included in these studies tends to provide biographical information and cite poetry without giving much analysis.

Bibliography

Sources

Ibn al-Abbār, *Tuḥfat al-qādim*, ed. Iḥsān ʿAbbās, Beirut 1986; Ibn Diḥya, *al-Muṭrib fī ashʿār ahl al-Maghrib*, ed. Muṣṭafā ʿAwaḍ al-Karīm (n.p. n.d), 12; Ibn al-Khaṭīb, *al-Iḥāṭa fī akhbār Gharnāṭa*, ed. Muḥammad ʿAbdallāh ʿInān, Cairo 1974; Ibn Saʿīd, a*l-Mughrib fī ḥulā l-Maghrib,* ed. Shawqī Ḍayf, Cairo 1955; al-Maqqarī, *Nafḥ al-ṭīb min ghuṣn al-Andalus al-raṭīb*, ed. Iḥsān ʿAbbās, Beirut 2012[6]; al-Suyūṭī, *Nuzhat al-julasāʾ fī ashʿār al-nisāʾ*, Cairo n.d.; Yāqūt, *Muʿjam al-udabāʾ*, Cairo 1927.

Studies

Shawqī Ḍayf, *ʿAṣr al-duwal wa-l-imārāt*, Cairo n.d.; Zaynab bt. ʿAlī Fawwāz, a*l-Durr al-manthūr fī ṭabaqāt rabbāt al-khudūr*, Beirut 1999; Louis di Giacomo, Une poétesse andalouse du temps des Almohades. Ḥafṣa bint al-Ḥājj ar-Rukūnīya, *Hespéris* 34 (1947), 9–101; Beatrice Gruendler, Lightning and memory in poetic fragments from the Muslim West. Ḥafṣah bint al-Ḥājj (d. 1191) and Sārah al-Ḥalabiyyah (d. c. 1300), in Angelika Neuwirth and Andreas Pflitsch (eds.) *Crisis and memory in Islamic societies* (Beirut 2001), 441–2; Majd al-Mallah, Voice and power. Ḥafṣah bint al-Ḥājj and the poetics of women in al-Andalus, *JAL* 51 (2020), 1–26; Charles Pellat, Ḥafṣa Bint al-Ḥādjdj, *EI2*; Muḥammad al-Muntaṣir Raysūnī, a*l-Shiʿr al-niswī fī l-Andalus*, Beirut 1978; Muṣṭafā l-Shakʿa, a*l-Adab al-Andalusī. Mawḍūʿātuh wa-funūnuh*, Beirut 1975; Salīm al-Tannīr, *al-Shāʿirāt min al-nisāʾ*, Damascus 1988.

Majd Al-Mallah

Ḥāl in Ṣūfism

For most authorities of the Islamic mystical tradition, ***ḥāl*** (pl. *aḥwāl*) refers to a positive but fleeting psychological state born of the aspirant's relationship with God. The Arabic term does not appear in its nominal form in the Qurʾān, but the verbs *ḥāla*, *yaḥūlu*, and *ḥīla* each occur once (Q 8:24, 11:43, 34:54). The verbal form is used in a way closest to its Ṣūfī sense, to convey the idea of such a transitory state, in Q 8:24: "Know that God comes between *(yaḥūlu bayna)* a man and his own heart." Al-Hujwīrī (d. 465–9/1073–7) may have had this verse in mind when he defined the *ḥāl* as a state that "descends from God into a man's heart" (*Kashf*, 181).

