Library of Tehran under no 2377 and the library of Tashkent under no 2315. In this Saiyyid Ali has dealt with the same topic as in *Fi Fazil lil Faqr*.

10. *Al-Insan al-Kamil*, this manuscript exists in the library of Leiden, the 4 page treatise talks about the qualities of Insan-i-Kamil, the perfect man, it begins with the words:

سبحان القدس وبحمد وصلوئه على محمد وآله اما بعد فقال النبي
العربي الأمى: أنا من الله والمؤمنون منى

Saiyyid Ali’s *Insan-i-Kamil* is he who attains the model prescribed by the Prophet ﷺ. Saiyyid Ali says:
11. *Al Nasikh wa al-Mansukh fi al-Quran Majid*, the manuscript in the Central Library of Tehran under no 2830. In this Saiyyid Ali has in the light of the ayat explained the *nasikh* and *mansukh* ayaat of Holy Qur’ān:

ما ننسخ من آية أو ننسخانات بخير منها أو مثلها

He has mentioned 22 ayaat both in the category of *nasikh* and *mansukh*.

12. *Fi Khasi Ahl al-Batin*, the photocopy of this manuscript is in the Central Library of London under the no 2387 and also in the library of Tashkent under the no 3. This treatise has only 2 pages in which Saiyyid Ali has highlighted the qualities of *Ahl-i-batin*. He says that *Ahl-i-batin* should possess at least these three peculiarities:

لا يفرح بموجود ولا يحزن بمفقود، ان ليس عنده من ذاته، وأن يوصل بالله وترك محبة الدنيا

13. *Risalat al-Tauba*, manuscript in the library of London under no 3871, in this Saiyyid Ali has highlighted the blessings of *tauba* and the importance of seclusion, the treatise begins with these words:

الحمد لله وسلام عليعبده الذين اصطفى اما بعد فاعلم ايها طالب جعلك الله من صقل دائرة قلبه

Amir-i-Kabir has said in the praise of *Tauba*:
14. *Arba‘in fi Fazail Amir al-Muminin*, the manuscript is in the National University of Paris and London and Tashkent, it is also known as *Manqibus Sadaat*. The treatise consists of those 40 Ahadees which pertain to the position of Hazrat Ali and *ahl-i-bait* and these Ahadees have been brought down from the *sanad* of Imam Ali ibn Musa Raza.

These were some of Arabic works of Saiyyid Ali Hamadani, but the bulk of his works have been produced in Persian language. We shall try to introduce only some prominent woks that are widely read and accepted throughout the world.

*Dhakhirat al-Muluk*, this is the most important, celebrated and widely read and appreciated book of Saiyyid Ali Hamadani. In fact my original research project is *Dhakhirat al-Muluk* itself. There is a long list of libraries across the world where the copies of *Dhakhirat al-Muluk* are available in the form of manuscripts. Some of them are Tehran, Lahore, Berlin, Mashad, and Tashkent, laden, London, Istanbul, Calcutta Mysore, Bombay, France, oxford, Peshawar, Kabul and Aligarh. The theme of this book is good polity and ethics. Perhaps this is the only second title in Persian written after *Aklaq-i-Nasiri* of Khaja Naseeruddin Tusi. As mentioned in the introduction of this book Saiyyid Ali wrote it as a guide for the kings and the rulers. The book is so profound that it has been translated into all major languages.
Masharib al-Azwaq. This is the explanation of qasedayee khumrecyay. dealing with the spiritual states of a sufi who goes on the path to attain union with Allah, this book is written by Abu Hafz Ibni Fariz Misri, a renowned mystic poet of Egypt. The book exists in the manuscript form in the libraries of Tehran, Tashkent, Lahore and London. According to a recent research the original qasidah of Ibni Fariz consists of 41 verses but Saiyyid Ali has annotated only 32 of them. In the preface of this Saiyyid Ali writes:

A wrad-i-Fathiya, this famous treatise in Arabic and is the collection of those Qur'anic verses which Saiyyid Ali has heard from 1400 saints. Noorud din Jaffer Badakshi, author of Khulasatul Manaqib has fully explained the spirituality of A wrad-i-Fathiya. This A wrad is most popular in central Asia and in Kashmir. Its manuscript copies are found in the library of Leningrad,
Tajikistan, Tehran, England, Bengal, Patna and Rampur apart from various research libraries of Kashmir.

