



ABŪ 'ALĪ DAQQĀQ

ABŪ 'ALĪ DAQQĀQ, ḤASAN B. 'ALĪ B. MOḤAMMAD B. ESHĀQ, ascetic of Nīšāpūr (d. 405/1015). He was the teacher of the famous Abu'l-Qāsem Qoşayrī, who married Fāṭema, his daughter, some time before 414/1023, which is the birth date of their first son (R. Bulliet, *The Patricians of Nishapur*, Cambridge, Mass., 1972, p. 152). Following this marriage Qoşayrī directed the *madrassa* of Abū 'Alī, which from the mid-5th/11th century was called Madrasat al-Qoşayrī (ibid., p. 250).

Daqqāq ("the Miller") did not belong to the circle of the patricians of Nīšāpūr. About his family nothing is known except that one of his wives, Fāṭema's mother, was the daughter of an honorable and pious *dehqān*, Abu'l-Ḥasan b. Qaṭrān (R. N. Frye, ed., *The Histories of Nishapur*, London, 1965, text no. II, fol. 1). But this marriage occurred only when Daqqāq had become famous. The mystical tradition presents Daqqāq as one of the disciples of the master of Nīšāpūr, Abu'l-Qāsem Ebrāhīm b. Moḥammad Naşrābādī (d. 367/977-78). The actual time of his training, or whether he experienced a mystical conversion, is unknown. The relationship between Daqqāq and Naşrābādī must be placed in the period 340-66/951-76, when the master was in Nīšāpūr (Massignon, *Le passion d'Al-Ḥallāj*, Paris, 1975, pp. 215-18). As to his other education, Daqqāq was an excellent orator, had learned Arabic, and was so expert in grammar that he was called Abū 'Alī al-Naḥwī (Frye, *Histories*, no. II, fol. 1). Such knowledge was not a general rule among the Khorasanian ascetics; Ḥaddād, the Malāmatī (d. 270/883), was ignorant of Arabic. Daqqāq went to study Hadith and Shafe'ite *feqh* in Marv at some point after he completed his



mystical studies, as is shown by a few anecdotes (Qoşayrī, *Resāla elā ʿjamāʿat al-şūfiya be-boldān al-eslām*, Beirut, n.d., chap. Safar, p. 130; F. Meier, *Abū Saʿīd-i Abū l-Ḥayr*, Acta Iranica 2, Tehran and Liège, 1976, p. 52). This move seems strange, for, though Nīšāpūr had a powerful Hanafite party, there was no lack of Shafeʿite masters, at least from the beginning of the 4th/10th century (Ebn Kozayma, d. 311/923; Halm, *Die Ausbreitung der schafīʿitischen Rechtschule*, Wiesbaden, 1974, pp. 40-47). There could even be found the Shafeʿite *madrassa* of Abuʾl-Walīd Qoraşī (d. 349/960; Bulliet, *Patricians*, p. 249). If the move took place after the departure and death of Naşrābādī (366-67/976-77), one might think of political reasons for it. After the Simjurid governor of Nīšāpūr, Nāşer-al-dawla Abuʾl-Ḥasan, left office about 371/981, the Ashʿarite Shafeʿite party that had always protected him might have been weakened (he had brought there the Ashʿarite Ebn Fūrak [d. 405/1015]; Bulliet, *Patricians*, pp. 93, 159). But religious motivation is also possible. Naşrābādī, the disciple of Şeblī, had clearly Hallajian tendencies, which were also partly manifest in Daqqāq (Massignon, *Passion II*, pp. 110, 215-18); and Khorasanian Hallajism centered around Wāseṭī (d. 320/932) and his disciple Sayyārī (d. 342/961) in Marv. Both were known to and quoted by Daqqāq (Qoşayrī, *Resāla*, chap. biographical notes, Wāseṭī, p. 24; chap. Alfāz, p. 32; chap. Ḥorriya, p. 100). The Ashʿarites of Nīšāpūr, such as Abū Eşhāq Esfarāyīnī (418/1027), were apparently not in favor of Hallajism (Massignon, *Passion II*, p. 217). In Marv Daqqāq attended the lectures of the wealthy *faqīh*, Abū ʿAbdallāh Kezrī (Sobkī, *Ṭabaqāt*¹ III, p. 100, no. 116), the student and son-in-law of the traditionist Abū ʿAlī Aḥmad b. ʿOmar b. Şabbūya. He took part in the *maʿjles* of Abū Bakr Qaffāl Şağīr (d. 420/1029) and transmitted the teaching of Kezrī in this *maʿjles* (*Histories*, no. II, fol. 1; Sobkī, *Ṭabaqāt*¹ IV, p. 329, no. 384; V, pp. 53-62, no. 426). He was also the disciple of the traditionist Abuʾl-Ḥaytam Moḥammad b. Makkī Koşmayhānī (d. 389/998), “the transmitter of the *Şaḥīḥ*” (Ḍahabī, *Hoffāz*, nos. 951, 1021). However, Daqqāq does not seem to have been a great traditionist, for he is never quoted as such in any of the specialized *ṭabaqāt*. Ḍahabī classifies him as a *şayḫ al-şūfiya*, without devoting any biographical note to him (*Hoffāz*, p. 1064, no. 974). Perhaps encouraged by Abū ʿAlī Şabbūya, Daqqāq began preaching about mysticism in public meetings (M. Achena, *Les étapes mystiques du shaykh Abū Saʿīd*, Paris, 1974, p. 253; ʿAṭṭār, *Taḍkerat al-awliāʾ* II, p. 188). Ebn Monawwar regarded Şabbūya as Daqqāq’s initiator in mysticism, but this idea is unlikely. The meetings seem to have been readily appreciated (Frye, *Histories*, no. II, fol. 2a). After his studies Daqqāq returned to Nīšāpūr, where his meetings drew a select audience that appreciated his eloquence and was eager for his blessing (*baraka*). The meetings took place on Friday



