

I

Ibn Mattawayh

Abū Muḥammad al-Ḥasan b. Aḥmad **Ibn Mattawayh** (or Mattūya; fl. fifth/eleventh century) was a Mu'tazilī theologian and jurist, who belonged to the Bahshamī branch of the movement, founded by Abū Ḥāshim al-Jubbā'ī (d. 321/933).

1. LIFE

In his biographical work on Mu'tazilī scholars, al-Ḥākim al-Jishumī (d. 494/1101) mentions Ibn Mattawayh near the end of his list of the twelfth generation, comprising the disciples and companions of the *qādī l-quḍāt* 'Abd al-Jabbār al-Hamadhānī (d. 415/1025) (Sayyid 389). This suggests that Ibn Mattawayh joined 'Abd al-Jabbār as a student when the latter was already advanced in age and that his discipleship with the *qādī l-quḍāt*—which is confirmed also by his references to 'Abd al-Jabbār's lessons throughout his works—may have been short. This seems to be supported by chains of transmission in which Ibn Mattawayh is said to be a student of Abū Rashīd al-Nisābūrī (d. after 415/1024) (Ansari and Schmidtke 2010),

'Abd al-Jabbār's successor as head of the Bahshamiyya, with whom Ibn Mattawayh apparently continued his studies after 'Abd al-Jabbār's death. Almost nothing else is known about his life. Death dates of 469/1076 and 468/1075 proposed by various scholars have no foundation.

2. WORKS

Ibn Mattawayh's most influential independent work, on natural philosophy, is *al-Tadhkira fī aḥkām al-jawāhir wa-l-a'rāḍ* or *al-Tadhkira fī laṭīf [ilm] al-kalām*, the most comprehensive of its kind in the extant Mu'tazilī literature. It contains a detailed chapter on substances (*jawāhir*), followed by one section devoted to physics (*al-juz' wa-furū'ihī*) and another to biology from a theologians' point of view (*al-ḥayāt*). The section on physics contains discussions of the annihilation and restoration of substances (*fanā' al-jawāhir wa-i'ādatuhā*) and of atoms and bodies and their properties, viz., colours, tastes and odours, heat and cold, pains and pleasures, sounds, speech, and language (*aṣwāt wa-kalām*), spatial states (*akwān*), composition (*ta'līf*), pressure (*i'timād*), and dampness and dryness. The section on biology treats in

27-28

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Studies in Text, Transmission and Translation,
in Honour of Hans Daiber

Edited by
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MS. MAHDAWI 514. AN ANONYMOUS COMMENTARY
OF IBN MATTAWAYH'S *KITĀB AL-TADHKĪRA*

Sabine Schmidtke

During the fourth/tenth and early fifth/eleventh centuries, Mu'tazilī kalām flourished under the Shī'ī reign of the Būyids in Iraq and western Persia. The vizier al-Şāhib ibn 'Abbād (d. 385/995) in particular favoured and promoted Mu'tazilī teachings. In 367/977 he appointed 'Abd al-Jabbār ibn Aḥmad al-Hamadhānī al-Asadābādī as chief judge (*qāḍī 'l-quḍāt*) of Rayy, where the latter taught even after his dismissal from office in 385/995 until his death in 415/1025. Representing the Bahshamī school of the Mu'tazila,¹ named thus after its founder Abū Hāshim al-Jubbā'ī (d. 321/933), Qāḍī 'Abd al-Jabbār became the undisputed head of the Mu'tazila after the death of his teacher Abū 'Abd Allāh al-Baṣrī in 369/979.² 'Abd al-Jabbār was commonly recognized as the most prominent kalām theologian of his time and attracted numerous students, among them Abū Rashīd al-Nisābūrī, who became the leader of the school upon his teacher's death;³ Abū Muḥammad Ḥasan

¹ For a detailed account of the Bahshamī school tradition, see M.T. Heemskerck, *Suffering in the Mu'tazilī Theology. 'Abd al-Jabbār's Teaching on Pain and Divine Justice* (Leiden, 2000), pp. 13–71.

² For a detailed study on the life and work of Qāḍī 'Abd al-Jabbār, see G.S. Reynolds, *A Muslim Theologian in the Sectarian Milieu. 'Abd al-Jabbār and the Critique of Christian Origins* (Leiden, 2004).

³ On him, see R.M. Frank, 'Abū Rashīd al-Nisābūrī,' in *ET*, Suppl., pp. 31–2. Of his writings the following have been published: *Fī 'l-tawḥīd*, ed. M.'A. Abū Rīda (Cairo, 1969); and *Masā'il al-khilāf bayna al-baṣriyyīn wa'l-baghdādiyyīn*, ed. M. Ziyāda and R. al-Sayyid (Beirut, 1979). An earlier partial edition of the latter work containing the first portion on substances and accidents was published by Arthur Biram under the title *Die atomische Substanzenlehre aus dem Buch der Streiffragen zwischen Basrensem und Bagdadensem* (Berlin, 1902), and a free translation of the entire text was produced by Max Horten (*Die Philosophie des Abu Rashid* [Bonn, 1910]).—For the identification of the text *Fī 'l-tawḥīd* as being part of Nisābūrī's *Ziyādāt al-sharḥ* (and not of his *Dīwān al-uṣūl* as argued by the editor Abū Rīda), see R.C. Martin, 'The Identification of Two Mu'tazilī MSS,' *JAOS* 98 (1978), pp. 389–93. See also idem, *A Mu'tazilī Treatise on Prophethood and Miracles, being probably the bāb 'ala 'l-nubuwwah from the Ziyādāt al-sharḥ by Abū Rashīd al-Nisābūrī (Died First Half of the Fifth Century A.H.)*. Edited in Arabic with an English Introduction, Historical and Theological Commentaries, PhD thesis (New York University, 1975). Daniel Gimaret contested Martin's identification and suggested that the *Ziyādāt* as extant in the edition of Abū Rīda and in ms. British Library 8613

