



Hallaj and Saying I Am the Truth

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Abstract: *In the present piece of writing, the researcher tries to study Hallaj in terms of his personality characteristics as well as his monotheistic attitudes and also makes the thirsty minds of monotheists and theosophists familiar with this figure who had unified with the one God, had reached to the rank of the unity of the souls and had come to the oneness of the intuition in its most perfect meaning and cried out "I am the right". The current research paper deals with the following questions that "who was Hallaj?", "how did he reach to the unity of the souls and the oneness of intuition?" and "why did he cry 'I am the right'?" In providing answers to the aforementioned questions, it has to be stated that he had been so much drowned into the sea of cognizance and theosophy and his soul had reached to a state of unification with the divine soul that he saw the entire particles present in the world as manifestations of the One God; moreover, disregarding the idea that his speech sounded blasphemous from the perspective of the ordinary individuals, he, in his mysterious speeches which are known as Shathiyat (blasphemous talks), in a state of inebriation and drunkenness (evanescence in the God) cried "I am the right!" (I am the God). It is evident that the more these individuals who have reached to the God are recognized the more clarified would become the real scale of monotheism and the followers and wayfarers of the path of truth will better realize their leader and guide and then the streamlining from one's own self to the God will be accomplished in a safer and sound manner.*

Keywords: *Hallaj, the saying "I am the right", the oneness of the intuition, the unity of the souls, Shathiyat*

INTRODUCTION

This collection is a research about joined mystic Hussain Mansoor Hallaj and his saying *I am Truth*. This Mystic of third century who had educated in the monotheistic tradition of Islam studied different sects. He believed they is one principle with various manifestations. In his time, he so shined that throughout the world of Islam he found both followers and contesters; politically he was considered as a risk for the Government; ultimately he was executed by accusation of heterodoxy. After the death, from some perspectives, he was threat to Islam and from other ones, he was one of the salient lovers of God. Even though he was a mystic, he observed the common rituals of his religion. He saw the root of human society's corruption to be the greediness and betrayal to religious and humanitarian ideals. His logical and critical impressions were based on the same unquestioning faith according to which he saw God as his whole hearing and vision, thoughts and soul.

His life was one of the most grievous and most fearful human disasters. The painful disaster that has been reached us from the remote history and through the texts, makes us to share his horror and eagerness. He went willingly and despite our disbelief and horror dancing and in chains from the prison to square of Baghdad, where his body was tragically teared up and executed. His story is the astonishing

story of the love of God, self-confidence and spiritual self-sacrifice. His life story remains for centuries as a surprising secret and a guide for those who are looking to discover the truth of existence.

He said continuously *I am Truth: I am Truth* means passionate drunkenness resulting from loving God, i.e. quietism and annihilation in loving God.

Who was Hallaj?

He was born in 244 A. H. in Iran's Southwest near the village called Bayza. His ancestor was a Zoroastrian who converted to Islam. His father was cotton-grinner and from this made a living. The job that probably Hussein Bin Mansour had for a short time. Hallaj also refers to the "reader of hidden secrets".

He would have called it because he was conscious of the heart secrets of Hallaj. As the female cotton-grinner brings cotton's brain out of cotton. It has been said that for doing a mission, he had gone to a shop owner. This man had an established cotton chamber; Hallaj told him to go to do his mission, and that he will help him in his job. The man came and see all the cotton that was in the shop, were grinned. Since that day he called Hallaj. By Sufism those who agree him say that he knew God's Highest Name and those who do not accept him say he was a trickster.

Another reason for being famous by Hallaj was his very eloquent and clear speaking.

Among the theologians and philosophers there are three views about Hallaj's rightfulness:

- 1- Anathema excommunication: some condemned him and have said that blasphemy is his Mystic religion and his invasion of nature and divine graces were not but Satanic conjuring.
2. Sacredness: the other group are convinced that Hallaj's mystical States have agreement with the Sharia and his invasion of nature and divine graces have truth.
3. Indifferent: this group believe that Hallaj's states are mysterious and unexplainable that they cannot judge about them.

