



'ABD-AL-VĀḤED B. ZAYD

'ABD-AL-VĀḤED B. ZAYD, d. 177/793, Sufi, the leading personality among the ascetics trained in the school of Ḥasan Baṣrī (*Lesān al-mīzān* IV, p. 80). He established at 'Abbādān (modern Ābādān) a Sufi house (*rebāṭ*) which Abu'l-'Atāhīa praised as a “beneficent innovation” (*Dīvān*, Beirut, 1909, p. 218). There Sufis gathered in a more or less stable community dedicated to prayer “in renunciation of the world” and, no doubt, in assemblies for recollection of God’s name (*majāles al-ḍekr*, Abū No‘aym Eṣfahānī, *Ḥelyat al-awlīā'*, Cairo, 1932-38, VI, p. 157). 'Abd-al-Vāḥed went on to travel in Fārs and Jerusalem. A persuasive preacher, he came to be regarded as a miracle-worker and efficacious in his intercession (*mojāb al-da'wa*).

'Abd-al-Vāḥed is among the theologians whose propositions are cited by Aš'arī (*Maqālāt*, ed. H. Ritter, Wiesbaden, 1963, pp. 214, 216, 286; see Massignon, *Essai*, p. 219). Those relevant to Sufism include the following: In the hereafter, a person’s vision of God will be in proportion to the value of his works. At the last judgment, God will manifest himself through a visible image (*ṣūra*) by which he will address his servants. Saints are honored with miraculous gifts (*mojēzāt*) and, already in this world, enjoy the rewards of paradise, behold angels, and enjoy houris. The last point was denied by Sarrāḡ (*Loma'*, ed. R. A. Nicholson, Leiden, 1914, p. 429); but it is based on dream visits to 'Abd-al-Vāḥed by beautiful slaves (*Ḥelya*, pp. 157-58, 161). It may be noted that the *Ḥelya* shows he used the word *maḥabba* for “love” and did not prefer 'ešq (as stated by Massignon, *Essai*, p. 214).



BIBLIOGRAPHY

Given in the text.