Sirat al-Talibin, this resalah deals with salook, irfaan, tazkiyah and tatheer. This Risalah has been compiled by one of the disciples of Saiyyid Ali, Burahan Ibni Abdus Samad. Its copies are found in Tehran Tashkent and London.

Mirat al-Talibin, this treatise was written on the request of Sultan Mohammad Behraam Shah, the ruler of Bakh and Badakhshan and it deals with the realities of taubah. Its copies exist in Paris London and Tehran.

Maktubat-i-Amiriya, in this treatise we find 31 letters of Saiyyid Ali Hamadani, it is also named as Maktubat, the addresses of these letters are kings rulers Sufis friends and disciples. Two letters are addressed to Sultan Mohammed Behram Shah, ruler and Badhshah and Bakh, one letter to sultan Qutbbuddin ruler of Kashmir, three letters to Sultan Gyasduduin, ruler of Pakhli, three letters to Sultan Tugaan Khan ruler of Konaar, one to Sultan Aluddin, ruler of Pakhli one to Peerzada Meerka, one to Maulana Mohammad Khawarizmi and four letters to Nooruddin Jaffer Badakhshi.

Risalah-i-Akiliyah, this pertains to the rationale of human being and the supremacy of human being over all other creatures on the basis of Aql, the content has been enriched with the verses of Qur’ān and hadith, it starts with these words:
The manuscript exists in the libraries of Mashad, Tehran, London and Tajekistan.

*Risalah-i-Salah-i-Behram Shahiya*, this brief treatise has been written on the request of sultan Mohammed Behraam Shah, ruler of Badakhshaan. Originally it seems a letter but the content has been prolonged to make it a treatise. It advises the ruler to adhere strictly to *Amr bil maroof and Nahee Annail Munkar*. It exists under the no 4195 in the library of Tehran and 2374 in Tashkent.

*Risalah-i-Muchkala*, Muchlaka was one of the disciples of Saiyyid Ali. It appears that Amir delivered this 4 page treatise to Muchlaka during the *esha* prayers and probably in a hasty mood, it deals with some Qur’anic verses that have been explained and most probably it is those verses, which the Saiyyid recited during the *Namaaz*:

ومن آيته خلق السُنُجَات الأرض واختلاف السنتكم ولواكم ان في ذلك لايت للعالمين

*Waridat-i-Amiriyah*, this eight-page treatise is actually quite similar to the *muajaat* of Khawaja Abdullah Ansari. In these Saiyyid Ali has highlighted his internal crisis and in the most sublime words, Amir submits his plight to Allah. The ruler of Balkh, Bahraam Shah, it is reported, would recite these *waridaat* daily, the *waridaat* reads:
Risalah-i-Dah Qaidah, this is one of the most famous works of Saiyyid Ali Hamadani, it is actually the Persian translation of Alasool Lid Ashrata, the ten principles written by Sheikh Najammuddin Kubra, founder of the Kubrawi order of Sufism. These are the ten guiding principles of Kubravi silsala of Sufis, but Amir-i-Kabir has rendered it into a very simple and subtle manner which is easily comprehended by the readers. These ten principles are tauba, zuhad, tawwakkul, qinaat, ezlat, zikr, tawajjoh, sabr, maraqiba and Raza. The copies of this manuscript are in various libraries, mostly Tehran, Mashhad, Oxford, London, Tashkent, France etc.

