

Hazrat Hussein Bin Mansoor Hallaj (R.A.)

The Carder of Innermost Souls: Proclaimer of Ana al-Haqq

Published by Barkateraza.in

October 2025

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Preface

This eBook, presented by Barkateraza.in, chronicles the life, teachings, and spiritual legacy of Hazrat Hussein Bin Mansoor Hallaj (R.A.), a Persian Sufi mystic and poet renowned for his proclamation “Ana al-Haqq” (I am the Truth). Despite controversy and execution, his teachings on divine love and annihilation in God (fana) made him a towering figure in Sufism. His cenotaph in Baghdad, though lost to a flood, remains a symbol of his enduring influence.

Chapter 1

Introduction

Hazrat Hussein Bin Mansoor Hallaj (R.A.) (c. 244–309 A.H./858–922 C.E.) was a Persian Sufi mystic, poet, and teacher born in Fars, Persia. Known as “the carder of innermost souls,” he preached finding God within one’s soul, famously declaring “Ana al-Haqq,” interpreted as mystical unity with God. His bold teachings led to his execution in Baghdad after a nine-year imprisonment on charges of heresy and rebellion. His legacy endures in Sufi tradition.

Chapter 2

Lineage and Family

Born to a cotton-carder in al-Bayda, Fars, Hazrat Hallaj came from an Arabized Persian family. His grandfather was a Zoroastrian, reflecting the diverse cultural milieu of Persia. His father moved to Wasit, a center of Quranic learning, where Hallaj grew up. He married in Basra, maintaining a lifelong monogamous marriage despite tensions with his father-in-law and teacher, Amr Makki.

Chapter 3

Birth and Early Life

Born around 244 A.H./858 C.E. in al-Bayda, Fars, Hazrat Hallaj memorized the Quran by age 12 under Sahl al-Tustari in Wasit. He lost his ability to speak Persian, adopting Arabic exclusively. His early life was marked by asceticism and mystical study, joining other mystics in retreat from worldly pursuits.

Chapter 4

Education and Spiritual Initiation

Hallaj studied under Sahl al-Tustari in Wasit and later consulted Junayd Baghdadi in Baghdad. At 20, he received his Sufi habit from Amr Makki in Basra. His association with a Zaydi clan during the Zanj rebellion introduced Shi'i expressions, though he remained Sunni. His pilgrimages to Mecca and travels to India and Turkestan shaped his spiritual mission.

Chapter 5

Spiritual Journey and Reforms

Hallaj made three pilgrimages to Mecca, including a year of fasting and silence in the Kaaba's courtyard. Rejecting the Sufi tunic, he preached freely to diverse audiences, encouraging them to find God within. His movement for moral reform in Baghdad led to accusations of Qarmatian rebellion. His prayer to be despised reflected his desire for annihilation in God (fana).

Chapter 6

Miracles and Karamaat

1. Lighting Lamps: He reportedly lit 400 oil lamps in Jerusalem's Church of the Holy Sepulchre with his finger.
2. Extinguishing Flame: He extinguished a Zoroastrian eternal flame with a tug of his sleeve.

Chapter 7

Literary Contributions

Hazrat Hallaj authored several works in Arabic, including:

1. Kitab al-Tawasin: Eleven short works with diagrams and symbols, including dialogues between Satan and God.
2. Diwan al-Hallaj: A collection of his mystical poetry.
3. Akhbar al-Hallaj: Pronouncements, including his last night's words.
4. 27 Riwayat: Narratives collected by his disciples.

His famous verse: "I saw my Lord with the eye of the heart / I asked, 'Who are You?' / He replied, 'You'."

Chapter 8

Teachings and Philosophy

Hallaj taught that God resides within the soul, earning the title “carder of innermost souls.” His concept of fana (annihilation in God) was expressed in “Ana al-Haqq,” signifying unity with divine truth. He rejected traditional Sufi secrecy, openly sharing mysticism. His statements like “There is nothing in my cloak but God” reflected his monistic view of divine presence.

Chapter 9

Legacy and Influence

Despite disapproval from some contemporaries, Hallaj became a central figure in Sufism, influencing later mystics. His movement for reform inspired Baghdad's masses. His cenotaph, built after his execution, drew pilgrims until its destruction in the 1920s. His teachings on divine love and unity continue to resonate in Sufi poetry and thought.

Chapter 10

Passing and Mausoleum

Hazrat Hallaj was executed on 26 March 922 C.E. (309 A.H.) in Baghdad after nine years of imprisonment. Charged with Qarmatian rebellion and heresy for statements like “proceed seven times around the Kaaba of one’s heart,” he was lashed, decapitated or hanged, and his body burned. His ashes were scattered in the Tigris. A cenotaph at the site attracted pilgrims for a millennium until a 1920s flood.

Multimedia References

1. [Life and Teachings of Hazrat Hussein Bin Mansoor Hallaj](#)

Bibliography

1. Kitab al-Tawasin by Hussein Bin Mansoor Hallaj.
2. Diwan al-Hallaj by Hussein Bin Mansoor Hallaj.
3. Akhbar al-Hallaj, collected by his disciples.
4. Tadhkirat al-Awliya by Farid ad-Din Attar.

Closing Prayer

May Allah, through the blessings of His Beloved Prophet (PBUH), Hazrat Hussein Bin Mansoor Hallaj, the Sahaba, Ahl-e-Bait, and all Awliya Allah, grant us complete love for the Prophet, protect our faith, inspire righteous deeds, and fulfill our noble desires in this world and the hereafter. Ameen.