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## **PHILOSOPHY THROUGH PERSIAN LANGUAGE**

{ A note on Saiyid Ali Hamadanis Philosophization }

In this brief paper I have simply discussed the conception of communication and Saiyid Ali Hamadanis process of communication termed as 'Philosophization; The paper is concerned with the grand process of Islamization and Persianization and Saiyids influence on Kashmir. It indirectly deals with the contribution of Kashmiris to Persian, which I think is virtually very little and negligible.

Communication is multilevel –multidimensional problem. It varies from person to person and culture to culture. It touches outologico – epistemological and axiologico, aesthetical boundaries. It encompasses cosmologico – psychological spheres. On the sociologico – religious levels it has its varying shades on the cultural plan it speaks of unlimitedness of humans as well as their limitations.

The philosophers, artists, psychologists and the divines have given and spoken of various forms of communication. The philosophization is the process of communication. I do not limit it simply as pure intellectual process, but a multi level process of understanding, expression and relation.

The process of religious communication has four levels as discussed by , mulsim divines especially al-Ghazali i.e.

communication through senses, communication through reason, communications through intuition and communication through revelation. They can be termed as physical, intellectual, psychological and spiritual. But the problems emerges when we want to relate them to different spheres of cosmo-socio-divince planes or process. For, social sphere, if we exemplify, is on one level a divine problem and on the other a psychological problem, on one level an intellectual and scientific problem and on the other an epistemological problem, on the one level a political problem and on the other a religious problem and so on. The variation and relation of and on different levels and spheres, speaks of the intensity, importance and diversity of the problem.

The problem has been discussed by different schools of philosophy according to the merit and demands of their system of thought.

Kant, the greatest of modern western thinkers discussed this problem in different ways while discussing the nature and limits of the philosophical problems and methodologies, and laying the foundations of the modern understanding and explanations and limitations of the 'Analysis'.

It was, really Russel and G.E.Moore and the Viana school of logical positivists who brought revolutionary changes in philosophization while refuting the possibility of mettaphysis on the basis of 'the principle of verification. Russel and Moore had a different out on this process. It was wittegenestein who turned the entire process in a different way and on different circles by forwarding the two theories; picture theory' and 'Language game. The existentialist Berdev discussed this problem on the levels of 'Linguisticality' and 'Sexuality'.

Such a problematic issue when analyzed in the spheres of the interaction between two or various varying cultures demand an intense and careful understanding and explanations.

Kashmir a land of varying cultural interactions is revolutionized by a divince, Syed Ali Hamadani in 14<sup>th</sup> Century on

four levels i.e. epistemology, industry, civilization or culture and religion as Iqbal says. But to me it was a one grand revolution with various shades on different spheres and levels of life. It was a process of religious communication which accounted for different forces so as to deepen its roots.

This communication has five levels on academic or intellectual level ;

- a. Ontological ;
- b. Epistemological ;
- c. Axiological ;
- d. Aesthetic ; and
- e. Political cum Sociological.

Prior to discuss them briefly on these levels, I am explanatory note of these terms is given.

The directional analysis of these terms, shows in Syed Ali's Philosophization a lucid variation from the western explanation.

Ontology or the theory of being such (the central core of metaphysics) involves on the one hand the pantheistic concept of being and on the other, the monotheistic or the pure Quranic concept of being.

Aesthetics, emerges simply as theory of beauty and ugliness or good or bad and not as the study of art values and principles of art criticism. On this issue Syed Ali accepts the Asharite theory of good and bad (Khair-wa-Shar) and not the Mutazilite theory grounded in pure rationalism. Thus it is here mixed with the nature of values (Qadr). But it is the ethical value or value of judgment (reward and punishment) and not the pure Aesthetic value.

Epistemology is taken as the study of nature of knowledge, its origin, limitations and possibilities and of the relation of the knowledge subject to the known object. It concerns the problems of the validation of knowledge and the various ways

of knowledge i.e. by reason, experience or intuition, and is closely related to the theory of the nature of the truth.

This analysis of the terms shows that Syed Ali Hamadani has harrowed his system and the explanation of the system from al-Ghazali. But he differs with him on the plan of ontology, where he seems deeply impressed by ibn Arabi.

Syed Ali Hamadani has developed his philosophy on three major planes;

- a. Metaphysical, in which he deals with the problem of the nature of God, universe and man;
- b. Epistemological, in which he deals with the nature, source and basic problems of knowledge and its validity;
- c. Social – philosophy, in which he deals with the problems of politics, society, family and individual.

It can easily be said that his first plain or Metaphysics is based on his ontology which deals with the nature and attributes of ultimate being and his relation with man and vice-versa. It is on this plan that he deals with the bewildering concept of the perfect man.

The perfect man (al – Insan al Kamil) has three aspects;

- a. The metaphysical aspect termed as the Reality of realities;
- b. The Mystical aspect termed as the Reality of Muhammad;
- c. The Human or ethical aspect, termed as the perfect-man.

On the plan of social philosophy he deals with the nature and functions of state government and the rights and duties of the individuals and the state.

In metaphysics he stands with or follows the Arabi and al-Ghazali, in ethics, al-Ghazali and in social philosophy, al mawardi, al-Ghazali and the Ibn Taimiya.

This process of philosophization was highly imbued with mysticism. The process of Islamization was done with the tools of Philosophization.

Syed Ali Hamadani as the real pioneer of this process used Persian as an easy tool of his philosophization. And it was a realistic attitude and method for the success of his mission.

The missionaries after him, just mimicked him. There is no towering personality like him seen after him on the horizon of Kashmir with respect to this grand process.

The contribution of Kashmir to Persian as I see it, is simply as the role of contribution of the fatimids in front of the Abbasids of Bhagdad and the umayyads of the cardova.