

I

Ibn Mattawayh

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

1. LIFE

In his biographical work on Muʿtazilī 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 *qāḍī l-quḍāt* ʿAbd al-Jabbār al-Hamadhānī (d. 415/1025) (Sayyid 389). This suggests that Ibn Mattawayh joined ʿAbd al-Jabbār as a student when the latter was already advanced in age and that his discipleship with the *qāḍī l-quḍāt*—which is confirmed also by his references to ʿAbd 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-Nīsābūrī (d. after 415/1024) (Ansari and Schmidtke 2010),

ʿAbd al-Jabbār’s successor as head of the Bahshamiyya, with whom Ibn Mattawayh apparently continued his studies after ʿAbd 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-aʿrāḍ* or *al-Tadhkira fī latīf [ʿilm] al-kalām*, the most comprehensive of its kind in the extant Muʿtazilī literature. It contains a detailed chapter on substances (*jawāhir*), followed by one section devoted to physics (*al-juzʿ wa-furūʿihī*) 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 (*fanāʾ al-jawāhir wa-iʿādatuhā*) 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 (*taʿlīf*), pressure (*iʿtimād*), and dampness and dryness. The section on biology treats in

detail desire and distaste (*shahwa wa-nifār*), capability (*qudra*), will and aversion (*irāda wa-karāha*), belief, knowledge, and supposition (*i'tiqādāt wa-ulūm wa-zunūn*), rational investigation (*naẓar*), and perception (*idrāk*). Nothing is known about the date of its composition. The earliest text to refer to it is a supercommentary (*ẓiyādāt*) on the *Kitāb al-Uṣūl* of Abū 'Alī Ibn Khallād (d. before mid-fourth/tenth century) that was, until recently, believed to have been composed by Abū Rashīd al-Nisābūrī. It is now clear, however, that the extant fragments were part of a supercommentary on Abū Rashīd's *Ẓiyādāt* by a Zaydī scholar from Daylam, 'Alī b. al-Ḥusayn b. Muḥammad Siyāh [Shāh] Sarījān [Sarbijān], whose father had been a student of 'Abd al-Jabbār (Ansari and Schmidtke 2010). The numerous manuscript copies of Yemeni provenance confirm that the *Tadhkira*, too, was popular among Yemeni Zaydī authors from the sixth/twelfth century onwards. A paraphrastic commentary on the *Tadhkira* was apparently written by Ibn Mattawayh's student Abū Ja'far Muḥammad b. 'Alī Ibn Mazdak (Anṣārī 2006; Schmidtke 2008).

Other independent works that are not extant are his *Kitāb al-Taḥrīr*, which is quoted in *al-Mu'tamad* (rev. ed. Madelung, 110) of Rukn al-Dīn Maḥmūd Ibn al-Malāḥimī (d. 536/1141), and his *Kitāb al-Kifāya*, on the imāmate. While nothing is known of the character and scope of the *Taḥrīr*, numerous quotations from the *Kifāya* are preserved in the *Kanz al-fawā'id* of Abū l-Faṭḥ al-Karājakī (d. 449/1057–8) and the *Sharḥ Nahj al-balāgha* of Ibn Abī l-Ḥadīd (d. 656/1258) (1:8, 6:376, 7:10, 13:315–6). These show that in this work Ibn Mattawayh argued at length for the superiority of 'Alī over Abū Bakr and affirmed 'Alī's impeccability (*iṣma*),

although he did not consider it a prerequisite for the validity of the imāmate.

Ibn Mattawayh also wrote an independent, explicative, and sometimes critical commentary on 'Abd al-Jabbār's *al-Muḥīṭ bi-l-taklīf*, entitled *al-Majmū' fi l-Muḥīṭ bi-l-taklīf* or *al-Majmū' al-muḥīṭ bi-l-taklīf*, which, also, was popular among the later Zaydīs of Yemen. The exact relationship between 'Abd al-Jabbār's *al-Muḥīṭ* and Ibn Mattawayh's *al-Majmū' fi l-muḥīṭ*, which had been disputed (see the introduction by Gimaret to vol. 2 of *al-Majmū'*), can now be established on the basis of the numerous fragments of the *Muḥīṭ* that are preserved in the various Geniza collections (Ben-Shammai 1974; Schmidtke 2007, 396 ff. no. 7; edition by Omar Hamdan and Gregor Schwarb, forthcoming). A refutation of Ibn Mattawayh's opinions on the imāmate, in the (still unpublished) fourth part of his *Majmū'*, was composed by the Yemeni Zaydī scholar Abū l-Faḍl Ja'far b. Aḥmad al-Buhlūlī (known as al-Qāḍī Ja'far, d. 573/1177–8), *al-Naqd 'alā ṣāhib al-Majmū' al-Muḥīṭ bi-l-taklīf fīmā khālaḥa fihī al-Ẓaydiyya fi bāb al-imāma* (Schwarb, no. 354:5). Ibn Mattawayh also wrote paraphrastic commentaries (*ta'līq*) on 'Abd al-Jabbār's *al-Jumal wa-l-ūqūd* (quoted by al-Ḥasan al-Raṣṣāṣ in his *al-Kayfīyya*; see Thiele, 544) and his *al-'Umad fi uṣūl al-fiqh* (referred to in his *Tadhkira*, ed. Gimaret, 607), both of which are lost.

