

thought.<sup>1</sup> The Abbasid revolution appears to have changed circumstances to such a degree that those who aspired to this ideal sought its realisation in distant lands, in Syria – maybe even Muqātil himself, but certainly his younger contemporary Ibrāhīm b. Adham, who died in the Byzantine border area.<sup>2</sup> He was of pure Arab descent.<sup>3</sup> Legend, however, turned him into a prince who had his awakening when out hunting – i.e. during a pastime of the nobility – and since then wore only wool.<sup>4</sup> A detailed prayer transmitted from him tells us, whether it is genuine or not, that it would not have been uttered by a Jahmite, as it confirms the punishment of the grave, the intercession of the prophet, the cistern where he meets his faithful, and the reality of paradise and hell.<sup>5</sup> Still, he has not yet completed the transition to *taṣawwuf*, at least not in spiritual terms.<sup>6</sup> This step would be taken during the following generation in the east, by a man who was allegedly his pupil, although this was probably a retrospective fiction thought up by local tradition:

Abū ‘Alī Shaqīq b. Ibrāhīm al-Azdī al-Balkhī.

He died during a campaign in Khuttalān on the upper reaches of the Oxus.<sup>7</sup> According to an account by his grandson he came from a family of rich merchants who traded with the Turks; he was said to have owned 300 villages. At some point he left the business; a conversation in an idol's temple with a priest who had shorn his hair and beard, and wore a red garment, i.e. presumably a Buddhist, was said to have “awakened” him to the true life.<sup>8</sup> In his civilian existence he had shown some interest in legal matters, as was the custom. He was said to have been Abū Ḥanīfa's assistant at one time.<sup>9</sup> It seems more likely

1 *Exégèse coranique* 35ff.

2 See vol. I 163 above.

3 Radtke in: ZDMG 136/1986/539.

4 More material in Hallauer, *Die Vita des Ibrahim b. Edhem* 17ff., and Gramlich, *Wunder der Freunde Gottes* 404f.; regarding the further development of the legend in the Malay language area cf. Russell Jones, *Hikayat Sultan Ibrahim ibn Adham* (New York/London 1985).

5 Ghazzālī, *Iḥyā’* I 325, apu. ff./transl. Nakamura, *Ghazālī on Prayer* 97f.

6 Cf. the article by R. Jones in: EI<sup>2</sup> III 985f. s. n.; also Mujtabā’ī in: GIB II 403ff.

7 *Fazā’il* 129, ult. f. The date of 174 found there is probably misread. Regarding 194 cf. Kutubī, *Fawāt al-Wafayāt* II 105, -4; *Mizān* no. 3741; IAW I 258, 8f. The year 153 preserved by Ibn Khallikān after Ibn al-Jawzī, *Shudhūr al-‘uqūd* (II 476, 7f.) is certainly wrong; Shaqīq's pupil Ḥātim al-Aṣamm did not die until 237/851. Cf. also Radtke, loc. cit. 540.

8 Abū Nu‘aym, *Hilya* VIII 59, 4ff. > Ibn al-Jawzī, *Ṣifa* IV 133, 5ff.; Qushayrī, *Risāla* 13, 13ff.; *Fazā’il* 132, -5ff. The same sources also record other conversion stories.

9 *Fazā’il* 131, 4; Anṣārī, *Sharḥ al-risāla al-Qushayriyya* I 101, 2f.