

The following are the names of later pupils of Ḥasan's:

Abū Ishāq<sup>74</sup> Ismā'īl b. Muslim<sup>75</sup> al-Makkī,

d. c. 160/777.<sup>76</sup> Despite his *nisba* he came from Basra and only spent a few years in Mecca.<sup>77</sup> In 158/775<sup>78</sup> he probably accompanied al-Mahdī – before the latter came to power – to Rayy, where he died.<sup>79</sup> He was a pupil of Ḥasan al-Baṣrī's<sup>80</sup> but also studied under Zuhri.<sup>81</sup> Only few sources noted his Qadarite views.<sup>82</sup> They may be expressed in animal hadiths, which were in turn quoted by Jāhiz.<sup>83</sup> It is just as likely that he believed in *maskh*, as he transmitted the following dictum from Ibn 'Abbās: "Black dogs are evil spirits (*jinn*), and spotted ones, too."<sup>84</sup> Later his reputation was generally poor;<sup>85</sup> he seems to have confused hadiths all the time.<sup>86</sup> At the same time people did not deny that the material he transmitted was well known.<sup>87</sup> While he was believed to be nearly as dangerous as 'Amr b. 'Ubayd, he was not dropped altogether.<sup>88</sup> Like him, al-Makkī transmitted traditions from Ḥasan al-Baṣrī which went back to Samura

74 Thus e.g. according to IS VII, 2, 34, 2; Ibn al-Jazarī, *Ṭabaqāt al-qurrā'* I 169 no. 788 etc.; the *kur'ya* "Abū Rabī'a" given by Ibn Ḥibbān, *Majrūhīn* I 120, 9 > *Mizān* I 249, ult., is probably due to a mistake. Ibn Ḥibbān traced hadiths transmitted in Kufa by Ṣāliḥ b. Ḥayy back to Ismā'īl b. Muslim. The *isnād* mentions the *kur'ya* Abū Rabī'a, and nothing else. It clearly refers to a different person (*Majrūhīn* I 121, 5ff. > *Mizān* I 250, 4ff.).

75 Dhahabī, *Mizān* no. 842 appears to list him once more as Ismā'īl b. Ibrāhīm al-Makkī, but this is probably due to a mistake on the part of Zakariyyā' b. Yahyā al-Sā'ī (d. 307/902) whom he quotes there.

76 Ibn al-Jazarī, *ibid.*

77 IS VII, 2, 34, 4f.; Ibn Qutayba, *Ma'ārif* 597, 1f.; also Fasawī II 114, ult. f.

78 Cf. Ṭabarī III 445, 18.

79 IAH I, 198, 4.

80 Ibn Ḥanbal, *Ṭal* I 372 no. 2465.

81 Fasawī II 781, 6ff.

82 Ibn Qutayba, *Ma'ārif* 625, 10f.; 'Uqayli I 92, -4. The Mu'tazilites did not mention him.

83 *Ḥayawān* III 392, 4ff. and IV 293, 1f.; also *Mizān* I 249, apu. f., and Suyūṭī, *La'ālī* II 463, -4ff. with a different *isnād*. Cf. p. 25 above.

84 *Ibid.* I 291, 8f.

85 Cf. already Ibn al-Madīnī, *Ṭal* 69, 7; AZ 681, pu. ff.

86 *Mizān* I 248, ult. f.

87 Fasawī III 66, 8f.

88 IAH I, 199, 4ff. at no. 669. Abū Zur'a (loc. cit.) also seems to mention him, probably together with 'Amr b. 'Ubayd (misspelt as 'Ubayda/'Abīda).