The introduction of the word into Ṣūfī nomenclature may also be traced back to the technical vocabulary of classical medicine, in which the *ḥāl* denotes the functional, physiological equilibrium of the body. It is in the technical vocabulary of grammar, however, in which we find the closest correspondence to its use in Ṣūfism. Here the *ḥāl* is the state of the verb in relation to the agent, that is to say, its subjective and transitory state—its state of becoming (Massignon, 3:67–8; Gardet, Ḥāl, *EI2*). The temporality of the state is also captured by its semantic relation to *taḥawwul*, literally "transmutation" or "change" (al-Suhrawardī, 455). This is the reason why an anonymous early authority likens them to "flashes of lighting," attributing the illusion of their continuity to the inner chatter of the soul as it reflects on their psychic and spiritual residues (cited in al-Qushayrī, *Risāla*, 157, sect. on *ḥāl*). For Ibn ʿArabī (d. 638/1240), the impermanence of the *ḥāl* is the effect of the divine *shaʾn* (task) upon the human being, alluded to in Q 55:29, "Every day He is upon some *shaʾn,"* where the *yawm* (day) is the indivisible, atomised unit of time upon which God acts, or more precisely, through which He reveals His own attributes *(Futūḥāt*, 2:384–5, chap. on *ḥāl)*.

1. Types of *ḥāl*

Amongst the *aḥwāl*, the authorities often include such virtuous qualities as *hayba* (awe), *iḥtiyāj* (need), *qurb* (proximity), *uns* (intimacy), *yaqīn* (certainty), and *ṭuma'nīna* (peace). Some of these come in oppositional pairs, such as *khawf* (fear) and *rajā'* (hope) or *qabḍ* (contraction) and *basṭ* (expansion), while others are overlapping and complementary, such as *maḥabba* (love) and *shawq* (longing). They all have in common a description of the human being's state in an encounter with God, one in which he acts more or less as a passive receptacle for what descends from above, "without being able to repel it when it comes or to attract it when it goes" (al-Hujwīrī, 181). It is for this reason that the states are often described as *mawāhib* (gifts of divine grace), because they arouse the will, through an irresistible force, to surrender itself entirely to God—all of which occurs without apparent effort on the part of the aspirant.

2. The relation between *ḥāl* and *waqt*

Closely related to *ḥāl* is *waqt*, sometimes translated as "time," but more specifically, the "present moment." To the extent that the present stands between the past and the future, the Ṣūfī, we are told in the classical literature, is "the son of the *waqt*" *(ibn al-waqt)*, because his sole concern is the moment in which he finds himself. The past, after all, is gone and veils him from God through regrets and fond memories, while the future is non-existent and veils him through self-centred fears and anticipations of what is yet to come. By focusing on the *waqt*, he comes to experience the divine presence in the eternal now and through it rises above the psychic fragmentation and dispersion stemming from an anxious or remorseful preoccupation with the before and after of time. The *waqt* is also that upon which the *ḥāl* descends, cloaking it "as the spirit adorns the body." This is the reason that the "*waqt* needs *ḥāl*, for *waqt* is beautified by *ḥāl* and subsists thereby" (al-Hujwīrī, 369). From this point of view, the *aḥwāl* may be described, using the language of *kalām* (dialectical theology), as accidents *(a'rāḍ)* that inhere in the substance of the soul, much like the colour of an object (Ibn ʿArabī, 2:384).

3. The relation between *ḥāl* and *maqām*

The nature and function of the *ḥāl* cannot be grasped without understanding its relation to what is known as the *maqām* (station, pl. *maqāmāt)*. The Ṣūfīs often speak of "the states and stations" to describe the levels of the mystical ascent. Unlike the *aḥwāl*, the *maqāmāt* are said to be acquired *(makāsib)* through an exertion of the seeker. They are also viewed as immutable and fixed, through roots watered by religious practice and struggle. In the classical tradition, we find amongst them such virtues such as *tawba* (repentance), *shukr* (gratitude), *ṣabr* (patience), *tawakkul* (trust in God), *zuhd* (renunciation), *ṣidq* (truthfulness), and *riḍā* (satisfaction). While there is no agreement about precisely which qualities are to be ranked amongst the stations, nor, for that matter, the particular order in which they are to be obtained, there is no question about the central place of both the *aḥwāl* and the *maqāmāt* in Ṣūfism. On the principle that like attracts like, the acquisition of the virtues—many of which find a correspondence in the divine names, such as al-Ṣabūr (the Patient), al-Shakūr (the Grateful), al-Wadūd (the Loving), or al-Tawwāb (the Oft-Returning)—is

