

‘Abdallāh b. ‘Īsā al-Bakrī.

190217 TAKVÂ
181250 SÛFÎ

According to Ibn Ḥazm he was the one who considered not only children and animals but also mentally ill people to be equally innocent.⁹² Nothing more can be discovered concerning his identity.^{92a} The same is true of the second pupil,

Abū ‘Ubayd Muḥammad b. Sharīk (?) al-Misma‘ī,

whom Abū Ya‘lā mentioned together with ‘Abdallāh b. ‘Īsā. In another strand of transmission that goes back to Qāḍī ‘Abd al-Jabbār he is called Muḥammad b. Sahl and has the *nisba* al-Baṣrī.⁹³ This is not surprising as the Misma‘ī family was based in Basra.⁹⁴ He maintained that a murderer’s repentance would not be accepted; consequently the *qāḍī* believed him to be the head of a separate sect.

2.2.2.2.4 *Asceticism and Rationality*

The Mu‘tazila became known for the regard in which it held reason. However, it seems that there was little theorising on the matter; it was able to rely on a broad consensus. This emerged especially in Basra, within the Qadariyya¹ as well as among the ascetics. Reason was not a universal principle, and did not mainly convey intellectual insights, either, but provided help in everyday life and answered the question of what God’s will might be in a particular situation. It could thus not be separated from *‘ilm*, the knowledge that, set down in the Quran or in hadith, was an authority in itself and that reason could approach through exegesis only. Reason did not create its own foundations.²

It can hardly astonish that the roots of this concept were in fact spread more widely. The Kufan Shī‘a, too, praised the *‘aql*; but their traditions often exhibited a more strongly gnostic tone.³ Above all, philosophical literature exerted

92 *Fiṣal* IV 191, apu. ff. > Saksakī, *Burhān* 14, –9f.; regarding him cf. also Abū Ya‘lā, *Mu‘tamad* 202, 2f.

92a Unless he was the same as ‘Abdallāh b. ‘Īsā al-Khazzāz who transmitted hadith from Yūnus b. ‘Ubayd (see p. 401 below).

93 Ḥākim al-Jushamī, *Sharḥ ‘uyūn al-masā’il* I, fol. 47b > Ibn al-Murtaḍā, *Al-murṭaḍā wal-amal*, 121, 2f.

94 Sam‘ānī, *Ansāb* XII 263ff. no. 3783; cf. ch. C 4.2.4.3 below.

1 See p. 59 above; also p. 69 and 73.

2 As emphasised by e.g. Arkoun in: *Annuaire de l’Afrique du Nord* 18/1979/305ff.

3 See vol. I 416 above; summarised in Majlisī, *Biḥār* I 82ff. For general information see Rushdī ‘Alyān, *Al-‘aql ‘inda l-Shī‘a al-Imāmīyya* (Baghdad 1973); however, the book is structured without concern for chronology.

result of embezzlement rather than because of his Shī'ite connections; furthermore, we do not know the date.⁴³ 'Alī b. Yaqtīn was given a state funeral; the crown prince Muḥammad said the prayer over his bier.⁴⁴ Clearly the family's services to the revolution were being honoured; 'Alī's father Yaqtīn b. Mūsā was still alive.⁴⁵ Of course there were many who assimilated; a certain Hishām b. Ibrāhīm was given the sobriquet *al-Abbāsī* among the Shī'ites because he, although a Rāfiḍite, had been so impressed by the persecution that he started writing books on the imamate of 'Abbās.⁴⁶

1.4.2 *The Influence of Popular Piety*

The advance of the *ahl al-ḥadīth* probably began during this time. After the fall of the Barmakids in early 187/803, they were definitely in the ascendant. Hārūn, who had gone on the pilgrimage shortly before this event, is believed to have met Sufyān b. 'Uyayna and 'Abd al-Razzāq b. Hammām in Mecca and given presents of money to both of them; the aged Fuḍayl b. 'Iyāḍ in particular was said to have made a great impression on him.¹ When it came to dogma, all three of them were men of compromise rather than straightforward predestinarians,² but their style was different as they were no intellectuals. The Kufan Abū Mu'āwiya, who was a success at court soon afterwards, also exhibited a marked anti-Shī'ite tendency.³ This had not been without importance even before his time. Wakī' b. al-Jarrāḥ, who was well-known for 'Shī'itizing',⁴ attracted the caliph's displeasure because while Hārūn was in Mecca he

43 TB I 89, 17ff.

44 Ibn al-Nadīm, *Fihrist* 279, pu.

45 See vol. I 456 above. Regarding the family cf. also Madelung in: BSOAS 43/1980/18f., n. 2; El'ad in: Festschrift Ayalon 83, n. 109; Ashkūrī in: GIE II 184f. Concerning Yaqtīn b. Mūsā's estates cf. El'ad in: JESHO 35/1992/315ff.; they would later be confiscated.

46 Kashshī 501, apu. ff.; cf. also vol. I 423 above.

1 Abū Nu'aym, *Hilya* VIII 105, 15ff. > Ibn Qudāma, *Tawwābūn* 157ff. §§ 364-373; Ghazzālī, *Ihyā'*, transl. Gramlich 471; also Tawḥīdī, *Baṣā'ir* III 452, 8ff./III 30f. no. 64.

2 Regarding Sufyān b. 'Uyayna see vol. II 346 above; regarding 'Abd al-Razzāq b. Hammām see vol. II 794f. above; regarding Fuḍayl b. 'Iyāḍ cf. Ḥākim al-Jushamī, *Risālat Iblīs* 67, 9f. Regarding the latter cf. for general information EI² II 936; GAS 1/636; Bertels, *Izbrannye trudy, Sufizm i sufijskaja literatura* 188ff. (also 199ff. regarding his meeting with Hārūn); Chabbi in: BEO 30/1978/331ff. The Ḥanbalites esteemed him greatly (cf. Ibn Abī Ya'lā, *Tabaqāt al-Ḥanābila* II 42, -7ff.); they do not seem to have minded that he appeared to be an anthropomorphist (cf. Ibn Khuzayma, *Tawḥīd* 52, -7f.). He had several wives (Abū Nu'aym, *Hilya* VIII 107, -7).

3 See vol. I 250 above.

4 See vol. I 271 above.