Some philosophers, such as Khaje Nasireddin, Sadroddin Shirazi (Mulla Sadra), Ali Qari and Noorullah Shostari have remembered Hallaj and defended his ideas.

Ahmed bin Bakuye Shirazi, Nishapur Sufi, narrates that I heard Hamd the son of Hussein Bin Mansour, in the town of Tostar (Shushtar) who said:

The birth of my father Hussein Bin Mansour was in Bayza, a local called "Tour" of Fars; he was educated in Tostar and for two years, he was student of Abdullah Tostari, then he went to Baghdad.

Sometimes he puts on rough clothes and sometimes two colorful cloaks. Sometimes he puts on turban and sometimes military dress. He was of eighteen years who traveled to Basra from Tostar. In garment of shaykhs, he went by Amr Ibn Osman Maki and Junaid Ibn Mohammad. He stayed by Amr Ibn Osman Maki for eighteen months. He married with my mother, Om Hossein daughter of Abi Yaqoub Agha. For

this marriage, Amr Ibn Osman blamed him and this caused a great opacity between Amr and Abi Yaqoub. After it, he returned with my mother back to Tostar and attracted the attention of people. For this reason, the Sufis bore a grudge against him. Amr Ibn Osman has always written letters to people of Khuzestan and accused him of committing large errors, until my father took off the garment of Sufis and put on a robe. He mingled with the uneducated.

Then he intended to travel. He went to Khorasan. He entered to Sejestan and Kerman then to Fars and among the people gave a talk and invited them to God.

He was called among the people of Fars named as Aboabdallah the pious. He wrote many books for them. Then he went to Ahvaz. He gave a talk among the people and all assembled around him. For the people, he spoke of the mysteries and what's been in their hearts and revealed secrets. Therefore, they named him Hallaj of secrets and hence the name of Hallaj. He travelled from Ahvaz, to Basra, then to India and Khorasan and Turkestan and Machin. He invited people towards God and wrote some books for them. His titles included Abolmaith, Abolmoin, Aboabdallah, Sheikh Hallaj Asrar and fascinated and the perplexed.

Hallaj was in prison nine years of seat of Caliphate and under the support of Grand door man Nasr [Ghoshour]. During this time, he wrote his last books. The most important of these books was Tasin al Azal in which the Satan defends himself as a sincere monotheist.

Hallaj in Islamic mysticism

Louis Massignon, based on the introduction that Ghazali had proposed, argues that the study of mysticism is not like a study in other fields such as law, philosophy and theology. In order to reconstruct and even spread logical inferences that are implicit in premises, it is sufficient to gain the generalities with a hypothesis. To understand mysticism, the man should experience willingly the passion of the humblest life. With all emphasis, Junaid has said, we have learned this science (mysticism) not with wordy discussion, but by enduring deprivations and separation of our beloved ones, (namely) with the help of ascetic discipline. In the school of mystics, there is a language of the gradual ascent states of the spirit that must be experienced. In this sense mysticism is a science. The vocabulary that is used in interpretations of this science has Quranic root. The mystical words are the seed of faith and (spiritual) life which shall act in accordance with them.

The subject-matter of Ghazali's restitution of sciences does not result from philosophical thoughts, but is gained from a first-hand experience and a gone way. This is a point that should be assumed in determining the position of Hallaj in the tradition of the mysticism. Some fundamental thoughts found authenticity by virtue of Hallaj. This was due to his final experience and absolute quietism to God; that began and ended with instantaneous beloved. The mystic through love of union with God that is an inherent love, gets such a complete union with God that he forgets even his name. This is the stage of perfect union, when the Divine realm is united with the material world in an exaltation state.

Mystic is dominated by God and could not free itself. The heart is only fascinated by the Lord (confidence) and in the exceptional state two souls are in union. Thus, by the power of love to a beloved the pain of separation comes to end. Relying on the force of this union, the person can claim I am the Truth.

There is not any trace of egoism in him. His (God's) single and unique existence becomes it is-it. This is the meaning of the unity of intuition. Following such a union that is associated with glee, a natural and spiritual exhaustion happens that needs a period of convalescence. «By [pain] of Your love I hoped of convalescence for my soul.

