

and namesake Muqātil b. Sulaymān who, as we have seen, was active in Balkh parallel to him from the second half of the twenties onwards, had rather different ideas.

### 3.1.2.1.1.2 Muqātil b. Sulaymān

Abū l-Ḥasan Muqātil b. Sulaymān b. Bishr/Bashīr al-Balkhī, a client of the Asad,<sup>1</sup> was said to have taught at the very chief mosque in Balkh<sup>2</sup> the location of which he had helped determine.<sup>3</sup> His father had been *qādī* in the city.<sup>4</sup> He himself, like many others, found himself embroiled in the turbulence of the late Umayyad era. It was he who advised Naṣr b. Sayyār to choose a pithy Quranic motto for his final battle against Ḥārith b. Surayj.<sup>5</sup> It was noted with interest that soldiers at the time would tie wool to their lances. Muqātil was said to have worn a woollen cuirass under his shirt;<sup>6</sup> he circulated a hadith according to which the prophet had died “in wool” and had had eleven patches (*raqʿa*) on his clothes some of which had come down to him from Adam.<sup>7</sup> Muqātil certainly did not get on with Jahm b. Ṣafwān; at one point, when he was narrating edifying stories (*qiṣaṣ*) in the chief mosque of Marv, the argument between them was said to have reached such heat that they started publishing written polemic against each other.<sup>8</sup>

However, this is probably merely one of those anecdotes which reflect later opposition between schools back onto the parent generation. While Muqātil spent a long time in Marv, as he married the mother of the future *qādī* Nūḥ b. Abī Maryam (d. 173/789–90) there,<sup>9</sup> this may have been some years later. He probably only left Balkh when he – possibly for the same reason as Muqātil b. Ḥayyān – found it impossible to get along with Naṣr b. Sayyār anymore. Like Ibn Ḥayyān, he now joined Kirmānī as a kind of paymaster (*mudabbir*) with some influence on the leader.<sup>10</sup> Later he joined the armies of the united cities of Khorasan against Abū Muslim.<sup>11</sup> When the campaign failed he may have

1 TB XIII 169, 1. Ibn Ḥibbān says Azd instead (*Majrūḥīn* III 14, –4), but this might be a variant spelling (cf. EI<sup>2</sup> I 811 s. v. *Azd*).

2 *Faḏāʾil-i Balkh* 93, 3f.

3 See p. 577 above.

4 *Faḏāʾil* 208, pu.

5 *Ḥā-Mīm. Lā yunṣarūn*, not unlike “Venceremos” (cf. Ṭabarī II 1921, 6ff.).

6 TB XIII 162, 19f.

7 Suyūṭī, *Laʾālī* II 264, –6ff.

8 Thus e.g. Dhahabī, *Mizān* no. 8741, and *Taʾriḫ* VI 303, –5ff.; TT X 280, 10ff.; all probably after ʿAbbās b. Muṣʿab, *Taʾriḫ Marv* (cf. Rosenthal, *Historiography* 477).

9 TT X 280, 9ff.; regarding him see p. 617 below. Cf. also TB XIII 163, 15f.

10 Ṭabarī II 1931, 15f., and 1933, 7.

11 *Faḏāʾil-i Balkh* 86, 3ff.