believed to draw the seeker by an irresistible force into the divine court. Some even refer to this journey as a process of "assuming the qualities *(akhlāq)* of God," an acquiescence to the Prophetic injunction to take on God's *akhlāq*, typically interpreted to imply an internalisation of the divine attributes (the *ḥadīth* on which the idea is based states, *takhallaqū bi-akhlāq Allāh*, "Take on the character traits of God"). Ṣūfī masters thus often speak of the self-transformation required by the inner life through the language of *tabdīl al-akhlāq* (transformation of character), a spiritual metamorphosis that implies replacing vices with virtues, or ugly traits with beautiful ones. As the Prophet said, "God is beautiful and He loves beauty"—beauty in a contemplative Islamic context being understood first and foremost as beauty of the soul.

The precise relation between *ḥāl* and *maqām* has been the subject of extensive debate in the classical literature. At least some of these differences appear to be largely terminological. Al-Hujwīrī, for example, ascribes to al-Muḥāsibī (d. 243/857) the belief that the *aḥwāl* may be permanent, but that is because the *ḥāl* can, in his eyes, be classified as such only if it endures (*Kashf*, 181). In effect, the *ḥāl* for him is what others describe as a *maqām*. The semantic argument for such a minority view is sometimes drawn from the relation of *ḥāl* to *ḥulūl* (indwelling), because the state is understood to dwell in the subject without leaving (Ibn ʿArabī, 2:384). It is also common to find a given quality or virtue categorised as a station by one author and as a state by another. This is, however, a problem only so long as one fails to recognise the relative nature of the various schematisations of the mystical ascent, because these variations reflect, more than anything else, the attempts of different authors to graft a structure on to what is, in fact, a fluid and organic phenomenon. The diversity of these formulations may often be retraced to an author's own experiences, as well as the unique audience he might have in mind.

Abū Ḥafṣ ʿUmar al-Suhrawardī (d. 632/1234) may have helped resolve at least some of the debate when he observed that a given virtue, such as *muḥāsaba* (self-accounting) or *murāqaba* (introspective observation), may be classified as a *ḥāl* if it overpowers the aspirant on some occasions, only to disappear when needed on other occasions, but that, as soon as it becomes fixed in the heart, it acquires the status of a *maqām*. The key distinction rests not on whether a given virtue or quality is, in essence, a state or station, but in how firmly rooted it is in the human personality. Moreover, since a given quality can easily cross over from the category of a *ḥāl* to that of a *maqām*, al-Suhrawardī clarifies that the *maqāmāt* are only acquired on the surface, because an element of grace may be inwardly present; similarly, the *aḥwāl* are the result only of grace outwardly, because human effort may lie concealed in the internalization of a quality drawn by no apparent effort of one's own. In other words, a state may appear to descend upon a person out of nowhere, when, in truth, a certain effort in the past might have planted the seeds of its appearance. Conversely, one's very struggle in acquiring a *maqām* may well have a degree of grace working in the background. The benefit of al-Suhrawardī's more nuanced perspective (455–9) is that it recognises the subtle interplay of divine grace and human volition present in both the states and the stations, in a way that helps classical Ṣūfī moral psychology retain its

cohesiveness despite encompassing disparate opinions.

Bibliography

Sources

al-Hujwīrī, *Kashf al-maḥjūb. The oldest Persian treatise on Sufism*, trans. Reynold A. Nicholson, Leiden 1911, repr. Lahore 1992; Ibn ʿArabī, *al-Futūḥāt al-makkiyya*, 4 vols., Cairo 1911; Abū Ṭālib al-Makkī, *Qūt al-qulūb*, ed. Saʿīd Nasīb Makārim, 2 vols., Beirut 1995; al-Qushayrī, *Risāla*, ed. ʿAbd al-Ḥalīm Maḥmūd and Maḥmūd b. Sharīf, Damascus 2002; Abū Naṣr ʿAbdallāh b. ʿAlī al-Sarrāj, *Kitāb al-lumaʿ fī l-taṣawwuf*, ed. Reynold Nicholson, Leiden 1914; ʿUmar al-Suhrawardī, *ʿAwārif al-maʿārif*, ed. Sayyid Aḥmad, Adīb al-Kimrānī, and Maḥmūd Muṣṭafā, Riyadh 2001.