133-162

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Ibn Mattawayh

Abū Muḥammad al-Ḥasan ibn Aḥmad
ibn Mattawayh

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

DATE OF BIRTH Unknown
PLACE OF BIRTH Unknown
DATE OF DEATH Unknown, possibly mid 11th century
PLACE OF DEATH Rayy

25 Ocak 2014

BIOGRAPHY

by David Thomas

Little is known about Ibn Mattawayh's life, except that he was a student of 'Abd al-Jabbār (d. 1025) (q.v.) in Rayy, and disseminated his master's teachings. His position towards the end in lists of 'Abd al-Jabbār's students suggests he was one of the youngest, but there does not appear to be ancient support for the date of his death, given as 1075 by Houben in his edition of the *Majmū'*, and as 1076 by 'Uthmān (on these, see Heemskerck, p. 65, nn. 215 and 216). As Madelung points out, there is no evidence in his works that he lived into the latter half of the 11th century.

A few works credited to Ibn Mattawayh are known. Among them, his *Kitāb al-tadhkira*, 'The reminder', is concerned with the constituents of physical matter as part of the finer points of theology, and his lost *Kitāb al-kifāya*, 'Sufficiency', advocated the superiority of 'Alī over other caliphs, and his sinlessness. Despite this interest in Shī'ī concerns, there is no evidence that Ibn Mattawayh belonged to the Shī'a.

MAIN SOURCES OF INFORMATION

Primary

Al-Ḥākim al-Jishumī, *Sharḥ al-'uyūn*, in F. Sayyid (ed.), *Faḍl al-i'tizāl wa-ṭabaqāt al-Mu'tazila*, Tunis, 1974, p. 389

Ibn al-Murtaḍā, *Ṭabaqāt al-Mu'tazila*, p. 119

Secondary

S. Schmidtke, *An anonymous commentary on Kitāb al-Tadhkira by Ibn Mattawayh. Facsimile edition of Mahdavi codex 514 (6th/12th Century)*, Tehran, 2006

633-636

vermittelt) als aus dem *Muḡnī* des Qāḏī 'Abdalḡabbār oder gar der Originalquelle, also Ibn ar-Rēwandī. Ka'bi hat die Werke Ibn ar-Rēwandī's ja noch gut gekannt.

311, 5 = TG VI 206 (Text XXIII 3).

311, 5 f. = TG VI 224 (Text XXIV 6).

311, 6 f. hat eine Parallele bei Aš'arī (= Text XXXV 16 in TG VI 447). Da die Stelle von Ibn ar-Rēwandī handelt, kann sie aus dessen *K. al-Insān* allenfalls abgeleitet sein; als Autor kommt wiederum zuerst Ka'bi in Betracht.

311, 7 f. = TG VI 383 (Text XXXII 22): Sekundärzitat nach Ḡassān al-Kūfī, aus Ibn ar-Rēwandī? Zugrunde liegen vielleicht dessen Ergänzungen zu den *Maqālāt* des Zurqān (s. o. S. 182 f.).

311, 8–11: erneutes Zitat nach Ibn ar-Rēwandī's *K. al-Insān* = TG VI 446 f. (Text XXXV 13).

Es folgen eigene Ausführungen des Qāḏīs, in denen vor allem Ḡubbā'i und Abū Hāšim behandelt werden.

1.2.3 Zitate bei den Schülern 'Abdalḡabbārs

Abū Muḡammad al-Ḥasan b. Aḡmad Ibn Mattōya (Mattawaih), Schüler des Qāḏī, geht in den doxographischen Einleitungen seines *K. at-Taḏkīra*, das er vermutlich kurz nach dem Tode seines Lehrers, also um 420/1029, geschrieben hat, ein wenig anders vor.²¹⁰ Ähnlich wie später Našwān al-Ḥimyarī zitiert er Ka'bi nur, wenn dieser eine eigene Meinung zu einem der angeschnittenen Probleme vertrat. Ka'bi wird dies in doxographisch ausgerichteten Werken wie den *Uyūn al-masā'il* häufiger getan haben. Es ist also möglich, daß in *Taḏkīra* I 302, 9 ff., wo zuerst Šu'aib b. Zurāra genannt wird²¹¹ und dann auf gleicher Ebene auch Ka'bi, der ganze Abschnitt auf den systematischen Teil von dessen *K. al-Maqālāt* zurückgeht. Aber natürlich listet Ibn Mattōya an solchen Stellen manchmal neben Ka'bi auch andere späte Mu'taziliten auf, die mittlerweile der Geschichte angehörten. Ältere Autoritäten führt er dagegen, wie schon 'Abdalḡabbār dies tat, häufig mit *ḡukiya 'an* ein – wohl weil es sich nicht mehr lohnte, einer einzigen Quelle den Vorzug zu geben.²¹² Doxographie war für ihn längst ein Bestandteil theologischer Allgemeinbildung; im übrigen gab es mittlerweile eine ganze

210 Zu ihm vgl. Madelung in EI² XII 393a und, davon abhängig, McDermott in EI Iran VIII 39; auch Šamad Muwaḡhid in: *Dā'irat ul-ma'ārif-i buzurḡ-i islāmī* (GIE) IV 580. Ausführlich Heemskerk, *Suffering* 62 ff.