mornings in the mosque of Abū Bakr Moṭarrez, an important Aṣḥ'arite Shafe'ite institution (Bulliet, *Patricians*, p. 150; Frye, *Histories*, no. II, fol. 1; no. III, fols. 26b-27a). But Fāresī, a descendant of Daqqāq and the author of the continuation of the *Ta'rik Nīšāpūr* (entitled *al-Sīāq le-Ta'rik Nīšābūr*; see Frye, *Histories*, no. II), notes that Daqqāq also spoke at large in the marketplace (*kānāt*) in Persian; he adds that in doing so he was observing an old custom (*Histories*, no. II, fol. 1).

In 391/1001 a *madrasa* was built and named after Daqqāq (later it was called after Qoṣayrī). Pious people, disciples, and Sufis donated to the project (*Histories*, no. II, fols. 1-2a; *Patricians*, p. 250). Without giving up his weekly meetings at the mosque of Abū Bakr Moṭarrez (see *Resāla*, chap. Ferāsa, p. 106), Daqqāq preached in the *madrasa* and offered board and lodgings to his family, students, and servants. (The available testimony refers only to the period of Qoṣayrī's direction of the *madrasa*; *Histories*, no. II, fol. 82b; no. III, fols. 69a, 106a-b, 121b, 135b). 'Abd-al-Karīm b. Hawāzen Qoṣayrī, who arrived at this time in Nīšāpūr, probably benefited from this facility. Born in 376/986 in the Ostovā district, north of Nīšāpūr, into a wealthy Arab family, he was only fifteen years old. In his *Resāla* he tells how several times he walked past the *madrasa* without daring to go inside (chap. Ṣoḥba, p. 134). To him Daqqāq owes a great part of his posthumous fame (there are numerous quotations in the famous *Resāla* written in 438/1046-47), and Qoṣayrī transmits Daqqāq's mystical *selsela*, one of the first known (ibid.; Massignon, *Essai*, pp. 128-29). Fritz Meier judges that, toward the end of his sedentary life, Daqqāq decided to travel every year to a different city (F. Meier, *Abū Sa'īd*, p. 8; Anṣārī, *Ṭabaqāt al-ṣūfiya*, p. 538, quoted by Jāmī, *Nafaḥāt*, p. 291). It might be during this period that he went to Nesā, where, after a dream (Achena, *Ētapes*, p. 56) he built the Kānaqāh-e Sarāvī, which Abū Sa'īd would later visit (Meier, *Abū Sa'īd*, p. 44). According to Massignon (*Passion* II, p. 197), he may also have gone to Fārs to see Shaikh Abū Eshāq Ebrāhīm b. Šahrīār (d. 426/1034), a disciple of Ebn Kāfīf (d. 371/982). Ill and perhaps deaf, his *majles* was then less attended, for he was scarcely understandable ('Aṭṭār, II, p. 199; Jāmī, *Nafaḥāt*, p. 293). Apparently his sole pilgrimage, according to Fāresī, occurred after his studies in Marv, but he is said to have left from Nesā (*Histories*, no. II, fol. 2a, quoted by Qoṣayrī, chap. Ġayba, p. 37). Daqqāq does not seem to have drawn anybody's attention in Baghdad, for he is not mentioned in the *Ta'rik Baġdād* (unlike many of his co-citizens who had also passed through).

