

‘Abdak al-Şūfî,

about whom it says in Muḥāsibī that, along with a certain ‘Abdallāh b. Yazīd, he considered working for a living and commerce to be forbidden.⁹ Malaṭī provides us with the justification which the followers of ‘Abdak based themselves upon: The world is forbidden ever since it is no longer governed by a just ruler; everything that one deals in is unclean. Consequently, one should only be concerned about one’s minimum subsistence (*qūt*); to that end the prohibited is also allowed.¹⁰ ‘Abdak was therefore no beggar monk; rather he had something against people who through their business dealings had the effect of stabilizing the regime. Massignon concluded from the reference to the unjust ruler that ‘Abdak was an Imāmīte who was awaiting the arrival of the Mahdī.¹¹ But that is not really what is said; related ideas are only found afterwards among the Baghdād Mu‘tazilites.¹² ‘Abdak in fact went to Baghdād; he experienced how, in Hārūn al-Rashīd’s later years, the preacher of repentance Maṣṣūr b. ‘Ammār came forth there, and apparently disapproved of the latter’s style just as Bishr al-Ḥāfī dīd.¹³ He was indirectly in the same tradition as Sufyān al-Thawrī; because he had attached himself to Mu‘āfā b. ‘Imrān from Mosul (d. 186/802?) who belonged to Sufyān’s school.¹⁴ In Baghdād he was the first to whom people gave the epithet al-Şūfī; he preceded Sarī Saqaṭī with whom one normally claimed that the mystical tradition there began.¹⁵ How long disciples of his continued to exist we do not know.

In the middle of the 4th/10th century a certain ‘Abdakī appears among the disciples of Abū Hāshim al-Jubbā‘ī and of Ka‘bī; he was an Imāmīte (IM 109, ll. 16 ff.; Ṭūsī, *Fihrist* 368, no. 808). But apparently he has nothing to do with our ‘Abdak; his name derives from a disciple of Shaybānī by the name of ‘Abdak (Sam‘ānī, *Ansāb* IX, 185, no. 2670). He died in Jurjān after 360/970. For more on him cf. Madelung, *Qāsim* 32 and in: *Der Islam* 57/1980/227, fn. 30.

⁹ *Makāsib* 222, ll. 8 f.; transl. *Gedankewelt* 104.

¹⁰ *Tanbīh* 73, ll. 7 ff./93, ll. 7 ff.

¹¹ *Essai* 113.

¹² See below Chpt. C.1.4.3.2. On this Reinert, *Tawakkul* 188 and in: Elran I, 172 f.

¹³ *Mizān* IV, 187, ll. 13 f.; on this below Chpt. C.1.4.2.

¹⁴ On him cf. TB XIII, 226 ff., no. 7198; also GAS 1/348.

¹⁵ Cf. the information in Ibn al-Najjār, *Dhayl Ta’rikh Baghdād* I, 425 f., no. 254. But one must also take account of Bishr al-Ḥāfī who had likewise heard the lectures of Mu‘āfā b. ‘Imrān (TB XIII, 227, l. 9); on him see below Chpt. C.1.4.2.