211 [Jetzt ed. Gimaret I 159, apu. ff.]; dazu TG III 62.

212 Vgl. etwa S. 169, 10; 174, 9 usw.

٨٢- ابن متوية ، الحسن بن أحمد المعتزلي (٤٦٩ هـ / ١٠٧٦ م)
(الجسمي ، شرح الميون ، في كتاب فضل الاعتزال وطبقات المعتزلة ، ص ٣٨٩)

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التذكرة في احكام الجواهر والأعراض

نشره : سامي نصر لطف ، وفيصل عون

الطبعة الأولى ، ٦٢٢ ص

(دار الثقافة للطباعة والنشر ، القاهرة ، ١٩٧٥)

MADDE YATIRILAN
SONRA GELEN DOKÜMAN

0218 Ibn Mattawayh, al-Ḥasan b. Aḥmad

Al-taḍkira fī aḥkām al-ğawāhir wa-l-aʿrāḍ / li-Abī Muḥammad al-Ḥasan b. Aḥmad b. Mattawayh ; taḥqīq wa-taʿlīq . Daniyāl Ğimārīh. - Al-Qāhira : al-Maʿhad al-ʿilmī al-Faransī li-l-Ātār al-Šarqīya bi-l-Qāhira, 2009. - 2 v. (pag. var.) ; 28 cm. - (Textes arabes et études islamiques, ISSN 0257-4136 ; 45)

Texto en árabe con introducción en francés. - Port. adicional en francés. - Índices

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1. Muʿtazilī-es - Doctrinas 2. Teología islámica - Obras anteriores a 1800 I. Gimaret, Daniel II. Título. III. Serie.

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* ابن متويه (الحسن بن أحمد النجراي المعتزلي) ت ٤٦٩هـ / ١٠٧٦م .

– التذكرة في أحكام الجواهر والأعراض :

○ تحقيق سامي نصر لطف ، وفيصل عون ، القاهرة ، دار الثقافة

للطباعة والنشر ، ١٩٧٥م ، ٦٤٧ ص .

محمد عيسى صالحية، المعجم الشامل للتراث العربي المطبوع،
الجزء الخامس، القاهرة ١٩٩٥، ص. 42 ، DIA Ktp. 40818.

23 FVLDL 1006

16. IBN MATAWAYH, *al-Tadhkira fi aḥkām al-jawāhir wal-a'rād*, édité avec une introduction par Sāmi Naṣr Loṭfi et Fayṣal Badīr 'On, Préface de Ibr. Madkour, Le Caire, Dār al-thaqāfa, 1975, 17 × 23 cm., 662 pages.

Nous nous sommes étendu longuement ailleurs sur la découverte du manuscrit du *Moghni* au Yémen et sur son auteur al-Qāḍī 'Abd al-Jabbār (cf. MIDEO, 4, 1954 pp. 281-316).

Un de ses disciples, al-Ḥasan b. Matawayh al-Najrānī al-mo'tazilī (m. 469 H. / 1076) a élaboré un traité intitulé *al-Majmū' fi l-moḥiṣṣ bil-taklīf*, qui a été édité deux fois, d'une façon indépendante par 'Omar 'Azīm et le P. Houben.

Mais Ibn Matawayh sur lequel on n'a guère que de maigres renseignements biographiques a également écrit un traité de *kalām* que, peut-être pour éviter les foudres antimo'tazilite, il a intitulé d'une façon anodine, *al-Tadhkira fi aḥkām al-jawāhir wal-a'rād*. (On trouve aussi comme titre *Rūsāla fi laṭīf al-kalām*).

La Mission égyptienne au Yémen repporta trois manuscrits complets de ce livre, les trois provenant de la Maktaba l-motawakkiliyya al-yamāniyya de la Grande Mosquée de San'ā' (description de ces manuscrits p. 17-20). Ce sont ces trois manuscrits qui ont servi de base aux deux jeunes scholars égyptiens pour l'édition du livre. Ces manuscrits sont indépendants l'un de l'autre. Les deux éditeurs signalent l'existence de deux autres manuscrits à Berlin et à l'Ambrosiana, mais ils n'ont pas pu les consulter. Quant à la première partie du livre qui se trouve à la Taymūriyya, elle est mauvaise et les éditeurs l'ont écartée.

Nous espérons revenir sur cet important ouvrage et en donner une analyse détaillée.

MAADH VAYOD. INDIETAN
SOP. HAZ 2010

71

SCHMIDTKE, Sabine. Ms. Mahdawi 514. An
anonymous commentary of Ibn Mattawayh's *Kitāb
al-tadhkira*. *Islamic thought in the Middle Ages:
studies in text, transmission and translation in honour
of Hans Daiber*. Ed. Anna Akasoy and Wim Raven.
Leiden & Boston: Brill, 2008, (Islamic Philosophy,
Theology and Science: Texts and Studies, LXXV),
pp.139-162. [Incl. edition of the Arabic text.
Preserved in Asghar Mahdawi Library in Tehran.]

