



ḤAKAMI

ḤAKAMI, Mirzā 'ALI-AKBAR (b. Yazd, ca.1264/1848, d. Qom, 1344/1925-6), philosopher and theosopher, known in his lifetime as Ḥakim but later referred to as Ḥakami. He received his primary education in Yazd, then migrated to Isfahan, where he lived for the next forty years. It was here that he carried out his later studies and research. He studied philosophy and theosophy (*'erfān*) under Jahāngir Khan Qašqā'i and Āqā Moḥammad-Rezā Qomešā'i (Kamara'i in Ḥakami, *Rasā'el*, p. 13). He then left for Tehran, where he began teaching texts in philosophy and theosophy at the madrasa of Shaikh 'Abd-al-Ḥosayn. Ḥakami moved to Qom at around the same time as Shaikh 'Abd-al-Karim Hā'eri (q.v.), the founder of the theological seminary (*ḥawza-ye 'elmiya*) there. Ḥakami married, and settled in Qom for the rest of his life. He taught philosophy, theosophy, ethics, mathematics, cosmology, and Persian literature, and also donated much wealth to the seminary, making him a major contributor to its establishment alongside Hā'eri. Ḥakami is buried in the Šaykān cemetery at Qom (Kamara'i in Ḥakami, *Rasā'el*, pp. 15-16). Many of Ḥakami's students ranked among the greatest scholars of their time. They included Moḥammad-Taqi K̄vānsāri, Aḥmad K̄vānsāri, Moḥammad-Taqi Ešrāqi, Sayyed 'Ali Yaṭrebi, Ḥāj Āqā Ḥosayn Qomi, Mirzā Aḥmad Āštiāni, Mirzā Ḳalil Kamara'i, Šehāb-al-Din Mar'aši, Sayyed Kāzem 'Aššār, Sayyed Abu'l-Ḥasan Qazvini, Moḥammad Šehābādi, Farid Gol-pāyegāni, Abu'l-Ḥasan Ša'rāni, Mir Sayyed 'Ali Borqa'i, Sayyed 'Ali-Akbar Borqa'i, and Badi'-al-Molk Mirzā Dawlatšāh.

He taught the following philosophical and theosophical texts: Mollā Šadrā's *al-Ḥekma al-mota'āliya fi'l-asfār al-arba' al-'aqliya*, and his *al-Mašā'er*, Ḥāji Mollā



Hādi Sabzavāri's (q.v.) *Šarḥ-e manzuma*, and the *Šarḥ-e foṣuṣ al-ḥekam* by Dāwud Qayṣari. In the fields of mathematics and cosmology he taught *al-Šefā* of Ebn Sinā (Avicenna) and in medicine, Nafisi's commentary on Avicenna's *Ketāb al-qānun fi'l-ṭebb*. Ḥakami may also have taught jurisprudence (*oṣul al-feqh*), for he wrote commentaries not only on Sabzavāri's *Šarḥ-e manzuma* and Ebn 'Arabi's *Foṣuṣ al-ḥekam*, but also on the *Qawā-nin al-oṣul* by Mirzā-ye Qomi. Unfortunately, these have all been lost. He also reportedly taught 'Allāma Ḥelli's *al-Qawā'ed*, a work of jurisprudence (*feqh*, q.v.; Kamara'i in Ḥakami, *Rasā'el*, p. 16). Ḥakami was also one of the few scholars to have taught Persian literature in the traditional seminary during the past hundred years, and he wrote poetry under the pen name (*taḳalloṣ*) of *Tajalli* (Ḥakami, p. 24). Nevertheless, he is best known as a philosopher and a teacher of theosophy.

