



EBN MATTAWAYH, ABŪ MOḤAMMAD ḤASAN

EBN MATTAWAYH (Mattūya), ABŪ MOḤAMMAD ḤASAN b. Aḥmad b. Mattawayh, Muʿtazilite theologian of the Basran school, a student of Qāzī ʿAbd-al-Jabbār (d. 415/1025). Where Ebn Mattawayh lived and the date of his death are not known. Wilferd Madelung has established that his *Majmūʿ* was written rather soon after ʿAbd-al-Jabbār’s death and that the late date sometimes given for Ebn Mattawayh’s death as 468/1075 or 469/1076 has no foundation.

Two works of his survive and are being published: a complete treatise of Muʿtazilite theology and a treatise on the “fine points” of theology. His *Ketāb al-majmūʿ fiʿl-moḥiṭ beʿl-taklīf* is, as D. Gimaret has shown in his preface to the second volume, an independent, explicative, and sometimes critical rewriting of ʿAbd-al-Jabbār’s *al-Moḥiṭ fiʿl-taklīf*. The first of the two parts of Ebn Mattawayh’s *al-Taḍkera fī aḥkām al-jawāher waʿl-aʿrāz* has been published (ed. S. N. Loṭf and F. Badīrʿūn, Cairo, 1975). The first volume is a treatise on the “physics,” or natural philosophy, of the Muʿtazilite world view: substances, atoms, bodies, their various properties (colors, tastes, odors, sounds, heat and cold, speech and language), existence and nonexistence, the basic accidents (*akwān*), etc.; and on all the auxiliary matters that form the background and supposition for arguments in the greater questions of theology: the eternity and justice of God, creation, the temporality of the Qurʾān, man’s power, moral responsibility (*taklīf*), etc. According to the editors of the first part, the second and final part, *fiʿl-ḥayāt*, which would be the “biology” of the theologian’s



world view, was being prepared for publication. The *Tadkera* might be usefully read in conjunction with a treatise on the same subject by another disciple of ‘Abd al-Jabbār, Abū Rašīd Sa‘īd b. Moḥammad b. Sa‘īd Nišābūrī, *al-Masā‘el fi’l-ḳelāf bayn al-Bašrīyīn wa’l-Baġdādīyīn* (Beirut, 1979).

Ebn Mattawayh was one of the Mu‘tazilites who favored ‘Alī b. Abī Ṭāleb. Ebn Abi’l-Ḥadīd cites three times Ebn Mattawayh’s *Ketāb al-kefāya* (now lost), showing him to hold ‘Alī superior to Abū Bakr (I, p. 8), and even saying that ‘Alī was protected from sin and error (*ma‘šūm*) although, contrary to the Imami position, this was not necessary for his imamate (VI, pp. 376-77)—*ma‘šūmīya* (protection from sin) necessarily being a quality of the Prophet during the time of his mission (VII, p.10).

BIBLIOGRAPHY

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Ş. Mowaḥḥed, “Ebn Mattawayh” in *DMBE* IV, p. 580. Sezgin, *GAS* I, p. 627.