29 HAZ 2010

the Mamlūks of the 8th/14th century, for whom hunting served as a school for war.

Bibliography: Brockelmann, II, 136, S II, 167; G. Zoppho, *Muhammad ibn Māngli, ein ägyptischer Offizier und Schriftsteller des 14. Jhr.*, in *WZKM*, liii (1957), 288-99; *EI*² art. BAYZARA; D. Möller, *Studien zur mittelalterlichen arabischen Falknereiliteratur*, Berlin 1965; F. Viré, *Abrégé de cynégétique d'Ibn Mangli*, annotated tr. (forthcoming). (F. VIRÉ)

IBN MATTAWAYH, ABŪ MUḤAMMAD AL-ḤASAN B. AḤMAD, Mu'tazilī theologian. Virtually nothing certain is known about his life beyond that he was a student of Kādī 'Abd al-Djabbār (d. 415/1025) in Rayy and survived him. His grandfather Mattawayh has been erroneously identified, on the basis of the title page of Houben's edition of his *al-Madimū' fi 'l-muḥīf bi 'l-taklīf*, as 'Alī b. 'Abd Allāh b. 'Uṭba (read 'Aṭiyya) b. Muḥammad b. Aḥmad al-Nadīrānī, who was rather the scribe of one of the manuscripts of this book. The death dates given, without mention of a source, by Houben (469/1076) and by 'Abd al-Karīm 'Uṭmān (468/1075) do not appear reliable. There is no evidence in his extant works that he survived his teacher for over half a century. His *K. al-Tadhkira* was evidently composed soon after 'Abd al-Djabbār's death, for none of the latter's students except Abū Muḥammad b. al-Labbād is mentioned in it, while Abū Rāshid al-Naysābūrī (who cannot have survived 'Abd al-Djabbār very long) quotes it in his *K. Ziyādāt al-sharḥ*. There is a possibility that he is identical with, or related to, the Ibn Mattawayh or "Sibt Mattūya" lampooned by the vizier al-Sāhib b. 'Abbād (d. 385/995), 'Abd al-Djabbār's patron in Rayy, in some obscene verses, especially since one of the verses seems to allude to his belonging to the Mu'tazila (see al-Tha'ālibī, *Yatīma*, iii, 101 f.; Yāqūt, *Uḍabā'*, ii, 342).

Ibn Mattawayh generally set forth the doctrine of his teacher 'Abd al-Djabbār, whose *K. al-Muḥīf bi 'l-taklīf*, a comprehensive Mu'tazilī theology, he paraphrased, commented upon and, in a few points, criticised in his *K. al-Madimū' fi 'l-muḥīf bi 'l-taklīf* (vol. i edited by J. J. Houben, Beirut 1965, and by 'Umar al-Sayyid 'Azmī, Cairo 1965). Also extant is his *K. al-Tadhkira*, a work in two volumes on the nature of substances and accidents (vol. i edited by Sāmī Naṣr Lutf and Fayṣal Badīr'ūn, Cairo 1975). A commentary on it by an anonymous author writing ca. 570/1174-5 is preserved in manuscript (see S. M. Dānīshpazhūh, in *Nashriyya-yi Kūtābkhāna-yi Markazī-yi Dānīshgāh-i Tīhrān*, ii [1341/1962], 156 f.). His *K. al-Kifāya* is quoted in Ibn Abī 'l-Ḥadīd's *Sharḥ Nahdj al-balāgha*. In it he argued at length for the superior excellence of 'Alī over Abū Bakr. Going beyond any previous Mu'tazilī position, he affirmed the impeccability (*siṣma*) of 'Alī but maintained, against the Imāmī Shī'ī doctrine, that impeccability was no prerequisite for the validity of the imāmate. A *K. al-Tahrīr* by him is quoted in Maḥmūd b. al-Malāhimī's *K. al-Mu'tamad fi uṣūl al-dīn*.

Bibliography: al-Hākīm al-Djūshamī, *Sharḥ al-uyūn*, in *Faḍl al-i'tizāl wa-ṭabakāt al-Mu'tazila*, ed. Fu'ād Sayyid, Tunis 1393/1974, 389; Ibn al-Murtaḍā, *Ṭabakāt al-Mu'tazila*, ed. S. Diwald-Wilzer, Wiesbaden 1961, 119; Sezgin, *GAS*, i, 627; 'Abd al-Karīm 'Uṭmān, *Kādī 'l-kuḍāt 'Abd al-Djabbār b. Aḥmad al-Hamadhānī*, Beirut 1386/1967, 51. (W. MADELUNG)

IBN MIKSAM, MUḤAMMAD B. AL-ḤASAN B. YA'KŪB B. AL-ḤASAN B. AL-ḤUSAYN B. MUḤAMMAD

B. SULAYMĀN B. DĀWŪD B. 'UBAYD ALLĀH B. MIKSAM, ABŪ BAKR AL-'AṬṬĀR AL-MUKRĪ' AL-NAḤWĪ, who lived from 265/878-9 until 354/965, was one of the most learned experts in *ḵirā'a* [q.v.] and also noted for his knowledge of Arabic grammar as practised in the school of Kūfa. According to his contemporaries, his only fault was that he, when teaching the Ḵur'ān, instructed in various readings (*ḵirā'āt*) which were not agreed upon by the majority of scholars of his days (*idimā'*). Thus, instead of *nadjiyyan* in XII, 80, he read *nudjabā'a*, which did not make sense in the context. He tried to justify his controversial readings with grammatical arguments. This evoked the scorn of other Ḵur'ān teachers, and the matter was brought to the attention of the sultan who demanded that he recant. Ibn Miksam yielded to the pressure, but in other reports it says that he abided by his readings until his death. Apparently this caused some concern with the theologians of his days in regard to those ignorant people who were taken with his teachings and, subsequently, led astray. The whole episode bears a strong resemblance to what happened one year later to Ibn Ṣhanabūdh (d. 329/939 [q.v.]). Yāqūt mentions the titles of eighteen books attributed to Ibn Miksam, mainly dealing with Ḵur'ān and the Arabic language, but also including a refutation of the Mu'tazila. All of these seem to have been lost.