Studies

Tor Andrae, *I myrtenträdgården*, Stockholm 1947, trans. Birgitta Sharpe, *In the garden of myrtles. Studies in early Islamic mysticism*, Albany 1987; Atif Khalil, Contentment, satisfaction and good-pleasure. *Rida* in early Sufi moral psychology, *Studies in Religion/Sciences Religieuses* 43/3 (2014), 1–19; Alexander Knysh, *Islamic mysticism. A short history*, Leiden 2000; Louis Massignon, *La passion de Hallâj, martyr mystique de l'Islam*, new ed., 4 vols., Paris 1975, trans. Herbert Mason, *The passion of Ḥallāj*, 4 vols., Princeton 1982; Seyyed H. Nasr, *Sufi essays*, London 1972, Albany 1991[2]; Benedikt Reinert, *Die Lehre vom tawakkul in der klassischen Sufik*, Berlin 1968; Sara Sviri, The self and its transformation in Ṣūfism, with a special reference to early literature, in David Shulman and Guy G. Stroumsa (eds.), *Self and self-transformation in the history of religions* (Oxford 2002), 195–215.

Atif Khalil

Hamidi

Hamidi (Ḥāmidī, b. 843/1439–40), known as Hamidi-i Acem (Ḥāmidī-yi ʿAcem), Hamidi-i İsfahani (Ḥāmidī-yi İsfahānī), and Molla or Mevlana Hamidi (Mollā or Mevlānā Ḥāmidī), was a poet and calligrapher. He was born in Isfahan and, after completing his education there, he spent some time in Baku at the court of the Shīrvānshāh rulers. During the reign of Sultan Mehmed II (Meḥmed, r. 848–50/1444–6 and 855–86/1451–81), Hamidi first went to Anatolia and then to Istanbul. Despite his Turkish origins, he was known as Hamidi-i İrani (Ḥāmidī-yi Īrānī) and Hamidi-i Acemi (Ḥāmidī-yi ʿAcemī), and he described himself as Acem (ʿAcem, Persian) in order to benefit from the esteem and patronage given by Mehmed II to Persian poets, scholars, and Ṣūfīs (Tansel, 440). Hamidi, who was a good calligrapher as well as a poet, said that he met İsfendiyaroğlu İsmail Bey (İsfendiyāroghlı İsmāʿīl Bey, d. 865/1460–1) in Kastamonu in the winter of 865/1461, and Mahmud Paşa (Maḥmūd, d. 879/1474–5), Mehmed II's grand vizier, in the spring of the same year in Bursa. In the heading of the *kaside* (*ḳaṣīde*, eulogy) that he wrote for Mahmud Paşa, Hamidi states that this was the first *kaside* he wrote in Anatolia and that he had been waiting to meet Mahmud Paşa since 10 Receb (Rajab) 865/21 April 1461. Ünver, who states that Hamidi came to Anatolia when he was twenty-two years old (Ünver, Hâmidî, 461), claims that Ertaylan (11) and Tansel's (440) estimations about Hamidi's age on arrival in Anatolia are incorrect.

Through Mahmud Paşa, Hamidi was able to gain access to the circle around Sultan Mehmed II early on. However, he was later expelled from the sultan's presence as a result of his ill-judged words and behaviour while the sultan was issuing favours and gifts during processions celebrating the Kefe (Caffa) victory in 880–1/1475–7. He was then sent to be *türbedar* (*türbedār*,