

astrology,³² and one might even say that he was the first to come up with the theory of the non-locatedness, i.e. the hypostatic nature, of divine acts of will characteristic of the latter.³³ On the other hand his dependence on Murdār sometimes shines through very clearly.³⁴

For further similarities with Abū l-Hudhayl cf. Text XVI 52 as well as XXI 66 and 78; in general also XVII 13. Text 7, which is rather isolated, could most convincingly be linked to Text XXI 60, a, and 59; in that case Ibn Ḥarb would have continued one of Abū l-Hudhayl's ideas. If Ibn Mattōya's remark that 'one of the two Ja'fars' used the term *kawn* referred to him, that passage would also belong in the present context (*Tadhkira* 450, apu.; cf. earlier 448, 10ff.).

4.2.2.1 His Teachings. His Relationship with Ja'far b. Mubashshir

He certainly possessed his own individual profile distinct from his namesake Ibn Mubashshir, but because 'the two Ja'fars' are so often treated as one this is frequently blurred. They both dismissed Nazzām's ontology and physics,¹ but Ibn Ḥarb wrote against him explicitly, in a refutation of infinite divisibility, and maybe also in a treatise against the *aṣḥāb al-ṭabā'i*.² His psychology, too, appears more clearly distinct from Nazzām than Ibn Mubashshir's. When it came to the spirit (*rūḥ*) he did not wish to express a firm opinion on its nature with reference to sura 17:85; the self (*nafs*), which he seems to have understood as the soul, he regarded as a straightforward accident.³ His doctrine of sin showed little originality, sharing Ibn Mubashshir's emphasis on premeditation.⁴ He also seems to have been dependent on the latter in his concept of the Quran; the sources usually name both of them together,⁵ but it was Ibn Mubashshir who wrote the book on the subject.⁶ In the case of the *lutf* theory

32 Text 6; also vol. III 225f. above.

33 Text 8; also vol. III 259 and 302 above.

34 Thus in Text 10; see p. 87 below.

1 Cf. Text XVII 13.

2 Catalogue of Works no. 1 and 12. Jāḥiẓ makes fun of one of these books in Ibn Abī 'Awn, *Al-ajwiba al-muskita* 151 no. 905.

3 Text 21–22.

4 Text 26.

5 Text XVII 5–7, where divergence from Ibn Mubashshir is noted specifically in 5, g. Regarding only Ibn Mubashshir in Text XXVII 4.

6 See p. 70 above. Wolfson, on the other hand, gives precedence to Ja'far b. Ḥarb in his version (*Philosophy of the Kalam* 268ff.).

4.2.1 *Ja'far b. Mubashshir*

030025 CA'FER b. MÜBEŞŞİR

Abū Muḥammad Ja'far b. Mubashshir b. Aḥmad b. Muḥammad al-Thaqafi,¹ also called al-Qaṣabī, d. 234/849,² was a true Arab; maybe this was why he loathed the colleagues who were successful at court despite being *mawālī*. His opponents, including those within the Mu'tazila, called him the sugar cane seller (al-Qaṣabī). His friends did not like this;³ he probably eked out a living as a street vendor.⁴ He was certainly not a rich man; on the contrary: he lived on alms (*zakāt*) from his followers.⁵ It was pointed out that he was quite modest: he did not like to ask.⁶ He did not accept money from the authorities as he did not consider it to be clean.⁷ He did not accept support from Ibn Abī Duwād, either, refusing even to receive him.⁸

He was a lawyer; Khayyāt called him *shaykh al-muslimīn wa-faqīhuhum*.⁹ Bishr al-Marīsī was said to have 'fled' from a discussion with him once; this report carries weight as it originates with a source that was probably not even Mu'tazilite.¹⁰ We also learn that he once, presumably in this function, gave the wedding speech for a merchant, but did not take money from him, either: he had no wish to be remunerated for his admonitions.¹¹ He was a capable preacher; by means of 'pleasant stories' (*qiṣaṣ*) and his own personal example he was able to convert the population of 'Ānāt on the upper Euphrates from Sulaymān b. Jarīr's teachings to Mu'tazilism.¹² Like his fellow believers, he enjoyed traveling. He probably did not come from Baghdad originally at all, but from Ṭūs, as this was the home of his brother Ḥubaysh who had also trained as a jurist.

1 The complete name is found in TB VII 162 no. 3608, and was adopted by Muḥsin Amīn, *A'yān al-Shī'a* XVI 66f., but his information is as derivative as that in *Mizān* no. 1517 and *Lisān al-Mizān* II 121 no. 507.

2 The date probably goes back to Ka'bī or Khayyāt via Marzubānī (cf. TB VII 162, 19ff., and *Fihrist* 208, 9; also Mas'ūdī, *Murūj* VII 231, 7f./V 21, 8).

3 Text XXVII 10, c.

4 Sugar cane may have been cultivated as early as the late Sasanid era, from the seventh century onwards, in Iraq; it was chewed or made into juice (Watson, *Agricultural Innovation* 24ff.). A'sam's assumption in *Faḍīḥat al-Mu'tazila* 266, n. 99, on the basis of Ma'lūf, *Al-munjid*, that the name was derived from *qaṣab* 'sequined silk fabric' (cf. Dozy II 361f.) means that he accorded Ibn Mubashshir far too high a social position.

5 *Faḍl* 283, 6f. and 14f. > IM 76, 13f., and 77, 3f.

6 *Faḍl* 283, -6 > IM 77, 6.

7 *Faḍl* 283, 9f. and 14 > IM 76, 16, and 77, 3.

8 *Faḍl* 283, -5ff. > IM 77, 8ff.

9 *Intiṣār* 67, pu.

10 Text 17, e, with commentary.

11 *Faḍl* 283, 7ff. > IM 76, 14ff.

12 Text 17, c; see vol. II 534 above. Text 3 shows how he argued when he was not addressing an academic audience; it should be compared with Murdār's sermon (Text XVIII 6).