Bibliography: Nöldeke-Schwally, *Gesch. des Qorans*, index s.v.; al-Ḵhatīb al-Baghḍādī, *Ta'riḫh Baghdād*, ii, 206 ff.; Yāqūt, *Uḍabā'*, vi, 498-501; Ibn al-Djazarī, *Ḡhāyat al-mihāya*, ii, 123 ff.; Ibn al-Anbārī, *Nuzhat al-alibbā'*, 360-3; Ibn Ḥadjar, *Lisān al-mizān*, iv, 130 f. (G. H. A. JUYNBOLL)

IBN MĪTHAM, ABŪ 'L-ḤASAN 'ALĪ B. ISMĀ'ĪL B. SHU'AYB B. MĪTHAM (often read as al-Haytham) B. YAḤYĀ AL-TAMMĀR (whence the less common name for him, IBN AL-TAMMĀR), AL-ĀSADĪ (al-Ṣābūnī, according to Ibn Ḥazm, *Fiṣal*, iv, 181), *Imāmī theologian* of the 2nd/8th century.

Mītham was a Companion of the Prophet (Ibn Ḥadjar, *Isāba*, no. 8472) who had adopted the cause of 'Alī b. Abī Ṭālib and had settled at Kūfa, where his great-grandson was born at an uncertain date; nor is the date of his death known. Having left his natal town for Baṣra, 'Alī b. Ismā'īl frequented the great Mu'tazilī scholars of the time, especially Abu 'l-Hudhayl and al-Nazzām [q.v.], with whom he engaged in controversy, but apparently without great success (cf. al-Ḵhayyāt, *Intiṣār*, index, who states that he was under the influence of the young (*ahdāth*) Mu'tazilīs). Al-Mas'ūdī, in *Murūdj*, vi, 369 = § 2566, mentions him at the head of the theologians who took part in a colloquium organised by Yahyā b. Ḵhālid b. Barmak on 'ishk [q.v.], and records (vi, 371 = § 2569) the presence there of Hishām b. al-Hakam [q.v.]. The latter, who died in 179/795-6, is considered as the main representative of Imāmī theology in his time, and Ibn Mītham did not enjoy a parallel fame; but it is probable that Ibn Mītham was his elder, since he is cited before him by Ibn al-Nadīm, *Fihrist*, ed. Cairo, 249, who states that he was the first to formulate the doctrine of the imāmate, and attributes to him a *Kitāb al-Imāma* (called *al-Kāmil*) and a *K. al-Istihkāk*. If al-Nawbakhtī (*Firaḳ al-Shī'a*, 9) is to be believed, this political doctrine may be summed up in the following manner: 'Alī was the most meritorious (*afḍal*) after the Prophet, and the community committed an error in choosing Abū Bakr and 'Umar, but did not however fall into sin; on the other hand, 'Uṭmān was to be rejected (*takfir*). For his part,

EBN MARZOBĀN (Marzbān), ABŪ AḤMAD 'ABD-AL-RAḤMĀN b. 'ALĪ b. Marzbān Ṭabīb Marzbānī (d. Tostar, Jomādā I 396/February-March 1006), administrative official under the Buyids.

Ebn al-Qeṭṭī and Ebn al-Aṭīr, the only two sources providing scanty information on Ebn Marzbān, consider him a descendent of a family originally based in Isfahan. He appears, however, to have spent most of his life around Baghdad and in Kūzestān. His grandfather's name indicates that his forebears had been of Persian origin. Ebn Marzbān received training in both religious law (*ṣarī'a*) and the sciences (*'elm al-ṭabī'a*). Under Buyid patronage, this double qualification must have facilitated his appointment as judge of Tostar and as a superintendent of a hospital in Baghdad. It is, however, questionable whether his work at the hospital, most probably primarily administrative, was sufficiently concerned with medicine proper to have earned him the title *ṭabīb* (physician) as mentioned by Ebn al-Qeṭṭī. He served at both functions until the end of his life. The hospital he administered is no doubt the famous 'Azōdī *bīmārestān* founded by 'Azod-al-Dawla (q.v.) in 372/982, shortly before his death.

Bibliography: D. M. Dunlop, "Bīmāristān. i" in *EP* I, pp. 1222-24. Ebn al-Qeṭṭī, *Ta'riḫ al-ḥokamā'*, ed. J. Lippert, Leipzig, 1903, p. 230. Ebn al-Aṭīr, IX, pp. 134-38. Ebn Ḳallekān, ed. 'Abbās, III, p. 281, no 427. Abū Maṣṣūr Jawālīqī, *Ketāb al-mo'arrab men al-kalām al-'ajamī 'alā ḥorūf al-mo'jam*, ed. E. Sachau, Leipzig, 1867.