Philosophical views. Some of his students regarded his ideas as novel (Kamara'i in Ḥakami, *Rasā'el*, p. 17). However, his four published books contain no new philosophical theories or doctrines. Philosophically, he followed Mollā Ṣadrā's doctrine of Supernal Wisdom (*ḥekmat al-mota'āliya*) and, through him, came under the influence of Ebn 'Arabi. Although he does not mention Mollā Ṣadrā's theory of being, he does follow the latter's ideas concerning the principality of being (*eṣālat al-wojud*) and the notion of a being who possesses grades and stages (*taškik*). In traditional ontology, he rejected the views of the exponents of Illuminative Wisdom (*Ešrāqiyun*) and the speculative theologians (*motakallemun*) concerning the principality of quiddity (*eṣālat al-māhiyya*) in favor of the Peripatetic and Sufi doctrine of the principality of being and the idea that God is an Existence free of all attributes (Kamara'i in Ḥakami, *Rasā'el*, p. 30).

Ḥakami considered the truth of existence to be what is experienced as existing (*Rasā'el*, p. 37). Similarly, he believed, like Ebn 'Arabi, that entities on the level of God's knowledge are permanent essences, while on the second level they are external objects (*Rasā'el*, pp. 38, 44-46). He adhered to Mollā Ṣadrā's view that the best proof of the existence of God is the so-called "*borhān-e ṣadiqayn*" (Dehḳodā, s.v.). On the question of the oneness of God, he followed the arguments of Ebn 'Arabi and Mollā Ṣadrā (*Rasā'el*, pp. 39-43). However, he tried to reconcile the differences between philosophical speculation and the principles of Islam, either from personal predilection or out of fear of possible persecution. In any case, he stated at the end of his work *Badi'at al-elāhiya fi bayān maḥmum al-māhiya wa'l-wojud* that "All the questions and answers that appear in this book are the views of the philosophers,



theologians and Sufis, and are not those of the author” (*Rasā’el*, p. 147).

In this work, using a question-and-answer format, he also presented his understanding of the ideas of some Western philosophers concerning the existence of God, followed by his own responses to them. According to Ḥakami, certain Western philosophers believed, like Muslim theologians, in an eternal creator who was All-knowing and whose attributes were one with His essence. Accordingly, man had free will and was responsible for his own actions, and the world is the best of all possible worlds. Ḥakami believed that philosophers such as Descartes, Bacon, Leibnitz, Philo and Bousset belonged to this group, and he counterpoised a second group of philosophers to them, including Kant and Fichte, who did not believe in a creator and argued that faculty and matter are eternal, indestructible and inalienable too, so the world is made up from their harmony. The latter are labeled “materialists” (*Rasā’el*, pp. 139-47). Given the fact that the works of the Western philosophers were not available in Persian at this time and that he did not know Latin or any other European languages, it is difficult to imagine how Ḥakami could have acquired a knowledge of the tenets of these philosophers.

However, Ḥakami did have an encyclopedic knowledge of the various philosophical and theosophical schools of thought in the Islamic world, and his writings testify to his mastery of these currents of thought. Most of his works are teaching manuals, like his *Badi’at al-elāhiya*. Ḥakami’s ability to write such works clearly and in non-technical language makes them accessible to a wide audience, and his prose is rated among the finest examples from his time.

BIBLIOGRAPHY

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should be considered the work of Ḥakami (‘Emād-al-Dawla, *Šarḥ al-Dorra al-fākera*, ed. Sayyed ‘Ali Behbahāni, Tehran, n.d. Ṣadr-al-Din Širāzi, *Ketāb al-Mašā‘er*, tr. ‘Emād-al-Dawla, ed. H. Corbin, Paris, 1964; Tehran, 1361 Š./1982). Upon ‘Emād-al-Dawla’s request, Ḥakami wrote a treatise in Persian intended to summarize Illuminationist theosophy, entitled *Resāla-ye ‘emādiya* (see ‘Ali-Rezā Rayḥān, *Āyena-ye dānešvarān*, Tehran, 1975). Besides these works, he wrote four treatises that were published together as *Rasā’el-e ḥakamiya* (Tehran, 3rd ed., 1372 Š./1993), comprising *Badi‘at al-elāhiya fī bayān mafhum al-māhiya wa’l-wojud*, a commentary in Persian on Jāmi’s *Mas’ala-ye wujud*, *Resālat ma’refat al-nafs wa ma’refat al-rabb*, and a work on geometry.

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