

4.1.2 *Fuwatî's Pupils*

## 4.1.2.1 'Abbād b. Sulaymān

Hishām found followers in Damascus and apparently also in Nishapur.<sup>1</sup> In Basra his ideas were preserved in an original fashion by

Abū Sahl 'Abbād b. Salmān/Sulaymān<sup>2</sup> b. 'Alī al-Şaymarī.

His *nisba* suggests that he was not a native Basran either; he certainly had contacts with Şaymara in the Jibāl province where the Mu'tazila – thanks to his influence? – spread significantly,<sup>3</sup> and where a pupil of his became well-known.<sup>4</sup> His ideas could not prevail in Basra in the long run: Jubbā'ī thought him intelligent but a little bit mad.<sup>5</sup> On the other hand, even Abū Hāshim would write against him as did Ash'arī at the same time.<sup>6</sup> In Maqdisī's *K. al-bad' wal-ta'rikh*, composed around 355/966, his school is the only group within the Mu'tazila that bears the name of its founder.<sup>7</sup> Malaṭī pointed out at the time that there were no theologians worth the name in either Basra or Baghdad during the years between 'Abbād and Jubbā'ī.<sup>8</sup> However, while he, in Malaṭī's words, 'filled the earth with books and absurdities',<sup>9</sup> the Mu'tazilites themselves did not find him so very eccentric at that time. He competed against Ibn Kullāb in debates, presumably in his function as the head of the Basran Mu'tazila.<sup>10</sup> These should probably be dated to the thirties, when theologians such as Ibn Kullāb, who had expressed themselves so clearly against the dogmas of the *mihna*, were

1 See p. 265 and 282 below.

2 *Salmān* is the *lectio difficilior* found in *Fihrist* (215, –11, and 230, 7) and in Muḥammad al-Tūsī, *Tamhīd al-uşūl* 102, apu. *Sulaymān* is the form used throughout in Ash'arī, *Maqālāt*, by Qāḍī 'Abd al-Jabbār (*Faḍl* 285, 5 > IM 77, 17), by Subkī (*Ṭabaqāt al-Shāfi'iyya* II 299) etc.

3 See p. 271f. below.

4 Abū 'Abdallāh al-Şaymarī (cf. *Faḍl* 308, ult.). 'Abbād's *nisba* is often written incorrectly: 'Umarī (Baghdādī, *Farq* 147, 2 BADR), Ḍamrī (*Farq* 161, 1 'ABD AL-ḤAMĪD; Ibn Ḥajar, *Lisān al-Mizān* III 229 no. 1027), Ḍamīrī (Nāṭiq bil-ḥaqq, *Ziyādāt* 159b, 8), Şamīrī (Juwaynī, *Shāmil* 337, ult.; with the variant Şamrī), Ḍaymarī (Ījī, *Mawāqif* VIII 301, 8; thus also Horten in his works); Shīghawī (Juwaynī, *Irshād* 159, –4). The correct form is found Mānkdim, ShUKh 547, pu., and 625, 1; Mas'ūdī, *Tanbīh* 395, 16; Ibn Kammūna, *Tanqīh* 78, 8 (after Juwaynī's *Shāmil*); Suyūṭī, *Muzhir* I 47, 2. The Şaymarī in Ka'bī's list of names probably also refers to him (*Fihrist* 220, n., l. 8). Regarding this and the following cf. Madelung in: *Iran* I 70f.

5 *Fihrist* 215, –10f.

6 Cf. Catalogue of Works, Refutations c–d.

7 *Bad'* v 142, 1.

8 *Tanbīh* 32, 4f./39, apu. f.

9 *Ibid.* 32, 4f./39, apu. f.

10 *Fihrist* 230, 7; Subkī, *Ṭab.* II 299, 10ff. Cf. p. 213 below.