



‘ABBĀD B. SALMĀN

‘**ABBĀD B. SALMĀN** (or SOLAYMĀN) B. ‘ALĪ AL-ŞAYMARĪ, ABŪ SAHL, Mu‘tazili theologian of the 3rd/9th century. Although Ebn al-Nadīm calls him a Basran, his *nesba* indicates that he came from Şaymara in southwestern Jebāl. He must have been born before the year 200/816, for his teacher in Mu‘tazili theology, Hešām b. ‘Amr Fovaṭī, appears to have died not later than 218/833. During the time of inquisition against upholders of the doctrine of the uncreated nature of the Qur‘ān, ‘Abbād debated with Sunni traditionalist *motakallem* (theologian) ‘Abdallāh b. Kollāb. This may indicate that he was present in Baghdad at the time. Most of his teaching career was probably spent in Başra, but he evidently maintained ties with his birthplace. Şaymara (q.v.) is described in the late 3rd/9th century as solidly Mu‘tazili. The Mu‘tazili scholar Abū ‘Abdallāh Şaymarī (d. 315/927), who came from there, originally supported the doctrines of ‘Abbād, though he was probably not a student of his. It is likely that the prevalence of Mu‘tazilism in Şaymara was connected with the activity of ‘Abbād and that his teaching predominated there for some time after his death. The date of his death is not mentioned in the sources. Abū ‘Alī Jobbāī (235-303/849-50 to 916) evidently met him in Başra, for he described him as “skilled in *kalām* except for his craze (*jonūn*).” In his *Ketāb fażīḥat al-mo‘tazela*, which appears to have been written about 250-60/864-74, Ebn al-Rāvandī referred to him as still alive. Barḍa‘ī, a student of ‘Abbād, came to Başra shortly before the death of Jāheẓ in 255/868-69 (see Mortaẓla, *al-Ġorar wa‘l-dorar*, ed. Moḥammad Abu‘l-Faẓl Ebrāhīm, Cairo, 1373/1945, I, p. 199).

Like his teacher Hešām Fovaṭī, ‘Abbād represented a sideline in the



development of the Basran Mu‘tazili school; and many of his views were considered eccentric by the major branch. This main branch was represented then by Abū Ya‘qūb Šaḥḥām (d. after 256/870); his student Abū Ya‘qūb Jobbā‘ī gained recognition as the undisputed leader of the Basran school and opened the later phase of Basran Mu‘tazili doctrine. Only two Mu‘tazili scholars are reported to have supported ‘Abbād’s doctrine after his death, his student Abu’l-Ḥasan Barḍa‘ī and Abū ‘Abdallāh Šaymarī; but both eventually turned away from it. His views were, however, still much discussed in the early 4th/10th century. In his own time, the Baghdad Mu‘tazili Abu’l-Ḥosayn Šāleḥī in particular argued positions opposite to many of his views.

Of the large number of books ‘Abbād is reported to have written, Ebn al-Nadīm lists the following titles: 1. *K. al-Enkāṛ’an yaḳloq al-nās afālahom* ; 2. *K. Taṭbīt* (read *tafnīd?*) *dalālat al-a’rāz*; 3. *K. Eṭbāt al-joz’ alladī lā yatajazza’*. Mas‘ūdī mentions a doxographical work (*fi’l-maqālāt*) by him (*Tanbīh*, p. 395). Abū ‘Alī Jobbā‘ī refuted his book on the superiority (*tafẓīl*) of Abū Bakr (over ‘Alī), and Abū Hāšem Jobbā‘ī (d. 321/933) dictated a refutation of his *K. al-Abwāb* (or *al-Alwān*). A book by him entitled *K. al-‘Aks* was apparently refuted by Abu’l-Ḥosayn Kayyāṭ (J. Fück, “Neue Materialien zum Fihrist,” *ZDMG* 90, 1936, p. 302).

As described by Aš‘arī, specific views held by ‘Abbād entail merely verbal differences from general Mu‘tazili doctrine. But there were also substantial points of difference. Like his teacher, Fovaṭī, ‘Abbād held that accidents (*a’rāz*) have no validity in the proof of the existence of God and of the mission of the prophets. This led him, on the one hand, to deny that miracles, including the Qur’ān, were a proof of prophethood. On the other hand, it closed the door for him to the common Mu‘tazili proof of the existence of God and of the divine attributes. His proof of the existence of God was apparently based solely on the existence of bodies. The divine attributes (*ṣefāt*), which he rather defined as names (*asmā’*), were to be known only through the consensus of the Muslim community. Although each of these names implied a meaning (e.g., *‘ālem* implied *‘elm* “knowledge”), their meanings were not mutually related; and thus they could not be derived from each other. These names, however, were necessarily related to their meanings, so that God could not change them. ‘Abbād strictly maintained that God does not create evil and thus denied, against the common Mu‘tazili view, that disease and punishment created by God are evil, even metaphorically. He thus rejected the general Mu‘tazili thesis that God is obliged to provide children and animals with a recompense (*‘evāz*)



in the hereafter for pains suffered. He held that the purpose of admonition (*e'tebār*) of mankind was sufficient justification for God's infliction of pain. Against the Basran school but in agreement with that of Baghdad, he asserted that creation (*kalq*) can be attributed only to God; man can not be said to create, but merely to perform, his acts. Prophethood was granted by God in reward (*ǰazā'*) for previous acts, not as an initial grace (*ebtedā'*), as common Mu'tazili doctrine affirmed. 'Abbād also repudiated the general Mu'tazili thesis that a greater amount of reward will cancel (*eḥbāt*) a lesser amount of punishment deserved in the hereafter, or vice versa; he stated that only repentance can annul punishment for transgressions.

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