

Text 30, e–f with commentary. – Like the preceding one, this interpretation is hypothetical to a degree. Ibn Ḥazm did not agree; he wrote that Abū Bakr ought not to have fought against the *ahl al-ridda* (*qitāl* instead of *saby*) and that those *ṣaḥāba* who did not follow him, acted correctly. This, however, is only Ibn Ḥazm's own interpretation; he appears to have used the same source as Ḥākim al-Jushamī, whose account is more comprehensive. Consequently it is possible that *qitāl* is secondary as well.

An interesting passage in *Tabṣirat al-adilla* by Abū Muʿīn al-Nasafī informs us of Ḥanafite theology in Samarqand,⁴⁰ beginning in the middle of the third century with

Abū Bakr Aḥmad b. Ishāq b. Ṣabīḥ al-Jūzjānī,

a second-generation pupil of Shaybānī's who wrote a *K. al-tawba*.⁴¹ The Murji'a had taken root⁴² in the Jūzjān region between the Murghāb and the Oxus on the way to Samarqand;⁴³ Aḥmad's teacher Mūsā b. Sulaymān had also come from there.⁴⁴ His pupil Abū Naṣr Aḥmad b. al-ʿAbbās al-ʿIyāḍī, a descendant of the prophet's companion Saʿd b. ʿUbāda al-Anṣārī, became *qāḍī* of Samarqand and was executed by the Turks after he joined a campaign under the Samanid Naṣr b. Aḥmad (r. 261/874–279/892) and was taken prisoner; he had studied the doctrine of the attributes of both the Muʿtazila and the Najjāriyya.⁴⁵ At the same time Muḥammad b. al-Yamān al-Samarqandī (d. 268/882) was polemicalising against the emerging Karrāmiyya; he also composed some other *kalām* works.⁴⁶ Abū Naṣr al-ʿIyāḍī's son Naṣr b. Aḥmad, who was an important jurist as well,⁴⁷ had a pupil named Abū Salama Muḥammad b. Muḥammad

40 Critical edition by Muḥammad b. Tāvīt al-Ṭanjī in: *İlah. Fak. Dergisi* 4/1955, issue 1/3ff.

41 *Ibid.* 3, 3ff.; IAW I 60 no. 77, and II 246 no. 45.

42 Khallāl, *Musnad* 303, –8ff.

43 Cf. EI² II 608f. s. v. *Djūzjdjān*.

44 Regarding him IAW II 186f. no. 580.

45 Abū l-Muʿīn 4, 5ff.; IAW I 70f. no. 117. In the transition between 4, 10 and 5, 1 a few words appear to have been lost, going by the missing connection to the bibliography; the sentence has been changed to mean the opposite.

46 *Ibid.* 7, 4ff.; because of one of them he was criticised by the physician al-Rāzī (see ch. C 4.2.4.3 after *Fihrist* 358, –7, where the name must be corrected in accordance with the Flügel edition 301, 8; cf. Flügel's commentary, p. 146). His *K. maʿālim al-dīn* (GAS 1/600), which survives in Mashhad, belongs in the field of *fiqh*, as I was able to determine. Cf. also *Iran* I 264 s. v. *Abū Bakr al-Samarqandī*.

47 Regarding him IAW II 192f. no. 599.