



## EBN ḲALLĀD, ABŪ ‘ALĪ MOḤAMMAD BAŞRĪ

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**EBN ḲALLĀD, ABŪ ‘ALĪ MOḤAMMAD BAŞRĪ**, Mu‘tazilite theologian (d. 2nd half of 3rd/10th century) of the so-called “school of Baṣra,” partisan of the ideas of Abū Hāšem Jobbā’ī. He had been Abū Hāšem’s first disciple at ‘Askar Mokram, then at Baghdad. His own followers included the two future teachers of Qāzī ‘Abd-al-Jabbār, Abū ‘Abd-Allah Baṣrī and [Abū Eshāq b. ‘Ayyāš](#) (Ebn al-Nadīm, ed. Tajaddod, p. 222; ‘Abd-al-Jabbār, *Faḏl*, pp. 324, 325, 328).

Ebn Ḳallād is best known as the author of a systematic exposition of Mu‘tazilite doctrine entitled *Ketāb al-oṣūl*, on which he subsequently also began a commentary (*ṣarḥ*) that he left unfinished; it was completed by ‘Abd-al-Jabbār under the title *Takmelat al-ṣarḥ* (cf. Jošamī, fols. 74a, 75a). These two works have apparently not survived, but it is possible to reconstruct their outlines and part of their contents from two later works. One of them is *Ketāb zīādāt ṣarḥ al-oṣūl*, consisting of “supplements” compiled by the Zaydī imam Abū Ṭāleb Nāṭeq be’l-Ḥaqq (d. 424/1033) to ‘Abd-al-Jabbār’s commentary (University Library, Leiden ms. no. Or. 2949). The other by an unknown author (an attribution to Abū Rašīd Nīšāpūrī not having been accepted) was probably composed as a supplement to the Ebn Ḳallād’s *Ṣarḥ*; two important fragments of it have been preserved, one corresponding roughly to chapters 1-6 of the *Ketāb al-oṣūl* (Grand Mosque, Ṣan‘ā’, ms. no. ‘Elm al-kalām 193; ed. Abū Rīda as *Fi’l-tawḥīd*), the other partly corresponding to chapters 13-16 (British Library, London, ms. no. Or. 8613; ed. R. Martin, forthcoming; on all that, cf. Gimaret).



The personal role of Ebn Kallād in elaborating the “Basran” tenets seems to have been quite small. ‘Abd al-Jabbār cited him only four times in the *Moġnī*; in the *Masā’el* of Abū Rašīd his name appears only once. His main contribution appears to have been pedagogical, explaining, and commenting on the doctrine developed by Abū ‘Alī and Abū Hāšem. Although the closest disciple of the latter, he diverged from him on several points: the possibility of seeing a body without seeing its color (‘Abd-al-Jabbār, *Mōġnī* IV, p. 75, ll. 5-7; cf. Ebn Mattawayh, p. 248), that speech needs structure (*benya*) in order to exist (Abū Rašīd, p. 153; Ebn Mattawayh, p. 348), the definition of subsistence (*rezq*; ‘Abd-al-Jabbār, *Mōġnī* XI, p. 30). His most original thesis was that speech can exist only in the air (*hawā*; Abū Rašīd, p. 154, which should be read *ellā fī jesm*; Ebn Mattawayh, p. 349)

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