



ABŪ ḤAMZA ḲORĀSĀNĪ

ABŪ ḤAMZA ḲORĀSĀNĪ, d. 290/903, Sufi born and active in Nišāpūr; according to ‘Aṭṭār he died there (*Taḍkera* II, p. 97.6; Solamī, *Ṭabaqāt*, p. 326.3; Żabbī, *Tārīk-e Nayšābūr*, p. 150; Anšārī, *Ṭabaqāt*, p. 123.8). He received his Sufi training from **Abū Torāb Naḵšabī** (d. 245/859), with whom he traveled extensively (*ibid.*, p. 123.6; Hojvīrī, *Kašf*, p. 184.1). Abū Ḥamza also studied with Baghdadi masters, being counted among the contemporaries (*aqrān*) of Jonayd (d. 297/910) and as a companion (*rafīq*) of Ḳarrāz (d. 277/890-91; Solamī, *Ṭabaqāt*, p. 326.3; Anšārī, *Ṭabaqāt*, p. 123.7). However he seems not to have settled in Baghdad; significantly, he is not mentioned in *Tārīk Baġdād*, and the sources depict him as a Sufi master of the east only (Solamī, *Ṭabaqāt*, p. 123.6; Hojvīrī, *Kašf*, p. 183.19).

Abū Ḥamza is praised for his pious abstinence (*wara*), penetrating insight into people (*ferāsa*), and especially his generous chivalry (*fotūwa*) and his total trust in God (*tawakkol*) based on a feeling of proximity to God (*qorb*; *Kašf*, p. 184.1; Solamī, *Ṭabaqāt*, p. 326.4; Anšārī, *Ṭabaqāt*, p. 123.7; ‘Aṭṭār, *Taḍkera* II, p. 95.-2). But he did not achieve note through writings on these subjects or by providing influential definitions of them, and his spiritual legacy survives only in a dozen sayings and a few anecdotes. This material indicates that Abū Ḥamza was primarily shaped by Khorasani Sufism. His *fotūwa* and *tawakkol* are undoubtedly Khorasani traits, and Nišāpūr was a center for the cultivation of *fotūwa* (see F. Meier, “Ḥurāsān und das Ende der klassischen Šūfik,” *La Persia nel Medioevo*, Rome, 1971, pp. 565ff.). He stood in the direct line of classical Khorasani *tawakkol* tradition through his teacher Abū Torāb, a late



disciple of Šaqīq Balkī (d. 194/809-10; Massignon, *Essai*, pp. 258ff.). Abū Torāb's example may have especially influenced Abū Ḥamza's love of travel, habit of living hand to mouth (cf. Qošayrī, *Resāla*, p. 27.-8 and 'Aṭṭār, *Taḍkera* II, p. 97.3 with Solamī, *Ṭabaqāt*, p. 147.6), and axiom of virtuous unconcern for danger (cf. Sarrāj, *Loma'*, p. 331.1ff. with Solamī, *Ṭabaqāt*, p. 147.6). Abū Ḥamza gives due attention to truthfulness (*šedq*), the fostering of which was renowned in Khorasani Sufism (see Qošayrī, *Resāla*, p. 113.11): "The one whom God distinguishes with a glance of his grace is thereby . . . adorned with interior and exterior truthfulness" (Solamī, *Ṭabaqāt*, p. 328.1f.).

Traces of Iraqi Sufism in Abū Ḥamza are much weaker than Khorasani influence. His warning of God's cunning (*makr*), from which man is not safe even in paradise, is unmistakably Baghdadi (ibid., p. 327.12f.; on *makr* see *al-Serr fi anfās al-šūfiya*, MS Cairo, Dār al-Kotob, Tašawwof 287, pp. 11-15; Solamī, *Ḥaqā'eq*, fol. 174b.-4ff. on Qur'ān 27:50). His mysticism was quite removed from that of the Baghdadis on major points, as is indicated by Nūrī's (d. 295/907-08) criticism of his concept of proximity to God (Sarrāj, *Loma'*, p. 57.7ff.; Anšārī, *Ṭabaqāt*, p. 159.-3ff.). Abū Ḥamza understood by intimacy with God (*ons*) "the aversion to foregathering with men" (Solamī, *Ṭabaqāt*, p. 326.8ff.), but Nūrī could only conceive of proximity to God as mystical union (see Kalābādī, *Ta'arrof*, Cairo, 1933, p. 78.1). Abū Ḥamza did not follow him in this regard, even while integrating the state of trance into his view of Sufism (see Solamī, *Ṭabaqāt*, p. 328.9ff.).

The extent of Abū Ḥamza's influence is unclear. Only one episode in his life was widely reported: Once he fell into an open well, which was then covered over. Mindful of his proximity to God, he did not wish to call out; he was finally saved miraculously by a lion (see B. Reinert, *Die Lehre von Tawakkul*, Berlin, 1968, p. 142). Although this story especially illustrated Abū Ḥamza's personal form of *tawakkol* and proximity to God, Šebī (d. 334/946) already applied it in Baghdad to the locally better known Abū Ḥamza Baġdādī (*Ta'rik Baġdād* I, p. 392). Abū Ḥamza Ḳorāsānī is not otherwise mentioned in the systematic works on *tašawwof*, even in discussions of such terms as *fotūwa*, *tawakkol*, *qorb*, *ferāsa*, or *wara'*. In the *šaḥīyāt* attributed to him by Rūzbehān Baqlī, he seems to be confused with Abū Ḥamza Baġdādī (see *Šarḥ-e šaḥīyāt*, ed. H. Corbin, Paris and Tehran, 1966, p. 202; and cf. Hojvīrī, *Kašf*, p. 226).



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