

al-Qaṭṭān and one ‘Imrān al-‘Ammī (*Majrūhīn* II 123, 2ff.), while Dhahabī linked the *nisba* al-‘Ammī to Ibrāhīm al-Qaṭṭān himself, in which case he would have been a member of the Banū l-‘Amm, 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 ‘Umar'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 Ibāḍite, 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-‘Aṭṭār al-Naḥwī),

d. between 160/776 and 170/787 (?). Maṣṣūr invited him to recite the Quran.<sup>20</sup> He probably was an apothecary from Basra; Ṭabarī mentioned that he was an Ibāḍite,<sup>21</sup> and Ibn Qutayba called him simply *al-Ibāḍī*.<sup>22</sup> Sunni sources know him mainly as a traditionist,<sup>23</sup> their main criticism being that he succumbed to Qadarite leanings.<sup>24</sup> It is not possible to prove entirely consistently that the traditionist and the Ibāḍite Quran virtuoso were one and the same,<sup>25</sup> but Ibn Ḥanbal did compare him favourably to the abovementioned ‘Imrān al-Qaṭṭān, who was also a Qadarite.<sup>26</sup> 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-Qārī’.

21 III 597, 13.

22 *Ma‘ārif* 533, 5.

23 Cf. IS VII, 2, 41, 1f. (among the Basrans); Khalifa, *Ṭab.* 538 no. 1886; Bukhārī I, 454 no. 1452; IAH I, 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 Mu‘tazilite sources: Ka‘bī 95, 3ff., and 107, 6 (after Jāhīz) > *Faql* 342, -6 > IM 138, 3; Ka‘bī, *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 Ibāḍiyya; while Ṭabarī, who emphasised this detail, had the name as only *Abān*.

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