Following Hassan Bassri, Hallaj went the way of asceticism and patience. He chose the resignation to God or absolute trust in God with the manner of Mohasebi and the affection and desire to intimacy with God with the manner of Rabe'eh. They are just first-class personalities of early Sufism. Longtime advocates of intoxication, as it has been mentioned, were Bayazid, Nouri and Zonoun Mesri. The science of hearts was developed by one who educated the esoteric abodes. He was one follower of Mohasebi; as Hojwiri said (transl. of Nicholson p. 111) since Hallaj believed in the science of heart movements. Hallaj's continuous mention of heart is to refer to a matured term meaning the center of heart or *foad*. The point in which the love impact deeply and in truth wounds it causes being wilted and fear and anxiety.

Hallaj's positions in relation to the principles of Islamic teachings was the same traditional positions; if there was a difference, it was very small. His difference with his old shaykhs, Amr, Maki and Sahl Tostari, as Hojwiri says, was a kind of hasty and a personal feeling of duty [for guiding people] and need to come out of supervision of Sufis' older shaykhs. This caused him to leave them. These are reasons he cut his long relationship with conventional mysticism.

In the case of Hallaj, the perfect union was transformative; that requires a complete and clear experience so that he emancipates himself from the fear that undermine his love. This was a state that astonished the followers of principle of spiritual sobriety. This is special to the followers of intoxication including Hallaj.

Hallaj and saying I am the truth

Drunkenness of love makes him Enna to say I am Truth

It is not Mansour's fault (Tadayyon, 2013, p. 94)

Hallaj at the exciting moments of drunkenness, since he had the mystical and moral fortitude, saw his beloved with a sight other than that of monastery Sufis. He observed the truth in *I am the Truth* and the beautiful figure that inspired from feelings was reflected in his poems. His words were so effective in humans that they opened new valves in their world, they brought to existence new passion and turmoil in their selves and created the pantheistic specific concepts along with freedom of thought. To quote the French Massignon, there is no Arab Mystic whose romantic expression is more burning than that of Hallaj and no non-mystical allure does upset its attraction. I am the Truth is the basis of the universe and the enigma of creation and the Fire Temple of love. Hallaj's expressive language was sung until the

last moment of life. The way of Hallaj, school of Hallaj was amorous worship whose basis was pantheism. His crime was to reveal the secrets. Some of the great Sufis believe there is an attraction in the pantheistic mysticism of Hallaj; if wayfarer understands the core of his speech immediately perceives it. Mystic, Sufi and ascetic fascinated by the truth speak so passionately with the beloved in invocation, as if he wants to fly and join it; and to quote a great Western scientist "may-be Einstein" in this state the human being understands the smallness of human wishes and purposes and feels the greatness and the glory beyond the phenomena in nature and ideas.

Hallaj felt a great spiritual pain and that was union with beloved; speaking of this need continually is the basis and nature of love. Hallaj wanted to fly in the infinite horizon and did not come to rest unless he bound touched the truth with all of existence. To quote one of the great Sufi, the mystic knows the complete self-awareness exclusively in his awareness of God. This is why he sometimes revealed the unsayable secrets. It was quoted that he said the greatest cause of execution of Hallaj was his revealing love secrets!

He said I am the Truth is a manifestation of the truth; due to supernatural attraction and grace of the beloved and regarding the Day of Covenant, I have entered a world that I have sometimes to interpret my imaginations and say the pleasant esoteric message to friends and enthusiasts. Now if Hamed the Minister and Ibn Dawood the judge do not hear this message, they are caught by the clutches of a mother idle, namely dragon of soul.

In a narration it was quoted Abu Ali Farsi says that I saw Hallaj has stood in the circle of disciples of Abu Bakr Shebli and says "*I am the truth*". Shebli turned his face to him and said: your claim of joining the divinity will early bring you near the gallows; then Hallaj sang so:

O the secret of secret the most detailed

You are hidden from the livings

You are manifested in full view and in secret

You are more than anything!

