

2.2.7.1.4 *Sulaymān al-Taymī*

The youngest of the group, Abū l-Mu‘tamir Sulaymān b. Tarkhān al-Taymī, d. Dhū l-Qa‘da 143/Feb. 761,¹ possibly aged 73,² was a *mawlā* of the Murra b. ‘Ubād but later lived among the Taym in Basra to whom he was related on his mother’s side, hence his *nisba*.³ His father appears to have been a high-ranking Turk taken prisoner of war by the Muslims;⁴ the sequence of names is never traced back beyond him. Sulaymān was married to a daughter of Faḍl al-Raqāshī’s with whom he had a son Mu‘tamir who was to play a significant part in Basran hadith;⁵ a second wife is also mentioned.⁶ We do not know what his profession was. One passage tells us that he was imam for 40 years,⁷ but it is doubtful that this would provide enough income to live on. He seems to have owned a house, but when it collapsed he moved into a large felt tent (*fustāt, qubba*), apparently for around 30 years.⁸ It was noticeable in Basra that he supported ‘Alī,⁹ as we know because he transmitted from Salmān al-Fārisī¹⁰ and circulated his biography.¹¹ He was thought to have heard hadith from ‘Ikrima as well when the latter visited Basra, but when he interrupted his

- 1 This much detail only in TH 152, 6f., elsewhere only the year (IS VII, 18, 15; Khalifa, *Ta’rikh* 645, 4 etc.) *Ṭab.* 526, 7f. also has “144”.
- 2 Ibn Sa’d already said that he was younger than Ibn ‘Awn, who was probably born in 66 (VII, 24, pu. f.; cf. also AZ 298 no. 522); cf. also p. 404 above. Dhahabī’s claim (TH 151, 2) that he lived to 93 can only be reconciled with the other information if we assume it to a mistake for 73.
- 3 Khalifa, *Ṭab.* 526 no. 1831; more briefly also IS VII, 18, 9f. > Fasawī II 130, 3; cf. also Sam‘ānī, *Ansāb* III 124, 8ff. Should this read *‘Ubayd* instead of *‘Ubād*? (Regarding the Murra b. ‘Ubayd cf. e.g. Ibn Durayd, *Ishtiqāq* 24, 1f.). The additional *nisba* al-Qaysī is found only in later sources (TH 150, -5; also *Mizān* no. 3481, but only as an addendum; Sam‘ānī, *Ansāb* III 124, 5 with reservations).
- 4 *Tarkhān*, from Turk. *darqan*, was a title among Transoxanian nobles (cf. Petech in: *Festschrift Gabrieli* 626; also Juda, *Mawālī* 81); they were exempt from taxes and entitled to stand to the left of the ruler’s throne (Doerfer, *Türkische und mongolische Elemente im Neupersischen* II 460ff. no. 879). The ruler of the Hephthalites bore this title, too (Frye in: *Harvard Journal of Asiatic Studies* 14/1951/124f.; cf. Altheim, *Geschichte der Hunnen* III 10).
- 5 See p. 193 above. He was born in 106 (IS VII, 45, 18). This also suggests that the father’s date of birth of 46/666 given in GAS 1/285 is too early.
- 6 *Hilya* III 29, ult.
- 7 *Ibid.* 29, 9.
- 8 *Ibid.* 30, -8ff.
- 9 IS 18, 13f.
- 10 Ṭabarī I 91, 3ff. (on the creation of Adam); I 411, 12ff.; also HT 36, n. 93.
- 11 Fasawī III 272, pu. ff.