

## Yahyā b. Mu'ādh al-Rāzī,

who died 258/872 in Nishapur. He ranked faith higher than actions and God's grace higher than his justice; his theory of hope (*rajā'*) evolved out of this, contrasting with the emphasis on fear that had been typical of the self-tormenting early ascetics.<sup>45</sup> In Balkh he preached the merits of wealth over poverty,<sup>46</sup> taking the wind out of Shaqīq al-Balkhī's sails.<sup>47</sup> He did not get on with the Jahmites, either; God, he said, was on his throne "separate from his creation".<sup>48</sup> It is, however, characteristic that Ḥakīm al-Tirmidhī conducted a debate on "self-assuredness" (*amn*) with him.<sup>49</sup>

There was no definite victor in this struggle of wills for the time being. The Sunnites could not be argued out of *kalām*. During the second half of the third century Abū l-'Abbās al-Qalānisī, often named together with Ibn Kullāb, was living in the city; he composed treatises against Nazzām and a *K. al-maqālāt* among other things.<sup>50</sup> The Shī'a in its turn became more traditionalist; Kulīnī (d. Sha'bān 329/May 941) was born in a village southwest of Rayy.<sup>51</sup> The area was fertile ground for the Ismā'īliyya, too. The first missionary, a certain Khalaf, arrived with the instruction: "Go to Rayy, for there – in Rayy, Āba, Qom, Qāshān, and in the provinces Ṭabaristān and Māzandarān – are many Shī'ites who will heed your call.' He made his home in Kulēn at some point during the third century.<sup>52</sup> At the beginning of the fourth century the city was home to the Ismā'īlī Abū Ḥātim al-Rāzī<sup>53</sup> as well as the philosopher

45 In detail Meier, *Abū Sa'īd* 173ff. and earlier; also p. 613 and 620 above.

46 Ibid. 178ff.

47 See p. 614 above.

48 Ibn Taymiyya, *Fatwā Ḥamawīyya* 33, 7f.

49 *Khatm al-awliyā'* 388, 2 and earlier; cf. also 403, 8ff.

50 Regarding him in detail see Gimaret in: JA 277/1989/227ff.

51 Cf. Madelung in EI<sup>2</sup> v 362f. The Shī'ite *mutakallim* Abū l-Ṭayyib al-Rāzī mentioned in Ṭūsī's *Fihrist* (376 no. 850 > Ardabīlī II 396), who is difficult to classify, was probably older; Ṭūsī calls him Abū Muḥammad al-'Alawī's teacher (regarding whom see Ardabīlī II 414). He was a "Murjī'ite", i.e. he did not believe in the eternal duration of the punishment of hell – maybe because of 'Alī's intercession. A contemporary of Kulīnī's was Abū Ja'far Muḥammad Ibn Qibba al-Rāzī (cf. Ibn al-Nadīm, *Fihrist* 225, 5ff.; Ṭūsī 287f. no. 648; EIran I 360a); H. Modarressi has written a monograph on him.

52 Cf. the details provided by Stern, *Studies in Early Ismā'īlism* 190ff. Regarding the Shī'ite community in Rayy from the mid-third century onwards see Madelung, *Religious Trends* 84; it looked after the tomb of a companion of the ninth and tenth imams, 'Abd al-'Azīm al-Ḥasanī (cf. Madelung in EIran I 96f. s. n.).

53 Regarding him GAS 1/573; Stern, *ibid.* 195ff.