You are everything and are not except me

Why I excuse from myself

(Louis Massignon, 2010, p. 272)

Hallaj's sufistic teachings

Sufi achieves the inner peace through love and becomes free from instincts and desires: Mystic refers primarily to Quranic verses. In proving his claim, Sufi's favorite expression are: 1) a people He will love and who will love Him (Maedah 54); 2) Say, [O Muhammad], "If you should love Allah, then follow me (Al Omran 31); 3) And [yet], among the people are those who take other than Allah as equals [to Him]. They

love them as they [should] love Allah. But those who believe are stronger in love for Allah (Baghareh 165).

The mystic says: the beginning of love is affection and strong desire, and its end is love that is extreme affection; or he says its beginning is affection and intimacy and then love that is extreme affection. In the next step, the Mystic defends the divine love citing some traditions: 1-the one who loves and is pure in love and hides it, if he dies, dies martyr (Mir Akhori, 2000, p. 30).

2- One who wants me finds me, and one who finds me, knows me and one who knows me shows affection to me, one who shows affection to me loves me, one who loves me I love him and if I love him, I kill, and one whom I kill, his blood-money is to me and one whose blood-money is to me I am his blood-money. (ibid)

3- Man approach me with supererogatory prayers, so I love him. When I love him, I become his hear, his eye, his language, his hand and his foot (ibid).

4- God is sempiternal beauty; nature of beauty implicates the desire to love.

The divine love is a word based on which a mystic establishes his understanding of God.

Mystical divine love is God's to His creature and creature's love to the Lord (ibid, p. 31).

Torment and execution of Hallaj

A report that Massignon has narrated in the book *Hallaj disasters* from Hadad Mesri is as follows.

"Because the night come up at its dawn he must be killed, he stood up at the crack of dawn for prayer, when he ended the prayer cried. Lord be mourner for hearts that were alienated from their principle for a long time, from the divine manifestation clouds where knowledge was accumulated like Ocean".

From Shebli, a mystic friend of Hallaj, it has been narrated that near the gallows his inquisitive eyes suddenly saw me and he asked: Shebli if your prayer rug is with you broad it for me, I need an exchange amorous confidences with God and he expanded prayer rug, Hallaj did two rak'at of prayer with sincere intention.

After the end of prayer, as if an emotion is happened in his heart, he whispered and as if he did not experience never such state. Shebli says: the heavenly harmony that was in his heart is reflected in his face suddenly. What he had in his heart expressed enthusiastically. Lord, this is You who manifest everywhere; all things in heaven and Earth shine in my spirit; help me to thank you for the sake of the happiness that I have been bestowed.

With the track of dawn, he was brought out. I saw him in chains dancing and reading mystical poems.

He was brought to the square. After five hundred whips, his legs and hands were cut off; I heard that over the gallows he prayed silently God and Abu Bakr Shebli asked him, what is mysticism? Hallaj said: "you see its lowest rank now".

He asked: what is its highest stage? He said, "You cannot reach it and you will see tomorrow what will happen. Attar, the creator of a mystical book (language of birds) described Hallaj's execution. When he was on top of the gallows, everyone threw a stone on him. Shebli threw also a piece of mud; Hussain Mansour sighed. All said, you did not sigh of so much of stones; sighing of a piece of mud, what does it mean? He said those who do not know are excused, but I am surprised of one who knows he must not throw. So they take apart his hand; he laughed; they said why laughing? He said it is easy to take apart the hand of one who is closed his hands; then they cut his legs; he smiled and said: with this leg I travelled on earth, I have another leg by which I travel on both of the worlds, if you can cut it!

Then he rubbed on his two bloody hands on his face; he was asked why you did so? He said: my blood was discharged so much and I know that my face became yellow. Do not imagine I fear. Rubbing blood on my face is to appear red in your eyes. Then his eyes were pulled out, people cried. Some threw stones. Some wept. They wanted to cut his tongue; he said wait please I tell something! Turned his face on the sky and said: O Lord by this suffering that I suffer, do not deprave them! Thank God they cut my hands and legs for sake of You; if they cut my head, that is for sake of observation of Your Glory.

So they cut the ears and nose and the epilogue of Hallaj was that the essence of One is One, only with Him. Then read this verse: Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth (Shora, verse 18).

