

whom the great men of the day did not take seriously but loaded with riches to gain their eulogies and escape their sarcasms, for they were quick to get the laugh on their side and, free of all scruples, did not hesitate to use blackmail. Ḥamza b. Bīd, who is treated by his biographers with indulgence and sympathy, is said to have succeeded in extracting from the great men whose company he frequented a million *dirhams*, and this figure does not appear exaggerated, if we are to judge by the sums which the slightest scraps of verse brought him. A childhood friend of Bīlāl b. Abī Burda [see AL-ASHʿARĪ, Abū Burda] who did not, however, succeed in detaining him at Baṣra, he lived on familiar terms especially with the Umayyad princes and the sons of al-Muḥallab b. Abī Ṣufra [q.v.], whom he always approached with success, even when he went to see them in prison. The *Aghānī* reproduces several anecdotes which show with what spontaneous audacity he managed, thanks to two or three verses, to provoke the hilarity of his friends and to make them loosen their purse-strings; at times he was commissioned by groups in difficulty to make petitions on their behalf, for his tongue was feared because his predictions or maledictions had a curious tendency to come true. Verses addressed to Sulaymān b. ʿAbd al-Malik, foretelling his accession to the throne, could still encourage Ḥārūn al-Rashīd, while yet heir presumptive; other verses gained the admiration of a grammarian like al-Naḍr b. Ṣhumayl [q.v.], who made al-Maʾmūn appreciate them. Taken as a whole, the poetry of Ḥamza b. Bīd is of great simplicity and in certain respects recalls the satirical songs of our days by the humour it exudes, the use of droll terminology (*fakhhkhāra* to indicate the head, for example) and the complete absence of affectation. Although the critics seem to reproach him for his habit of drinking wine, which was however quite customary at that period, for his effrontery and for his libertinism (*khalīʿ mādjīn*), it is astonishing that the *Aghānī* includes him among the *fuḥūl* of his generation and that Yāqūt does not hesitate to class him among the best and to describe him as *mudjīd*. He died in 116/734-5.

**Bibliography:** Dīhāz, *Hayawān*, v, 454; idem, *Bayān*, index; Marzubānī, *Muʿtalif*, 100; Ibn Kutayba, *Maʿārif*, 591; idem, *ʿUyūn*, index; *Aghānī*, xv, 15-26 (Beirut ed., xvi, 143-63); Yāqūt, *Udabāʾ*, x, 280-9; R. Blachère, *HLA*, iii, index. (CH. PELLAT)

**ḤAMZA B. ḤABĪB B. ʿUMĀRA B. ISMĀʿĪL, ABŪ ʿUMĀRA AL-TAYMĪ AL-KŪFĪ AL-ZAYYĀT**, one of the "Seven Readers" of the Qurʾān. A *mawlā* of the family of ʿIkrima b. Ribʿ al-Taymī, he was born in Ḥulwān in 80/699 and became a merchant; his surname al-Zayyāt arises from the fact that he transported oil from Kūfa to Ḥulwān, whence he brought cheese and nuts. Having settled at Kūfa, he became interested in *ḥadīth* and the *farāʾīd*, on which he left a *Kitāb al-Farāʾīd* which was probably collected by his pupils (*Fihrist*, 44). His fame, however, rests particularly upon his "reading". A pupil, in this field, of al-Aʿmash [q.v.] and of Ḥumrān b. Aʿyan, both of whom followed Ibn Masʿūd, of ʿĀṣim [q.v.] and of Ibn Abī Laylā who founded his authority upon ʿAlī, he established an independent system which became canonical and was put together in a *Kitāb Kīrāʾat Ḥamza* (*Fihrist*, 44); he was criticized, particularly by Ibn Ḥanbal and Ibn ʿAyyāsh, perhaps because of their insufficient knowledge of his "reading". Notable among his numerous pupils were Sufyān al-Thawrī and al-Kisāʾī, but those who passed down

his "reading" are his immediate disciples, *Khalaf* b. Hishām (150-229/767-843) at Baghdad and *Khallād* b. *Khālīd* (d. 220/835) at Kūfa. Ḥamza died at Ḥulwān in 156/772.