(D. M. DUNLOP)

EBN MATTAWAYH (Mattūya), ABŪ MOḤAMMAD ḤASAN b. Aḥmad b. Mattawayh, Mu'tazilite theologian of the Basran school, a student of Qāzī 'Abd-al-Jabbār (d. 415/1025). Where Ebn Mattawayh lived and the date of his death are not known. Wilferd Madelung has established that his *Majmū'* was written rather soon after 'Abd-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 Mu'tazilite theology and a treatise on the "fine points" of theology. His *Ketāb al-majmū' fi'l-moḥīṭ be'l-taklīf* is, as D. Gimaret has shown in his preface to the second volume, an independent, explicative, and sometimes critical rewriting of 'Abd-al-Jabbār's *al-Moḥīṭ fi'l-taklīf*. The first of the two parts of Ebn Mattawayh's *al-Taḍkera fi aḥkām al-jawāher wa'l-a'rāz* has been published (ed. S. N. Loṭf and F. Badīr'ūn, Cairo, 1975). The first volume is a treatise on the "physics," or natural philosophy, of the Mu'tazilite 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 Koran, man's power, moral responsibility (*taklīf*), etc. According to the editors of the first part, the second and final part, *fi'l-ḥayāt*, which would be the "biology" of the theologian's world view, was being prepared for publication. The *Taḍkera* might be usefully read in conjunction with a treatise on the same subject by another disciple of 'Abd al-Jabbār, Abū Raṣīd Sa'īd b. Moḥammad b. Sa'īd Nišābūrī, *al-Masā'el fi'l-ḳelāf bayn al-Baṣriyīn wa'l-Baḡdādīyīn* (Beirut, 1979).

Ebn Mattawayh was one of the Mu'tazilites who favored 'Alī b. Abī Ṭāleb (q.v.). Ebn Abī'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'sūm*) although, contrary to the Imami position, this was not necessary for his imamate (VI, pp. 376-77)—*ma'sūmiya* (protection from sin) necessarily being a quality of the Prophet during the time of his mission (VII, p. 10).

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(MARTIN McDERMOTT)

EBN MESKAWAYH. See MESKAWAYH.

EBN MO'ĀWĪA. See 'ABDALLĀH B. MO'ĀWĪA.

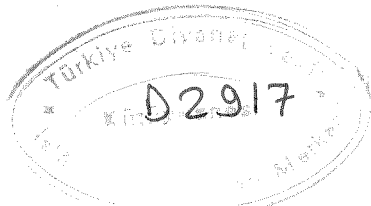
EBN MOBĀRAK. See 'ABDALLĀH B. MOBĀRAK.

EBN MOHALHEL. See ABŪ DOLAF YANBŪ'Ī.

EBN MOLJAM. See Supplement.

EBN AL-MOQAFFA', ABŪ MOḤAMMAD 'ABD-ALLĀH RŪZBEH b. Dādūya/Dādōē (b. Gōr, the present Fīrūzābād, Fārs, ca. 103/721, d. Baṣra ca. 139/757), chancery secretary (*kāteb*) and major Arabic prose writer. Ebn al-Moqaffa' was of noble Persian stock and bore the name Rōzbeh/Rūzbeh before his comparatively late conversion to Islam from Manichaeism. He was the son of an Omayyad tax-collector named Dādūya, named Mobārak on conversion

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İBN METTEVEYH ve et-TEZKİRE fî AHKAMİ'L-CEVÂHİR VE'L-A'RÂZ ADLI ESERİ ÜZERİNE

Cemalettin ERDEMCI*

23 Ocak 2011
MADDE YAYIMLANDIRTAN
SONRA GELEN DOKÜMAN

Abstract

Ibn Metteveyh who is one of the students of Kâdî Abdülcebbar is one of the important representative of Basra school of Mutezile. Ibn Metteveyh has written many articles in the field of Islamic theology. Some of these articles have been published and some of them has not been published as yet. However, Ibn Metteveyh is not adequately recognized in Turkey. In this study, we tried to discuss Ibn Metteveyh and his theological opinions based on his book entitled "et-tezkire fî ahkâmül-cevâhîr ve'l-a'râz".

1. İbn Metteveyh

Ebü Muhammed el-Hasan b. Ahmed b. Metteveyh el-Bahrânî olarak kaynaklarda yer almaktadır. Hayatı hakkında yeterli bilgiye rastlanılmamaktadır. İbn Metteveyh üzerine çalışmalarıyla bilinen Said Murad¹ herhangi bir kaynak göstermeden onun h. 380 (990) veya 385 (995) yılında Necranda doğduğunu belirtmiştir². İbnu'l-Murtaza da onu Mutezilenin on ikinci tabakasında yer alan alimler arasında saymış, fakat bazı eserlerini zikretmenin dışında hayatı hakkında herhangi bir bilgiye yer vermemiştir.³ Mutezilî bir alim olup Kâdî Abdülcebbar'ın öğrencisi olduğu ve onun görüşlerini benimsediği kaynaklarda aktarılmaktadır.⁴ İbnu'l-Murtaza'nın on ikinci tabakada kendilerine yer verdiği alimler Kâdî Abdülcebbar'ın öğrencileri ve arkadaşlarından oluşmaktadır. İbn Metteveyh'in her biri Mutezile ekolü içerisinde ün yapmış bu kişilerle beraber yetiştiği söylenebilir.⁵ Özellikle Kâdî Abdülcebbar'ın öğrencilerinden olan Ebu Reşid en-Nisaburi'nin, kitaplarında İbn Metteveyh'in görüşlerine yer vermesi

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1 Said Murad, "İbn Metteveyh ve ârahu'l-kelâmiyye ve'l-felsefiyye" adlı eseriyle İbn Metteveyh üzerine müstakil bir çalışma yapmıştır.

