

al-Qaṭṭān and one ʿImrān al-ʿAmmī (*Majrūhīn* II 123, 2ff.), while Dhahabī linked the *nisba* al-ʿAmmī to Ibrāhīm al-Qaṭṭān himself, in which case he would have been a member of the Banū l-ʿAmm, another one of whom is known to us as a participant in the uprising (see p. 379 below). They were not a genuine tribe but rather *mawālī* who had moved to Basra from Ahwāz during ʿUmar's time, and were treated "like cousins" by the Tamīm among whom they lived (cf. *Agh.* III 257, 2ff. and 17). According to Massignon they were weavers who had earlier followed Christianity (*Opera minora* III 69). Cf. also p. 125 above.

There is only one case in these surroundings where we may claim to have met a previously unknown Ibādite, and there, too, only under specific premises. We are, it must be said, looking at an extremely interesting man, as he succeeded at court and excelled in a science of which the Khārijites with their scripturalist inclination must have been especially fond, Quran recitation:

(Abū Yazīd) Abān (b. Yazīd al-ʿAṭṭār al-Naḥwī),

d. between 160/776 and 170/787 (?). Maṣūf invited him to recite the Quran.²⁰ He probably was an apothecary from Basra; Ṭabarī mentioned that he was an Ibādite,²¹ and Ibn Qutayba called him simply *al-Ibādī*.²² Sunni sources know him mainly as a traditionist,²³ their main criticism being that he succumbed to Qadarite leanings.²⁴ It is not possible to prove entirely consistently that the traditionist and the Ibādite Quran virtuoso were one and the same,²⁵ but Ibn Ḥanbal did compare him favourably to the abovementioned ʿImrān al-Qaṭṭān, who was also a Qadarite.²⁶ We do not know whether he, with a name like al-Naḥwī, was interested in grammar; although it was only a short step from Quran recitation, the relevant biographical works ignore him completely. It

20 Ṭabarī III 426, 3; as Abān al-Qārīʿ.

21 III 597, 13.

22 *Maʿārif* 533, 5.

23 Cf. IS VII₂ 41, 1f. (among the Basrans); Khalīfa, *Ṭab.* 538 no. 1886; Bukhārī I₁ 454 no. 1452; IAH I₁ 299 no. 1098; Fasawī III 62, apu. ff.; *Mizān* no. 20; TT I 101f. no. 175; Ṣafadī, *Wāfi* v 301 no. 2362; Azmi, *Studies* 167f. no. 3.

24 TT I 101; TH 202, 4; above all also the Muʿtazilite sources: Kaʿbī 95, 3ff., and 107, 6 (after Jāhīz) > *Fadl* 342, -6 > IM 138, 3; Kaʿbī, *Qabūl* 213, 16f.

25 Ibn al-Jazārī, *Ṭab.* I 4 no. 2, has the complete name but, like the other biographical sources, no information concerning his being a member of the Ibādiyya; while Ṭabarī, who emphasised this detail, had the name as only *Abān*.

26 *ʿIlal* 248 no. 1598 = 352 no. 2320.