The "reading" of Ḥamza, which had become quite widespread in the Maghrib, was ousted, thanks to the zeal of a scholar of al-Kayrawān, al-Khayrūn (d. 306/918), by that of Nāfiʿ [q.v.], which owed its diffusion to the fact that it was adopted by the Imām Mālik, so that it followed the spread of Mālikism; however, it is still in use in some areas in Maghrib where the appellation *Ḥamzāwī* is not uncommon.

**Bibliography:** Ibn Kutayba, *Maʿārif*, ed. ʿUkāsha, 529; *Fihrist*, 44; Ibn Khallikān, Cairo 1310, i, 167; Ibn al-ʿImād, *Shadharāt*, i; Ibn al-Djazarī *Kurrāʾ*, i, 261-4, no. 1190; idem, *Nashr*, i; Dānī, *Taysir*, 6-7, 9 and *passim*; Ibn Ḥadjjar, *Tahdhīb al-Tahdhīb*, s.v.; Dhahabī, *Mizān*, s.v.; Yāqūt, *Udabāʾ*, x, 289-93; Nöldeke, *Geschichte des Qurans*, iii, tables; R. Blachère, *Introduction au Coran*, Paris 1959, index. (CH. PELLAT)

**ḤAMZA B. ʿUMĀRA** [see KARBIYYA].

**ḤAMZA FANŠŪRĪ**, Indonesian Ṣūfī, author of Malay treatises and poems, from Pansur, i.e., Barus on the west coast of Sumatra. He lived before Shams al-Dīn of Pasai (d. 1630) who cited his poems and commented on them, and before the doctrine of emanation in seven grades became popular in Indonesia through the influence of Muḥammad b. Faḍl Allāh's (d. 1620) work *al-Tuḥfa al-mursala*; his lifetime may thus have been the second half of the 16th/17th century. He belonged to the school of mysticism characterized by names like Ibn al-ʿArabī and ʿIrāqī. Works: *Asrār al-ʿarīfīn*, *Sharāb al-ʿashīqīn* and poems (*Rubāʿī*) (ed. J. Doorenbos, *De geschriften van Hamzah Pansoeri*, 1933, uncritical, many poems clearly not by Ḥamza; see Drewes, *TITLV*, lxxiii, 391), *Kitāb al-Muntahī* (unpublished, see Voorhoeve, *Twee Maleise geschriften*, 25). His doctrine: H. Kraemer, *Een Javaansche primbon*, 1921, 24-44, in *Djāwā*, iv, 29 ff.; A. Johns, in *JMBRAS*, xxviii/1, (1955), 74. (P. VOORHOEVE)

**ḤAMZA AL-ḤARRĀNĪ**, ancestor of the Banū Ḥamza who for several generations held the office of *naḵīb al-aṣhrāf* [see SHARĪF] in Damascus, with the result that in the end the family was named *Bayt al-Naḵīb*.

As early as 330/942 a representative of this house, Ismāʿīl b. Ḥusayn b. Aḥmad al-Natīf, was acting as *naḵīb*. Several of his descendants distinguished themselves through their ability and learning. Two sons of ʿAlāʾ al-Dīn ʿAlī b. Ibrāhīm, the *sayyid* Nāṣir al-Dīn Muḥammad and the *sayyid* Shihāb al-Dīn, left their names in the history of Damascus. The former, called al-Zurayk on account of his blue eyes, was made responsible for the teaching at the *madrasa* al-Nāṣiriyya and for the direction of the *Khānḳāh* al-Asadiyya. He died on 2 Ṣafar 814/26 May 1411 at the age of 35. His brother Shihāb al-Dīn succeeded him as head of the Nāṣiriyya. In 818/1415 he was temporarily deprived of part of his duties, whereby he lost a thousand dirhams a month; later, in about 830/1427, he received most of the appointments of *shaykh* Shams al-Dīn Abū ʿAbd Allāh al-ʿAdīlūnī, who resigned them in his favour. Shihāb al-Dīn's son ʿIzz al-Dīn Ḥamza b. Aḥmad, born in 818/1415, was a well-known teacher at the *madrasa* al-ʿImādiyya, who died of an illness in 874/1469.

In the 11th/17th century Kamāl al-Dīn Ḥamza b. Muḥammad b. Ḥusayn b. Muḥammad b. Ḥamza al-Ḥusayn al-Ḥanafī, who was born in 1007/1598, is noteworthy. He was *raʾīs* in Damascus and taught