2 Said Murad, "İbn Metteveyh" mad. *DİA*, İstanbul, 1999, XX, 193

3 Ahmed b. Yahya b. el-Murtaza, *Kitâbu tabakâtü'l-Mutezile*, thk. Susana Dıwald-Wilzer, Beyrut, 1960, 119.

4 Said Murad, *a.g.m.*, XX, 193.

5 İbnu'l-Murtaza'nın Mutezilenin on ikinci tabakasında kendilerine yer verdiği Kâdî Abdülcebbar'ın öğrencilerinden bazıları şunlardır: Ebu Reşid en-Nisaburi, Ebu Muhammed Abdullah b. Lebbâd, Şerif el-Murtaza, Ebu'l-Hasan el-Hakîni, Ebu'l-Kasim el-Besti, Ebu Muhammed el-Havârzemi, Ebu Bekir er-Razi, Ebu Hatim er-Razi, Ebu Bekir ed-Dineveri, Ebu'l-Huseyn el-Basri, Bkz. İbn Murtaza, *Tabakâtü'l-Mutezile*, 114-119.

دائرة المعارف بزرگ اسلامی، جلد چهارم، تهران، ۱۳۷۰

ابن متویه
161 Metteveya

که تدوین و تلخیص و تنقیح کتاب محیط بالتکلیف قاضی عبدالجبار است. این کتاب در ۱۹۶۵ م به کوشش هوبن در بیروت و در همان سال به کوشش عمر سید عزمی در قاهره به طبع رسیده است؛ ۳. کتاب الکفایة یا الکفایة فی علم الکلام (GAS)، همانجا؛ نشریه کتابخانه مرکزی، همانجا. از این کتاب اثری در دست نیست، ولی ابن ابی الحدید عباراتی از آن را در شرح نهج البلاغه نقل کرده است (۳۷۶/۶-۳۷۷، ۱۰/۷، ۱۳/۳۱۵-۳۱۶)؛ ۴. محیط فی اصول الدین (ابن مرتضی، همانجا)، که ظاهراً باید همان کتاب محیط بالتکلیف قاضی عبدالجبار باشد (زرزور، ۲۶، حاشیه)؛ ۵. کتاب التحریر که در کتاب المعتمد فی اصول الدین محمودین ملاحمی از آن نقل شده است (EI², S, 393).

از آراء کلامی ابن متویه اعتقاد او به عصمت علی (ع) است، بی آنکه عصمت را شرط امامت بداند. ابن ابی الحدید به نقل از کتاب الکفایة در این باره می نویسد: به عقیده محمد بن متویه، علی (ع) معصوم است، ولی واجب العصمة نیست و عصمت شرط امامت نیست. میان دو تعبیر «زید معصوم است» و «زید واجب العصمة است» باید تفاوت گذاشت، زیرا مقصود از دومی این است که زید امام است و چون از شرایط امام معصوم بودن است، بنابراین واجب است که زید معصوم باشد و فرق میان نظر شیعه و معتزله در همین نکته است (ابن ابی الحدید، ۳۷۶/۶-۳۷۷).

مأخذ: ابن ابی الحدید، عبدالحمید بن هبة الله، شرح نهج البلاغه، به کوشش محمد ابوالفضل ابراهیم، قاهره، ۱۹۶۰-۱۹۶۱ م؛ ابن مرتضی، احمدین یحیی، طبقات المعترلة، به کوشش زوزانا دیوالدیلشیر، بیروت، ۱۳۸۰ ق / ۱۹۶۱ م؛ بدوی، عبدالرحمن، مذاهب الاسلامیین، بیروت، ۱۹۷۱ م؛ حاکم جشمی، «شرح العیون»، فضل الاعتزال و طبقات المعترلة، به کوشش فؤاد سید، تونس، ۱۳۹۳ ق / ۱۹۷۴ م؛ زرزور، عدنان، مقدمه بر مشابه القرآن قاضی عبدالجبار همدانی، قاهره، دار التراث؛ عثمان، عبدالکریم، نظریة التکلیف، بیروت، ۱۳۹۱ ق / ۱۹۷۱ م؛ منجد، صلاح الدین، معجم المخطوطات المطبوعه، بیروت، ۱۳۹۸ ق / ۱۹۸۶ م؛ نشریه کتابخانه مرکزی دانشگاه تهران درباره نسخه های خطی، به کوشش محدثی دانش پژوه و ایرج افشار، تهران، ۱۳۴۱ ش؛ نیز: EP, S, GAS.

صمد موحّد

ابن مجاور، ابوالفتح نجم الدین یوسف بن حسین بن محمد بن حسین فارسی (۵۴۹ - ۶۰۱ ق / ۱۱۵۴ - ۱۲۰۵ م)، وزیر، شاعر، ادیب و نحوی. وی در دمشق با به عرصه وجود نهاد و در قاهره دیده از جهان فرو بست. پدرش که مردی زاهد، متدین و صوفی مسلک بود، از شیراز به دمشق آمد و به حلقه صوفیه پیوست و سرانجام در مکه مجاور گردید. بدین سبب خود به مجاور (ابن سعید، ۱۹؛ مقریزی، الخطط، ۴۱/۲) و فرزندان و اعقابش به ابن مجاور شهرت یافتند.