This was his last words, then they cut his tongue; it was the night prayer that they cut his head; he smiled and died. The people roared and every member of Hossein sang *I am the Truth*.

Sheikh Attar narrated this story in his *language of birds* as follows:

Because they did not know his language

They cut his hands and legs

He became yellow because his was discharged

Who is that stay red in this state?

Early rubbed on his face that Sun-road

On his face like moon

He said: because the blood is bright red for man

I made brighter it now

So as I am not yellow in someone's eye

I must be here red face

For any who I appear yellow

He imagines that I was afraid here

Because I never fear of anything

I am of bright red face

The bloody man when wants to go towards the gallows

Then he must be a lion

(Tadayyon, 2013, p. 391)

Sufis and Hallaj

1. Opposed Sufis

Contemporary Sufis of Hallaj knew him an apostate, because he took off the cloak and spoke in public view. The first people who disagree with him were Amrow Maki, Nahr Jouri, Dias and Avarji. They hated him and said Hallaj's beliefs do not match with the divine law.

Other Sufis opposed Hallaj were Jafar bin Ahmad Razi, Abu Said Naqash, disciple of Esfahani Shafi'i Kholdi who does not mention even his name in massive collection friends of God.

2. Indifferent Sufis

These Sufis avoided explicitly to express their views about Hallaj such as Hosri Hanbali and his Master Daghagh.

3. Sufis the defender

Although Shebli had condemned the way of perfect union and on the day of his murder and torture he was cursed Hallaj, but admits that "I and Hallaj had a similar opinion, but he will reveal it and I had hidden it. The madness emancipated me and clairvoyance of Hallaj destroyed him."

Ebrahim Nasrabadi, Shebli's disciple, said: "If, after the prophets and most truthful ones, there was a believer in God, he was Hallaj".

Abu Said Abualkhair considers the life and martyrdom of Hallaj as the most transcendent beauty sign of God; about him he says: «this who manifests spirits, Hussein Bin Mansour, had complete compassionate state. No one from East to West had his taste and talent." He was inspired in his ruba'iat from Hallaj.

Other mystics who were defenders of Hallaj included: Khotoli, Gorgani, Hujwiri, Ibn Arabi, Rouzbehan Baghli, Rumi, Suhrawardi, Abolhassan Kharqani, Abdolrahman Jami, Sanaei, Iraqi, Sheikh Mahmud Shabestari, Attar of Nishapur, Shah Nemat Allah Wali and Hafez.

Conclusion

In summary, Hallaj discovered the beloved and the deity, creator of the universe, in the inner magnificent world; even a moment before they cut his tongue he said *I am the Truth* and executed his love and then brought it in the midst of flames and gave its ashes into the water of Tigris. He is still alive and eternal; until the sun shines in the sky, his songs will resonate the East and West and North and South of the world Martyrdom of Hallaj left a great mourning on the heart of his lovers from Baghdad to China. When this painful news reached to Fars and Khorassan, Isfahan and Khuzestan, the people cursed his ruthless killers. For Hallaj I am the Truth is confession of monotheism and mystical attainment to the universal Spirit; its desire is like lover's desire to the beloved! God is the principle of all

creatures. During his entire life Hallaj moaned like straw in separation of the beloved; as if his nature, love to God, does not allow to locate another affection in his heart.

In his speeches Hallaj said the Fellowship and those who were fascinated by him: try to search God within inner world. He gave a consolation to his friends when he was executed and said I've reached the truth of God and remained steadfast in my thoughts and beliefs as the mount, I do not know death as nothing. You frighten me from the gallows, you do not know the men's Ascension is on the gallows. That is why the Sufis when they reach the stage of certainty cannot be easily understood.

The aim of Sufi wayfarer is to reach union and principle. Abu Said said: hundred Sufi Master have spoken of Sufism; the first Sufi Master said the same that the last said: renunciation of the self and union.

For this reason, the famous poets and mystics such as Baba Taher, Attar of Nishapur, Abu Said Abolkhai, Rumi etc. have composed mystical poems in elegy of Hallaj (Mir Akhori, p. 425-491, 2000).

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