

The divided attitude towards the authorities at the earliest belongs to the middle of the 2nd century; at that time it also emerges in Iraq.⁸ By then it is explained among the frontier fighters in part by the fact that many of them were “drop-outs”; they had given up their bourgeois existence and had come from far-off in order to accomplish something “real”. Ibrāhīm b. Adham,⁹ for example, had turned up in this way; he originated from Balkh but died – allegedly – on a campaign against the Byzantines.¹⁰ Everyone brought his own problems with him. Muḥammad b. Yūsuf al-Firyābī (120/738–212/827), a disciple of Sufyān al-Thawrī, settled in Ascalon and there urged his friends and disciples not to forget to say *in shā'a'llāh* with every action.¹¹ Like his teacher, when he said “I am a believer”, he would add these words after it.¹² Thereby he would indulge his anti-Murji'ite resentments; he was well known for not tolerating Murji'ites in his lectures in his home country.¹³ In Syria one was evidently not particularly happy about these disagreements which had grown up on the native soil.¹⁴

One of these foreigners in Damascus rose to become a great saint whose grave in the Ghūṭa was still visited by Sam'ānī:¹⁵

Abū Sulaymān 'Abd al-Raḥmān b. Aḥmad b. 'Aṭīyya al-'Ansī al-Dārānī,

who died in 235/850 (?).¹⁶ He came from Iraq and had evidently resided a long time in 'Abbādān,¹⁷ he transmitted *Ḥadīth* from Rabī'a b. Ṣabīḥ who had there

- 8 Cf. for instance below pp. 255 f. for Sufyān al-Thawrī (d. 161/778).
- 9 On him see below Chpt. B 3.1.2.1.4. For Syria cf. the detailed biography in TTD II, 167 ff.
- 10 Several localities in Syria claimed his grave (E1² III, 985 b; also Tadmurī, op. cit., 362 ff.). Tadmurī's essay contains the names of numerous other border fighters of this period. Cf. also 'Aṭwān, *al-Firaq al-islāmīyya fī bilād al-Shām* 109 ff.
- 11 Kawtharī, *Ta'rib al-Khaṭīb* 213, ll. 13 ff. On him GAS 1/40; Bukhārī attended his lectures.
- 12 See below pp. 258 f.
- 13 TT IX 537, ll. 5 f.
- 14 Qāḍī 'Iyāḍ, *Tartīb* I, 173, ll. 5 ff. But there as a Shī'ite or “Jahmite” one could also become *qāḍī*; Abū 'Ubayd was very surprised by this ('Abdallāh b. Aḥmad b. Ḥanbal, *K. al-Sunna* 57, ll. 6 ff.).
- 15 *Ansāb* v, 271, ll. 3 ff.
- 16 Thus according to the author of the *Ta'rikh Dārayyā* (51, l. 2 from bot.) who should really know. Ibn 'Asākir does not agree; he offers the dates 204, 205 and 215 (ibid., fn.). But he probably bases himself on the eastern tradition where the date 215 had established itself (cf. for instance Sulamī, *Ṭabaqāt al-Ṣūfīyya* 75, l. 8). In Aḥmad b. Abī'l-Ḥawārī, the disciple of Abū Sulaymān, the information fluctuates to the same extent (see below p. 166).
- 17 *Ta'rikh Dārayyā* 54, ll. 1 ff.; Abū Nu'aym, *Ḥīya* IX, 260, ll. 5 f. from bot.; also 272, ll. 5 f.

Josef van Ess, *Theology and Society in the Second and Third Century of the Hijra: a History of Religious Thought in Early Islam*, c. I, terc. John O'Kane, edit. Maribel Fierro, M. Şükrü Hanioglu, Renata Holod, Florian Schwarz, Leiden: E. J Brill, 2017. İSAM DN. 253960

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