



ABŪ ḤAFṢ ḤADDĀD

ABŪ ḤAFṢ 'AMR B. SALMA ḤADDĀD, an ascetic who was born and lived in Nīšāpūr, d. between 265/874 and 270/879. Biographers differ on the name of his father, variously calling him Sālem, Maslama, or Salma. The oldest references to him date from the second half of the 4th/10th century. **Abū 'Abdallāh b. al-Bayye'**, author of the lost *Ta'riḵ Nīsābūr*, called Abū Ḥafṣ an ascetic (*zāhed*) but not a preacher (*wā'eẓ*), which was then a common appellation for holy men. He described Abū Ḥafṣ's generation as one in which no one was called *ṣūfī* (for the importance of the distinction between *zāhed* and *ṣūfī* in Khorasan, see R. Bulliet, *The Patricians of Nishapur*, Cambridge, Mass., 1972, p. 42). Ebn al-Bayye' mentioned Abū Ḥafṣ as one of the six respected shaikhs who were buried in the cemetery of Ḥīra, a suburb of Nīšāpūr (see the surviving Persian and Arabic abridgement, *Ketāb-e aḥwāl-e Nīšāpūr*, ed. R. Frey, Cambridge, Mass., 1966, fols. 13b, 41a, 42b). Solamī (d. 421/1021) places Abū Ḥafṣ in the first class (*ṭabaqa*) of his *Ṭabaqāt al-ṣūfīya* (bibliography no. 15). In addition to this laudatory notice, he also mentions him in *Resālat al-malāmatīya* (ed. Abu'l-'Alā' 'Afifī, *al-Malāmatīya wa'l-ṣūfīya wa ahl al-fotūwa*, Cairo, 1945, pp. 86-120). He seems to consider Abū Ḥafṣ one of the first figures of the Khorasanian Malāmatī movement in Nīšāpūr. Later authors essentially follow Solamī's account; they include Abū No'aym (*Ḥelyat al-awlā'*), Qoṣayrī (*Resāla fī 'elm al-taṣawwof*), and Hojvīrī (*Kaṣf al-maḥjūb*).

Like most people described as Malāmatīs in the 3rd/9th century, Abū Ḥafṣ seems to have lived in the artisan/mercantile milieu of the Nīšāpūr bazaar. According to some authors (Abū No'aym, Hojvīrī, and Sam'ānī), he was a



blacksmith for a while. Later, the sources imply, he became a full-time Malāmatī. He seems to have avoided conspicuous display of his powers. He dressed discretely and, contrary to the practice of most contemporary ascetics, abstained from delivering popular sermons and from constant pilgrimages (*Resāla al-malāmatīya*, especially pp. 93, 94, 101, 108, 109). He is said to have adhered strictly to the Qur’ān and the Sunna, and apparently pursued his intense ascetic exercises without assuming any of the external markings of asceticism (*Resāla al-malāmatīya*, p. 106; Abū No’aym, *Helya*, Cairo, 1932-38, X, no. 561). Yet, despite his reputation as a *zāhed*, Abū Ḥafs appears to have had only a limited, local training in asceticism (*zohd*). The two teachers connected with him, ‘Obaydallāh, a blacksmith of Abīvard, and ‘Alī Naṣrābādī, are otherwise unknown. We do not know whether Abū Ḥafs belonged to any particular school of *feqh*, while, by contrast, his contemporary Malāmatī, Ḥamdūn Qaṣṣār (d. 271/880), is said to have revived the *madhhab* of Sofyān al-Tawrī. It seems that Abū Ḥafs did not know Arabic, the learned and religious language for 9th century Nišāpūr Muslims. The sources (e.g., Hojvīrī, *Kaṣf al-mahjūb*, tr. R. A. Nicholson, repr. London, 1976, p. 123) consider it a miracle that without an intermediary he was able to converse with Jonayd (d. 298/910) in “pure” Arabic during their supposed meeting in Baghdad.

Abū Ḥafs probably belonged to the same current of *zohd* manifest in the urban, mercantile milieu of 3rd/9th century Nišāpūr as his fellow citizen, Ḥamdūn, and their common disciple, Abū ‘Oṭmān Ḥīrī (d. 298/910). This movement, politically quietist and socially non-demonstrative, was first called “Malāmatī” by Solamī; he intended to show its superiority to Iraqi Sufism by describing real or imagined confrontations with the school of Jonayd, in which Abū Ḥafs often figures prominently; Jonayd himself, for instance, admits that Abū Ḥafs won their debate on *fotūwa* (*Ṭabaqāt al-ṣūfiya*, ed. J. Pedersen, Leiden, 1960, p. 108).

BIBLIOGRAPHY

See also: M. Molé, *Les mystiques musulmans*, Paris, 1965, pp. 72-77.

A. Schimmel, *Mystical Dimensions of Islam*, Chapel Hill, 1975, pp. 86-87.