Chihil Muqam, this treatise deals with the stages of tassuwuf, the degrees of Sufis, the meaning of faqr as well as signifies the sufferings of great Sufi saints in the path of Allah. In the very beginning of this risalah Saiyyid Ali says, “Oh ye must know that that a sufi has to undergo 40 stages. In order to put his foot rightly on the path of tassawuf, a sufi must know these forty stages otherwise a sufi can never obtain the right path.”

These stages have been elaborated in a very simple language by the Amir. This treatise is existing in Tehran, Tashkant and Tajkistan.
**Risalah-i-Manamiya**, this short treatise of eight pages has been written by the Saiyyid in the explanation of Sleep and dream. It also reflects about the message and meaning of a dream, differentiating between a true and a false dream. He writes:

The treatise is found in Tehran tajekistan Tashkent and England

**Risalah-i-Islah-i-Hamadania**, it has been written in reply to the quires of a deciple about the meaning of Hamadan. Saiyyid wrote a four page reply to this question. This is a master piece of Persian prose and explains the three different meanings of the word Hamadan. This Risalah is found in London, Karachi, Tajekistan and Tashkent.

**Risalah-i-Itiqadiyah**, This eight page treatise deals with the basics of Iman and Islam. Saiyyid starts the treatise by saying:

This also deals with some theological issues like *istinja* (ablution) bath, *masah*, congregational prayers as well as Friday prayers etc. Its copies are found in London Tehran and Tashkent.
**Risalah-i-Maseyat,** This treatise directs the seekers of truth to uphold the path by *riyazat* and *muraqaba,* considering all the happenings in this universe as destined:

The Risalah begins with these words:

It exists in almost all above mentioned libraries.

**Risalat-i-Haqiqat-i-Iman,** In this treatise Sayyid Ali says that the *iman* of the seekers of path is that they must ponder into the universe and get themselves drowned in the illuminations of Allah. The treatise is extensively enriched with the verses of the Quran and Hadith. Sayyid Ali says:
Risalat-i-Mushkil-i-Hal, This Risalah consists only of three pages and is the explanation of the saying:

In this Sayyid Ali has also explained the three stages of Ma‘arifat.

Risalat-i-Haq al-Yaqin, This treatise deals with the stages of tasawwuf and the conditions of Sufis which they undergo during their journey on the path of truth. Sayyid Ali says:

Risalat-i-Darveshiya, This important treatise of Sayyid Ali discusses the Maslak of Sufis, their conditions and the greatness of faqr and the importance of tazkiya. There is a widely published treatise and resembles to the style of Imam Gazali in his Kimiya-i-Saadat. Sayyid lays stress on the Marifa of self and of Allah, that of the world and that of the Akhirat. The treatise exists in all important libraries mentioned above.

Adab al-Muridin, This six page treatise is the central idea of Shaikh Najmuddin Kubra’s famous book Aadad al-Muridin, Sayyid Ali has divided this book into seven chapters: Adab-i-Ikhlas (Dress code), Adab-i-Nishast-o-
Barkhast, Adab-i-Khabqah, Adab-i-Tuam, Adab-i-Dawat, Adab-i-Sama, and Adab-i-Safar.

Adab-i-Nuriya, Although the contents of this treatise seem to be very much the discourses of Sayyid Ali Hamadani but it appears that the present existing manuscript by some later authority, which is not known. four things have been discussed in this treatise which bring out a person out of the darkness and lead him towards the attainment of nor, Sayyid Ali says:

Adab-i-Awrad-i-Fathiya, This treatise is very important in the sense that it brings forth the Asnad of Awrad-i-Fathiya. It has been written by some of the disciples of Sayyid Ali Hamadani and the disciple has clearly mentioned whatever he has written it has been dictated by Sayyid Ali. It also discusses the method of various ibadat from the detailed azkar of Awrad-i-Fathiya.

Risala-i-Manajat, This is actually a copy of Risala-i-Waridat, which has already been mentioned above that it was the permanent reference of Sultan Behram Shah.

