



DEYLAMĪ, ABU'L-ḤASAN 'ALĪ

DEYLAMĪ, ABU'L-ḤASAN 'ALĪ b. Moḥammad (fl. 10th century), an obscure yet important author on the early Persian Sufism prevalent in Fārs. A contemporary of Abū 'Abd-al-Raḥmān Moḥammad b. Ḥosayn Solamī (325-412/936-1021), he was a disciple and transmitter (*rāwī*) of Abū 'Abd-Allāh Moḥammad Ebn Kaḥif Šīrāzī (d. 371/982). Later he may have become attracted to the philosophical orientation of Abū Ḥayyān 'Alī b. Moḥammad Tawḥīdī (320-414/932-1023; see below). Little else is known about his life, and references to him in the Sufi sources are only incidental.

Deylamī's fame rests on his works. His *'Atf al-alef al-ma'lūf 'ala'l-lām al-ma'tūf* (ed. J. C. Vadet, Cairo, 1962; tr. J. C. Vadet as *Le traité d'amour mystique d'al-Daylamī*, Geneva, 1980; for analysis of the Greek sources of the text fragment on pp. 29-30, see Walzer) is a treatise on mystical love (*maḥabba*; *'ešq*) in which Sufi and philosophical reflections are blended. In it Bāyazīd Bestāmī, Abu'l-Qāsem Jonayd, Ḥosayn b. Manšūr Ḥallāj (cf. Massignon, 1963, pp. 230-39), and Ebn Kaḥif are cited as Sufi proponents of *'ešq*, though initially the last opposed the notion (*'Atf al-alef*, p. 5). Deylamī's Arabic biography of Ebn Kaḥif is extant in a 14th-century Persian translation by Rokn-al-Dīn Yaḥyā b. Jonayd Šīrāzī (*Sīrat-e Ebn-e Kaḥif*, ed. A. Schimmel Tarī, Ankara, 1955; Ar. retr. E. Dasūqī Šatā, *Sīrat al-šayḫ al-kabīr*, Cairo 1397/1977). Deylamī also compiled a *mašyaqa*, a biography of Sufi masters of Fārs, apparently partly identical with a manuscript in Istanbul (Köprülü Library, ms. no. 1589; cf. Massignon, 1963, p. 229), which is the principal source for the early Sufi tradition of Shiraz. Extracts from it were included in the *mašyaqa* of Abū Šojā' Moḥammad b.



Sa'dān Maqārīzī (d. 509/1115) and *Tārīk mašāyeḳ-e Fārs* by Ṣa'en-al-Dīn Ḥosayn b. Moḥammad b. Salmān (d. 664/1266). These two works in turn were among the sources for the guidebook to the tombs of Shiraz by Jonayd Šīrāzī (d. 791/1388) and its Persian paraphrase by his son 'Īsā b. Jonayd Šīrāzī, in which some circumstantial details of Deylamī's life can be traced (see below).

Beginning in about the middle of the 10th century Deylamī appears to have lived twenty-five years in Shiraz, for that is the time span over which he claimed to have known Abū Aḥmad Faẓl b. Moḥammad Kabīr (d. 377/987-88), Ebn Ḳafīf's attendant, who lived for fifty years in a room on the roof of Ebn Ḳafīf's *rebāṭ* (Jonayd, p. 46; 'Īsā b. Jonayd, p. 88). Deylamī recalled an encounter with Abū Aḥmad Ḥasan b. 'Alī Šīrāzī (d. 385/995; Jonayd, p. 47; 'Īsā b. Jonayd, p. 89) and reported on the inheritance and Sufi ways of Abū 'Amr 'Abd-al-Raḥīm Eṣṭaḳrī (Jonayd, pp. 51-52; 'Īsā b. Jonayd, pp. 93, 95; cf. Böwering, pp. 81-82). He is known to have visited Arrajān, Mecca (*Aṭf al-alef*, pp. 107, 114), and Antioch, where he met a clairvoyant black mystic coming down Mount Lokām (Qoṣayrī, pp. 114-15; cf. Gramlich, p. 327). A passage in Qeṭṭī's *Ta'rīk al-ḥokamā*' (p. 211) places Deylamī with a group of others in the presence of the Buyid vizier Mo'ayyad-al-Molk Abū 'Alī Aḥmad b. Ḥosayn Rokḳajī, who took office in 392/1002.

In Shiraz Deylamī met Abū Naṣr Sarrāj (d. 378/988-89) and Abū 'Abd-Allāh Ḥosayn b. Aḥmad Šīrāzī, known as Bayṭār (d. 363/974 in Ahvāz; Jonayd, pp. 47, 104-05; 'Īsā b. Jonayd, pp. 88, 145). He also reported hearing Tawḥīdī's account of a discourse by Bayṭār in the mosque of Ahvāz (Jonayd, p. 104) and an impassioned controversy in Shiraz between Tawḥīdī and the local shaikhs, led by Abu'l-Ḥosayn Aḥmad b. Moḥammad b. Ja'far Bayzāwī, known as Ebn Sāleba (d. 415/1024; Jonayd, pp. 54, 105; 'Īsā b. Jonayd, p. 97, 145). These fragments from Deylamī's *mašyaka*, a gloss in Tawḥīdī's *Moqābasāt* (p. 163 no. 19), and Qeṭṭī's note (p. 211) about Deylamī's reception by Abu'l-Qāsem Wattār Modlejī, in 382-83/992-993 vizier in Shiraz for Ṣamṣām-al-Dawla (for whom Tawḥīdī wrote one of his works; cf. Stern, p. 127) offer but a tenuous basis for a historical link between Tawḥīdī and Deylamī. Such a link, postulated by Louis Massignon (1963, p. 229) and J. C. Vadet (*Aṭf al-alef*, tr., pp. 2, 8, 26), could, however, explain the strong mixture of Sufi reflections on mystical love with philosophical ones evinced in *Aṭf al-alef*.



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