Various works have been attributed erroneously to Ibn Mattawayh, viz., *Ta'līq al-iḥāṭa* (Heemskerk, 67), a paraphrase of *al-Iḥāṭa* by Imām al-Muwaffāq bi-llāh Abū 'Abdallāh al-Ḥusayn b. Ismā'īl al-Shajarī al-Jurjānī (d. 479/1086–7); *al-Muḥīṭ bi-uṣūl al-imāma 'alā madhhab al-Ẓaydiyya* (al-Ruqayhī, 737; Schwarb, no. 206:4), which was, in fact, by the above-mentioned Shāh Sarbijān; and *Asbāb al-nuzūl*

(al-Ruqayhī, 93 f.; Schwarb, no. 206:7) and *al-Baṣīl fī l-taḥṣūr*, both of which were, in fact, composed by Abū l-Ḥasan ‘Alī b. Aḥmad b. ‘Alī Ibn Muttūya l-Wāḥidī (d. 468/1076) (al-Ruqayhī, 106, 228; Schwarb, no. 206:8).

BIBLIOGRAPHY

SOURCES

An anonymous commentary on Kitāb al-Tadhkira by Ibn Mattawayh. Facsimile edition of Maḥdawī Codex 514 (6th/12th Century), English introduction and indices Sabine Schmidtke, Tehran 1385sh/2006; al-Ḥākim al-Jishumī, *Sharḥ al-‘uyūn*, in *Faḍl al-‘iṣṣāl wa-ṭabaqāt al-Mu‘tazila*, ed. Fu‘ād Sayyid (Tunis 1974), 389; Ibn Mattawayh, *al-Tadhkira fī aḥkām al-jawāhir wa-l-a‘rāḍ*, ed. Daniel Gimaret, 2 vols., Cairo 2009, ed. Sāmī Naṣr Luṭf and Fayṣal Badīr ‘Awn, Cairo 1975 (contains only the second part of the text); Ibn Abī l-Ḥadīd, *Sharḥ Nahj al-balāgha*, 20 vols., Qum n.d.; Ibn al-Murtaḍā, *Ṭabaqāt al-Mu‘tazila*, ed. Susanna Diwald-Wilzer (Wiesbaden 1961), 119; *al-Muḥīṭ bi-l-taklīf lil-qāḍī ‘Abd al-Jabbār, jam‘ al-Ḥasan b. Aḥmad b. Mattawayh*, part 1, ed. ‘Umar al-Sayyid ‘Azmī, Cairo [1965]; *al-Majmū‘ fī l-muḥīṭ bi-l-taklīf li-qāḍī l-quḍāt Abū l-Ḥasan ‘Abd al-Jabbār b. Aḥmad al-Mu‘tazilī, min jam‘ al-Shaykh Abī Muḥammad al-Ḥasan b. Aḥmad b. Mattawayh*, part 1, ed. Jean J. Houben, Beirut [1965]; part 2, ed. D. Gimaret and Jean J. Houben, Beirut 1986; part 3, ed. Jan Peters, Beirut 1999; Fu‘ād Sayyid (ed.), *Faḍl al-‘iṣṣāl wa-ṭabaqāt al-Mu‘tazila*, Tunis 1393/1974; Sabine Schmidtke, MS Maḥdawī 514. An anonymous commentary on Ibn Mattawayh’s *Kitāb al-Tadhkira*, in *Islamic thought in the Middle Ages. Studies in text, transmission and translation in honour of Hans Daiber*,

ed. Anna Akasoy and Wim Raven (Leiden 2008), 139–62.

STUDIES

GAŚ 1:627 no. 24; Ḥasan Anṣārī, *Kitābī az maktab-i mutakallimān-i mu‘tazilī-yi Rayy, Kitāb-i māh dīn* 104–6 (1385/2006), 68–75; Hasan Ansari and Sabine Schmidtke, *The Zaydī reception of Ibn Khallād’s Kitāb al-Uṣūl. The ta‘līq of Abū Ṭāhir b. ‘Alī al-Ṣaffār*, *Jā* 298 (2010), 275–302; Haggai Ben-Shammai, A note on some Karaite copies of Mu‘tazilite writings, *BSOAS* 37 (1974), 295–304; Alnoor Dhanani, *The physical theory of kalām. Atoms, space, and void in Basrian Mu‘tazilī cosmology*, Leiden 1994; Daniel Gimaret, Un chapitre inédit de la *tadhkira* d’Ibn Mattawayh sur les illusions d’optique et autres singularités de la vision oculaire, in *Arabic theology, Arabic philosophy. From the many to the One. Essays in celebration of Richard M. Frank*, ed. James E. Montgomery (Leuven 2006), 281–95; Daniel Gimaret, Le commentaire récemment publié de la *Tadhkira* d’Ibn Mattawayh. Premier inventaire, *Jā* 296 (2008), 203–28; Margaretha T. Heemskerk, *Suffering in the Mu‘tazilite theology. ‘Abd al-Jabbār’s teaching on pain and divine justice* (Leiden 2000), 62–7; Sa‘īd Murād, *Ibn Mattawayh wa-ārā’uhu l-kalāmīyya wa-l-falsafīyya*, Cairo 1411/1991; Aḥmad ‘Abd al-Razzāq al-Ruqayhī, ‘Abdallāh al-Hibshī, and ‘Alī Wahhāb al-Ansī, *Fihrist makhtūṭāt maktabat al-jāmi‘ al-kabīr Ṣan‘ā’* 1–4, Wizārat al-awqāf wa-l-irshād, [Sanaa] 1404/1984; Gregor Schwarb, *Handbook of Mu‘tazilite authors, works and manuscripts* (forthcoming), no. 206; Jan Thiele, Propagating Mu‘tazilism in the VIth/XIIth century Zaydiyya. The role of al-Ḥasan al-Raṣṣāṣ, *Arabica* 57/5–6 (2010), 536–58; ‘Abd al-Karīm ‘Uthmān, *Qāḍī l-quḍāt ‘Abd al-Jabbār al-Hamadḥānī* (Beirut 1386/1967), 51.

SABINE SCHMIDTKE