Adab-i-Safrah, This treatise mentions 19 manners, which should be strictly observed by the Murids while taking their meals. Sayyid Ali says:
In addition to all these, there have been mention of the below mentioned books and Risalas:

1. *Aadab-o-Seer Ahl-i-Kamal*
2. *Ad'iyah Farsi*
3. *Adaab-i-Sufarah*
4. *Ahadees Saadat*
5. *Ahkam al-Qur'ân*
6. *Akhtiyarat al-Muntiq*
7. *Al-Muqalla Bayan al-Nuqt*
8. *Al-Sabghin fi Fazail Amirul Muminin Ali*
9. *Al-Zatiyah*
10. *Anwar al-Azkar Nuriya*
11. *Aqraul Tariq Azalim Yujid al-Rafiq*
12. *Arba'iniyah*
13. *Arbaeen Amriya (Chehl Ahadees Raji ba Hayat bad al-Mamat)*
14. *Arbaeen Hadeesan fi Fazl al-Fuqara al-Sadiqin*
15. *Arbain Amriya (Chehl Hadis Jawahar Aqud Iman)*
16. *Arbaun La 'ali*
17. *Asnad-i-Hulliyah Hazrat Muhammad (SAWS)*
18. *Asrar al-Qalbiyah*
19. *Asrar-i-Wahi*
20. *Awal Dar-i-Ilm Tib-i-Qimiyah*

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1 Muhammad Ali Tabrizi  
2 Dr. Mehdi Darakshan, *Buzargan-o-Sakhan Sayaran-i-Hamadan*  
3 Sufi Ghulam Mohi al-Din, *Kashmir Nami*  
4 Muhammad Ali Tabrizi
21. Chehl Asrar
22. Chehl Hadees
23. Dar Haqaiq Toban
24. Dastoor al-Aml
25. Dawat Asma al-Husna
26. Diwan-i-Ali
27. Faqriya (Nisbat Kharaqa-i-Darwesh)
28. Farasat Namah
29. Farhang Dar Mufardat Qur‘ân
30. Fi Khwas Ahal-i-Batin
31. Fi Swad al-Lail wa labas al-Aswad
32. Fi Ulama al-Din
33. Fil Fazail al-Faqr wa Bayan Halat Faqra
34. Futuh Nama (Futuhiya, Kitab al-Futuh)
35. Futuwatiyah
36. Ghayat al-Makan fi Dirayat Al-Zaman
37. Ghazals
38. Haft Majlis
39. Haft Wadi
40. Hall al-Nusus Alal Fusus (Sharh Fusus al-Hukm)
41. Hall Fusus al-Hukam
42. Hall-i-Mushkilat (Risala-i-Mushkil Hal)
43. Haqaiq-i-Tauba

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2 Muhammad Ali Tabrizi
3 Dr. Mehdi Darakshan, *Buzargan-o-Sakhan Sayaran-i-Hamadan*
4 Sufi Ghulam Mohi al-Din, *Kashmir Nami*
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81. Mirat al-Rijal
82. Muabar al-Nur
83. Munajat
84. Munamiyan
85. Munwaddat
86. Muradat Diwan Hafiz

1 Sufi Ghulam Mohi al-Din, Kashmir Nami
2 Sufi Ghulam Mohi al-Din, Kashmir Nami
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107. Risala-i-Dar Asbat-i-Tashay⁴

¹ Sufi Ghulam Mohi al-Din, Kashmir Nami
² Muhammad Ali Tabrizi
³ Dr. Mehdi Darakshan, Buzargan-o-Sakhan Sayaran-i-Hamadan
⁴ Dr. Mehdi Darakshan, Buzargan-o-Sakhan Sayaran-i-Hamadan
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2. Amin Ahmad Razi, *Haft Aqleem*
3. Sufi Ghulam Mohi al-Din, *Kashmir Nami*
4. Amir Sultan, *Majalis al-Ashhaq*
5. Amir Sultan, *Majalis al-Ashhaq*
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