ابن مجاور در دمشق از ابوالقاسم علی بن حسن بن هبة الله شافعی (نک: ه، د، ابن عساکر)، محمود بن زنگی آق سنقر، وزیر ابوالمظفر سعید بن سهل فلکی و در اسکندریه از ابوطاهر اسماعیل بن مکی بن

۳۵/۱۹، ۳۶، ۱۹۱/۲۵)؛ ۳. منهاج الهدایة فی تفسیر آیات الاحکام الخمسة. آقا بزرگ نسخه ای از آن را در کتابخانه ای شخصی دیده است (۱۸۰/۲۳ - ۱۸۱)؛ ۴. وسیلة القاصد فی فتح معضلات القواعد، در شرح قواعد الاحکام علامه حلی (آستان، ۵۲۸/۵ - ۵۲۹)؛ ۵. الثارات یا قصص الثار، منظومه ای بلند در مرثی و حماسه های شیعه با مطلع «علی حرام ان الذ بمطعم» (آلوارت، شه (5) 8058)؛ ۶. حرز منظوم (الهیات، ۲۹۰؛ قس: فولرس، شه (48) 891)؛ برای برخی دیگر از اشعار او، نک: طریحی، ۱۵۳ - ۱۵۵؛ خوانساری، ۷۰/۱ - ۷۱). همچنین ماحوزی («علماء البحرین»، ۷۰، «جواهر»، ۸۸) و افندی (۲۲۰/۳) آثار دیگری را از او بر شمرده اند.

مأخذ: آستان قدس، فهرست؛ آقا بزرگ، الذریعة؛ ابن ابی جمهور احسایی، محمد بن علی، غوالی الثانی، به کوشش مجتبی عراقی، قم، ۱۴۰۳ ق / ۱۹۸۳ م؛ ابن متوج، احمد بن عبدالله، «التاسخ و المنسوخ»، شرح کتاب التاسخ و المنسوخ (نک: حسینی قاری در همین مأخذ)؛ افندی، عبدالله، ریاض العلماء، قم، ۱۴۰۱ ق؛ الهیات تهران، خطی؛ امین، محسن، اعیان الشیعة، بیروت، ۱۴۰۳ ق / ۱۹۸۳ م؛ بحرانی، یوسف، لؤلؤة البحرین، به کوشش محمد صادق بحر العلوم، قم، مؤسسه آل البیت؛ حر عاملی، محمد بن حسن، امل الأمل، به کوشش سید احمد حسینی، بغداد، ۱۳۸۵ ق؛ حسینی قاری، عبدالجلیل، شرح کتاب التاسخ و المنسوخ، به کوشش و ترجمه محمد جعفر اسلامی، تهران، ۱۳۴۴ ش؛ خوانساری، محمد باقر، روایات الجنات، تهران، ۱۳۸۲ ق / ۱۹۶۲ م؛ طریحی، فخرالدین، المنتخب، نجف، ۱۳۷۹ ق؛ فاضل مقداد، کنز العرفان فی فقه القرآن، به کوشش محمد باقر بهبودی، تهران، ۱۳۴۳ ش؛ ماحوزی، سلیمان، «علماء البحرین»، «جواهر البحرین»، فهرست آل بابویه و علماء البحرین، به کوشش احمد حسینی، قم، ۱۴۰۴ ق؛ نیز:

Ahlwardt, Vollers, K., Katalog der islamischen... Handschriften der Universitäts - Bibliothek zu Leipzig, Osnabrück, 1975. محمد جواد انواری

ابن متویه، نک: واحدی.

ابن متویه، ابومحمد حسن بن احمد بن متویه، متکلم معتزلی نیمه اول سده ۵ ق. از زندگانی او اطلاعی در دست نیست. همین اندازه می دانیم که شاگرد قاضی عبدالجبار همدانی (د ۴۱۵ ق) بوده و از طبقه دوازدهم معتزلیان محسوب شده است (حاکم جشمی، ۳۸۹؛ ابن مرتضی، ۱۱۹). در منابع متأخر بی آنکه به مأخذی استناد کنند، وفات او را ۴۶۸ ق / ۱۰۷۵ م یا ۴۶۹ ق ذکر کرده اند (بدوی، ۳۹۴؛ منجد، ۴۲/۴) که چندان قابل اعتماد نیست و هیچ قرینه ای آن را تأیید نمی کند.

آثار: از آثار ابن متویه این کتابها را می شناسیم: ۱. التذکرة فی احکام الجواهر والاعراض (GAS, I/627) یا التذکرة فی لطیف الکلام (ابن مرتضی، همانجا). در سده ۶ ق دانشمندی شناس بر این کتاب شرحی نوشته است که نسخه ای از آن در کتابخانه مرکزی دانشگاه تهران موجود است (نشریه کتابخانه مرکزی، ۱۵۶/۲). این کتاب در ۱۹۷۵ م به کوشش ساسی نصر لطف و فیصل عون در قاهره به چاپ رسیده است؛ ۲. محیط یا المجموع محیط بالتکلیف (GAS، همانجا) یا المجموع من محیط بالتکلیف (عبدالکریم عثمان، ۵۵۲)