

Ziad Bou AKL,

*Une doxographie sunnite du IV^e/X^e siècle.
« Kitāb al-Maqālāt » d'Abū al-'Abbās
al-Qalānīsī*

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Ziad Bou Akl provides an edition with translation and commentary of a reconstructed statement of contending theological positions apparently from the 10th century CE. His text comes from the margins of a 543/1148 Escorial manuscript of Ḥazālī, *al-Iqtisād fī al-i'tiqād*. They seem to be quotations from an earlier work, arranged as a sort of commentary on Ḥazālī. Their concern strays often enough from Ḥazālī's to reassure us that they do faithfully reproduce passages from an earlier work. Regrettably, they cannot be depended on to reproduce the whole of the earlier text. On the basis of some poor joins, Bou Akl thinks they probably do preserve the original sequence of topics. However, he also points to the imamate as a topic absent from the marginal quotations but doubtfully from the earlier text. Other early controversies not covered include whether faith increases or decreases, whether one should say 'I am a believer, God willing', whether Adam was created in the image of God, and whether one should say one's pronunciation of the Koran is create.

As for the authorship and title of the earlier text, al-Nasafī, *Tabṣirat al-adilla*, quotes Abū al-'Abbās, *Kitāb al-Maqālāt*, as saying that mercy and generosity may be counted among the divine attributes of action, matching a sentence in the margin of *al-Iqtisād*. The latest authors cited are the Mu'tazila Abū al-Husayn al-Ḥayyāt (d. ca 300/912-13) and Abū 'Alī al-Ǧubbā'ī (d. 303/915-16), apparently furnishing a terminus post quem. Abū al-'Abbās al-Qalānīsī's name and dates have both been hard to pin down. However, Bou Akl stresses a passage quoted by various later authors from al-Ḥākim al-Naysābūrī, *Tārīḥ Naysābūr*, remarked by Gimaret and others as well, according to which someone consulted Abū al-'Abbās al-Qalānīsī about a theological dispute that had erupted in Nišapur in 309/921, which clearly implies that he died some time later than this.⁽¹⁾

By far the most prominent name in the text is the Basran 'Abd Allāh ibn Kullāb (d. ca 240/854-5), spotted by Josef van Ess as an early advocate of Sunni *kalām* in a pathbreaking article of the late 1960s. The text also refers to *ashāb Ibn Kullāb*, which agrees with the prominence of the Kullābiyya as a negative reference group for Ibn Ḥuzayma on the occasion of that dispute in Nišapur. Two positions (*qawlān*) are attributed to Ibn Kullāb concerning whether God can be in some place and not another. Bou Akl infers that the second position was a retrospective attribution by followers who wished to dissociate Ibn Kullāb from Mu'tazili ideas.

Indeed, Bou Akl characterizes al-Qalānīsī in the end as the last representative of the Kullābiyya. Ḥanbali hostility led to the extinction of the school after him, giving way to the more self-effacing Abū al-Ḥasan al-Aš'arī and his followers. Gimaret has argued for regarding al-Qalānīsī as a predecessor to al-Aš'arī, against van Ess's identifying him as a contemporary. Bou Akl would stress their contemporaneity, but he does make out that al-Aš'arī sometimes depends on al-Qalānīsī for his information about the positions of past theologians, especially Ibn Kullāb. Indeed, there is some apparent verbal dependence. I would cite for example the positions of al-Talḡī (Ibn Šugā') and Dāwūd al-İsbahānī (al-Ζāhirī) as to whether the Koran is *muḥdat*, meaning that there was a time when it was not. They are separated by al-Qalānīsī (§§ 34, 41) but brought together by al-Aš'arī in the same words (*Maqālāt*, ed. Ritter, 583).

It is striking that the text never mentions Ahmad ibn Hanbal. True, his usual position was that if the Companions did not discuss something, neither need those who have come after. Al-Qalānīsī doubtfully would have attributed to him any of the six creeds quoted centuries later in Ibn Abī Ya'lā, *Ṭabaqāt al-ḥanābila*. Still, it should have been easy to add his name to the two Companions, two Followers, and three later authorities cited as agreeing with 'Abd Allāh ibn Kullāb that the speech of God is increase; yet al-Qalānīsī submerges Ahmad among *kull ahl al-hadīt*.

Al-Qalānīsī seems generally reluctant to name adherents of the ninth-century Šāfi'i school, as well. Al-Muḥāsibī is cited not for his theological positions but only once as reporting the position of some Ğahmiyya. Abū Tawr, al-Za'farānī, and Ibn Surayğ are completely missing. Dāwūd al-İsbahānī is named a few times, including for the proposition, otherwise unattested, that what God speaks is a language. Al-Karābīsī is named only once, as

(1) Daniel Gimaret, « Cet autre théologien sunnite: Abū l'Abbās al-Qalānīsī », *Journal asiatique*, 277, 1989, p. 227-61, at 232-3;

Josef van Ess, "Ibn Kullāb et la *Mihna*", trans. with additional notes by Claude Gilliot, *Arabica* 37, 1990, p. 173-233, at 187n.

maintaining alongside Dāwūd that the speech of God is pronounced (*yulfażu bihi*, when someone recites the Koran). He does not mention their more notorious position that one's pronunciation of the Koran is create.

As for terminology, *aṣḥāb al-ḥadīṭ* is ubiquitous. *Ahl al-ḥadīṭ* sometimes comes up as, apparently, an alternative name. There are also *mutakallimū aṣḥāb al-ḥadīṭ* but no mention of *ahl al-itbāt*, the term van Ess proposed (used by al-Aš’arī, among others) for the middle party prepared to use *kalām* to defend traditionalist theological tenets.⁽²⁾ *Ahl al-qadar* come up, once *mutakillimū al-qadariyya*, the former once as an apparent sub-group of the *mu’tazila*. This documents the absorption of the Qadariyya by the Mu’tazila but not how distinct they were early in the ninth century.

The translation looks good. *Ba’ḍ* is consistently interpreted as ‘some’ rather than ‘a certain one of’, but admittedly it never clearly must be one or the other. Bou Akl generally maintains a high standard of accuracy, but there are a few questionable transliterations; e.g., *sah̄t* rather than *suḥt*, *suḥut*, or *sah̄at*, *al-Raqqāshī* rather than *al-Raqāshī* (*Sam’ānī*). Ibn Abī Ḥātim al-Rāzī (d. 327/938) the Sunni traditionalist is repeatedly confused with Abū Ḥātim al-Rāzī (d. 322/933-4) the Isma’ili propagandist. Names in the text and commentary are indexed separately with some omissions; e.g., *al-Talḡī*. On the whole, the text and commentary are both highly valuable, so that this work belongs in every library that includes the longer *Maqālāt* of al-Aš’arī.

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(2) Van Ess, « Ibn Kullāb et la *Mihna* », p. 219-25.