



NAWBAḲTI, ḤASAN

NAWBAḲTI, ḤASAN b. Musā Abu Moḥammad, 4th/10th century theologian and philosopher in Baghdad, d. between 300/912-3 and 310/922-3. The son of a sister of Abu Sahl Esmā'il b. 'Ali b. Nawbaḳt (b. 235/849-50, d. 311/923-4), who was a leader of the Shi'ites and a government official, Ḥasan's father according to Ritter (p.8) was Musā b. Kebriā', whose ancestry is traced back through six generations to Caliph Maṣṣūr's astrologer Nawbaḳt; this genealogy is repeated by Labarta (p.21), though many authorities are silent about his father's family. The Banu Nawbaḳt claimed descent from the Kayanian hero, Gēv the son of Gōdarz.

Ḥasan took great interest in translations from Greek, and is said to have been in contact with the most noteworthy translators of his time, 'Oṭmān Demašqī, Eshāq b. Ḥonayn b. Eshāq, and Ṭābet b. Qorra (Ebn al-Nadīm, p. 225); his meeting with Ṭābet is recounted by Ebn Abi Oṣaybe'a (I, p. 216). One of his numerous lost works was an epitome of Aristotle's *On Generation and Corruption* (*Ketāb eḳtešār al-kawm wa'l-fasād le-Arestāṭālis*). But his most important contributions were in the history of religions, a field in which he was a pioneer among authorities writing in Arabic. He himself mixed some tenets of the Mu'tazilites regarding the nature of God with the basic Imamite Shi'ism traditions in his family. His one extant work is the *Ketāb feraq al-šī'a* (Book of Shi'ite Sects; ed. Ritter; Persian and French translations by Maškur; and Russian translation by Prozorov), which gives an account of many early Shi'ite sects. The lost *Kitāb al-emāma* was allegedly not finished. He attacked extremist Shi'ites in the *Ketāb al-radd 'alā al-ḡolāt* (see Ritter, p. 27 for



fragments collected from Ebn al-Jawzi's *Ketāb fī tablis Eblis*). Perhaps his most influential work was the *Ketāb al-ārā' wa'l-diānāt* (Book of Opinions and Religions; see Ritter, pp. 22-27 for fragments collected from Ebn al-Jawzi's *Ketāb fī tablis Eblis*). In this work he discusses Greek, Indian, Sabian and Magian beliefs, as well as the ideas of several Islamic thinkers. This book was used by 'Abd-al-Jabbār, Šahrastāni and Ebn al-Mortaḏā (see [ABŪ 'ĪSĀ AL-WARRĀQ](#)).

On astronomy his lost works are the *Ḥojaj ṭabi'īya mostakraja men kotob Arestātālis fī al-radd 'alā man za'ama anna al-falak ḥayyon nāṭeqon* (Physical Arguments Derived from The Books of Aristotle on Opposition to Those Who Believe that the Sphere is a Rational Living Being), which was perhaps directed against Ptolemy's *Planetary Hypotheses*, though, of course, Plato and his followers are other possible targets; and the *Ketāb al-radd 'alā Baṭlameyus fī hay'at al-falak wa'l-arḏ* (Book of opposition to Ptolemy concerning the configuration of the sphere and the earth), which certainly seems to be directed against the *Planetary Hypotheses*.

Following the lead of his ancestors, several of whom practiced and wrote on astrology (including his father if he was indeed Abu Ḥasan Musā b. Kebriā'), Ḥasan wrote two works on astrology; a work seemingly in favor of it was the *Ketāb al-radd 'alā Abi 'Ali al-Jobbā'i fī raddehe 'alā al-monajjemīn* (Book of Opposition to Abu 'Ali al-Jobbā'i Concerning His Opposition to the Astrologers), as well as one apparently against some aspects of astrology at least, the *Ketāb al-radd 'alā al-monajjemīn* (Book of opposition to the astrologers).

BIBLIOGRAPHY

Brockelmann, *GAL*, S I, pp. 319-20.

Ebn Abi Oṣaybe'a, *'Oyun al-anbā' fī ṭabaqāt al-aṭebbā'*, I, p. 216.

Ebn al-Nadīm, *Ketāb al-fehrest*, 3rd ed., Tehran, 1988, pp. 225-26.



J. L Kraemer, “al-Nawbakhtī, al-Ḥasan b. Mūsā,” *EI2* VII, p. 1044.

A. Labarta, *Musā ibn Nawbajt, Al-Kitāb al-Kāmil*, Madrid, 1982.

Wilferd Madelung, “Bemerkung zur imamitischen Firaq-Literatur,” *Der Islam* 43, 1967, pp. 37-52.

Idem, *Religious Schools and Sects in Medieval Islam*, London, 1985.

Moḥammad Jawād Maškur, *Tarjamat Feraq al-šī'a*, Tehran, 1946.

Idem, “An-Nawbaḥṭi. Les sectes šī'ites,” *Revue de l'histoire des religions* 153, 1958, pp. 68-78 and 176-214; 154, 1959, pp. 67-95 and 146-172; and 155, 1960, pp. 63-78.

Stanislav Mikhailovich Prozorov, *Šiitiskie sekti*, Moscow, 1973.

Helmut Ritter, ed., *Ketāb feraq al-šī'a*, Istanbul, 1931. Sezgin, *GAS* I, pp. 539-40; VI, p. 176; and VII, pp. 154-55.