Qoṣayrī claimed Daqqāq as his master, but after Daqqāq's death he joined the



Solamī group. Daqqāq had few other celebrated students. One of them was Qoşayrī's cousin, Abū 'Amr 'Abd-al-Wahhāb Solamī Māyeqī (d. 470/1077), a Persian poet and Sufī (*Histories*, no. II, fol. 103a; III, fol. 54a; *Patricians*, p. 156). A certain 'Abd-al-Raḥmān b. Moḥammad b. al-Moẓaffar Abu'l-Ḥasan Dāwūdī Būšanī (d. 467/1074), having studied *feqh* and Hadith and being an *adīb*, poet, and Sufī, arrived in Nīšāpūr in 399/1008, became the disciple of Daqqāq and Solamī, and went back to Būšanī in 405/1015 (*Histories*, no. II, fol. 42b; no. III, fol. 90b; Sobkī, *Ṭabaqāt*¹ V, p. 117, no. 461). One may wonder if Qoşayrī exaggerated the mystical importance of Daqqāq, who apparently left no work but a few short quotations and a *monājāt* preserved by Jāmī (*Nafaḥāt*, p. 292). The adherence of Daqqāq to the Iraqi Sufism transplanted to Khorasan seems not to be doubted. A mere listing of quotations in Qoşayrī's *Resāla* (the basic source) enables us to realize that, while Daqqāq had relationships with his fellow citizens, preferably Shafē'ites or Ash'arites (Ebn Fūrak, Şo'lūkī, Ebn Noĵayd; add Solamī and Kargūşī from other sources), his avowed references (Massignon says he picked up verses and sayings of Ḥallāj without attribution, *Passion* II, p. 109) are either Iraqi (Ma'rūf, Sarī, Beşr, Moḥāsebī, Jonayd, Tostarī, Nūrī, Şebli) or linked to the expatriate Hallajian trend (Wāsetī, Sayyārī). By contrast, the local Malāmātī trend of Abū Ḥafş is entirely ignored. Ḥīrī alone is twice quoted, but once in a hostile way (chap. Alfāz, p. 32).

Daqqāq, like many Iranians of his time, seems preoccupied by the problems of the shaping of the mystical movement—instructions to be given to the disciples, collective gatherings such as *samā'*, and the status of *awlīā'* (e.g., *Resāla*, chap. Şoḥba, p. 134; al-Waşīya le'l-morīdīn, pp. 180, 181; Tark al-ḳelāf, p. 150). As to the *samā'*, Daqqāq's opinion is very carefully expressed, because according to him, the *samā'* implies risks (*Resāla*, chap. Samā', pp. 153-54). Later Abū Sa'īd would rely on Daqqāq's authority in this matter (not without mischief to Qoşayrī; Meier, *Abū Sa'īd*, p. 215). Daqqāq shared the belief in the *awlīā'* and the *karāmāt* current at the time. A doubtful anecdote about charisma attributed to Tostarī makes him say that the master was a *şāḥeb karāmāt* who disguised his state as *walī* (*Resāla*, chap. Karāmāt al-awlīā', p. 172). He indeed declares that the *awlīā'* must remain discreet and obey the rules and common customs (*adab*) mentioned in the *şarī'a* (*Resāla*, chap. al-Walāya, p. 117). His attitude is in complete agreement with the refusal of exterior difference which is claimed by Daqqāq for the *zohhād*. They must eat and dress as everybody else when they are in public (*Resāla*, chap. Kālwa, p. 51). Renouncement (*zohd*) consists in leaving the world as it is, in refusing to modify anything in it, even though a *rebāṭ* or a *masjed* is to be built (*Resāla*,



chap. Zohd, p. 56). This is a strange view, if one realizes that Daqqāq had two institutions built and that he lived in an area where the exploits of the *ḡozāt* who made use of those border *rebāṭs* were not so distant.

BIBLIOGRAPHY

Given in the text. Hojvīrī, *Kašf al-maḥjūb*, Leningrad, 1926, p. 204 does not add any original points to Qoṣayrī.

Abū ‘Alī Daqqāq is not to be confused with Abū Bakr Daqqāq (Kabīr) Naṣr b. Aḥmad, equally quoted in Qoṣayrī’s *Resāla*, an Egyptian of the period of Jonayd (Ša‘rānī, *Ṭabaqāt*, Cairo, 1954, p. 89, no. 171).