



## FŪŠANJĪ HERAVĪ, ABU'L-ḤASAN 'ALĪ,

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**FŪŠANJĪ** (correctly **BŪŠANJĪ**) **HERAVĪ, ABU'L-ḤASAN 'ALĪ**, b. Aḥmad b. Sahl (d. 347/958 or 348/959), an important exponent of the *fetyān* (*javān-mardān*) of Khorasan. He came from Būšanj (Mid. Pers. Pūšang, also Arabized as Fūšanj, q.v.), a village seven *farsakòs* from Herat. Fūšanjī studied with Abū 'Alī Ḥosayn b. Edrīs Anšārī Heravī (d. 301/913-14) and Abū 'Abd-Allāh Moḥammad b. 'Abd-al-Raḥmān Sāmī Heravī (d. 302/914-15), two learned scholars of Hadith at Herat (Dahabī, *Ta'rik*, years 331-50, p. 382; cf. idem, *Sīar* XIV, pp. 113-15). He was first introduced to Sufi thought and practice by Abū 'Oṭmān Ḥīrī (d. 298/910) in Nīšāpūr. For more extensive Sufi instruction, Fūšanjī traveled to visit Ebn 'Aṭā' (d. 320/923) and Jorayrī (d. 311/923), two prominent Sufis of Baghdad, as well as Ṭāher Maqdesī and Abū 'Omar Demašqī (d. 320/932), two Sufi masters of Syria (Solamī, *Ṭabaqāt*, p. 481, ed. Šarība, p. 458). He is known to have discussed problems of Sufi doctrine with Abū Bakr Šablī (d. 334/946; *ibid.*) and Morta'eš (d. 328/939-40) in Baghdad and to have visited Abū 'Alī Rūdabārī (d. 322/934), a leading Sufi of Egypt (Ebn 'Asāker, XI, p. 840). Fūšanjī, who left no written work, is listed in the sources as an adherent of the Shafī'ite school (Sobkī, *Ṭabaqāt* [Cairo2] II, pp. 244-45; Ebn al-Šalāḥ, pp. 595-96).

According to fragmentary autobiographical statements cited by Ebn 'Asāker (XI, pp. 841-42), Fūšanjī was drawn into the controversy surrounding the theological teachings of Abū Bakr Moḥammad b. Ešḥāq b. Ḳozayma Solamī (d. 311/924) at Nīšāpūr, a situation that also brought him into close contact with



the Sufi Abū 'Alī Ṭaqafī (d. 328/940), at whose side he was eventually buried. Seeking a resolution of the controversy, Fūšanjī traveled to consult with 'Abd-al-Raḥmān b. Abī Ḥātem Rāzī (d. 327/938) at Rayy and then with Abu'l-'Abbās Qalānesī (d. 314/926) at Baghdad. Although there he stood accused before the vizier by Abū 'Amr Aḥmad b. Moḥammad b. 'Omar Semsār, he was later given leave to return home. Fūšanjī then took up permanent residence in Nišāpūr and established a Sufi center (*fa-baneyā behā dāran le'l-šūfiya*) where, for some forty years until his death, he instructed a large group of disciples from Khorasan in the Sufi way of life (Ḍahabī, *Ta'riḳ*, years 331-50, p. 383). Among them were Abu'l-Ḥasan Moḥammad b. Ḥosayn b. Dā'ūd 'Alawī Naysābūrī (d. 401/1011; cf. Ḍahabī, *Ta'riḳ*, years 401-20 A.H., p. 50), Abū 'Abd-Allāh b. al-Bayye' (q.v.; d. 403/1012-13; cf. Ḍahabī, *Sīar* XVII, pp. 162-77), and Abū Moḥammad 'Abd-Allāh b. Yūsuf b. Aḥmad Ardastānī Ešbahānī (d. 409/1019; Ḍahabī, *Ta'riḳ*, years 401-20, pp. 187-88), as well as Abu'l-Ḥasan Moḥammad b. Abī Esmā'īl 'Alī b. Ḥosayn 'Alawī Hamadānī (d. 393-94/1003-4), who attended to Fūšanjī's funeral arrangements (Ebn 'Asāker, XI, p. 841; cf. *Tāriḳ Baḡdād*, III, pp. 90-91; Ḍahabī, *Sīar* XVII, pp. 77-79).

Fūšanjī is renowned for his teachings on *fotowwa*, a term which he interprets as Sufi humanism. For him, Sufism consists of *fotowwa*, human freedom (*ḥorriya*), genuine generosity, and elegant manners (Solamī, *Ṭabaqāt*, p. 484; ed. Šarība, p. 460). Lamenting the decay of Sufism in his day—"Today, Sufism is a name without reality, but formerly, it was a reality without a name" (Solamī, *Ṭabaqāt*, p. 482, ed. Šarība, p. 459; Hojvīrī, p. 49, 'Abd-Allāh Anšārī, p. 498)—Fūšanjī defines *fotowwa* as altruism. He bases this characterization on the koranic phrase, "preferring others above themselves" (*yo'terūna 'alā anfosehem*; Qur'ān 59:9) and a saying of the Prophet that defines faith through loving one's brother as one's own self (Ebn 'Asāker, XI, p. 842; Ḍahabī, *Ta'riḳ*, years 331-50, p. 383). For Fūšanjī, *fotowwa* is founded on the principles of observing one's religious duties (*morū'a*) and keeping God before one's eyes (*morāqaba*). It requires a humble heart: "One who is humble in his soul, God raises his rank, and one who waxes proud in his soul, God abases him in the eyes of men" (Solamī, *Ṭabaqāt*, p. 484, ed. Šarība, p. 461). Fūšanjī sees faith (*īmān*) as confirmed by works: "The beginning of faith is bound to its end," meaning that the act of faith becomes authentic through the sincere practice of the law (*ibid.*). He defines *tawba* (repentance) as, "If you remember sin and find no delight in it when remembering it" (Qošayrī, p. 261; Hojvīrī, p. 385), and *tawakkol* (trust in God) as, "That you eat what is placed before you, chew it peacefully, and know that nothing that is due to you escapes you"



(Moḥammad b. al-Monawwar, p. 244). Perhaps because of the theological controversy which affected his earlier years, Fūšanjī maintained a rational definition of *tawḥīd* (professing God as one) as “neither comparing God’s essence nor negating His attributes” (Qoṣayrī, pp. 28, 585; Ebn ‘Asāker, XI, p. 842) and rejected speculative thought (*naẓar*) as the devil’s trap (*fakḵ Eblīs*; Ebn ‘Asāker, XI, p. 843; Ḍahabī, *Ta’rīḵ*, years 331-50, p. 384).

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