

Muḥammad b. al-Ḥanafīyya.⁴⁷ – A second disciple⁴⁸ was more famous but at least just as colourful a figure:

Jābir b. Yazīd b. al-Ḥārith ‘Abd Yaghūth al-Ju‘fī,

a South-Arab from the tribal federation of the Madhḥij⁴⁹ who according to the majority of the sources died in the year 128/745.⁵⁰ Thus he had lived in the time of Muḥammad al-Bāqir and attached himself to the circles in Kūfa that expected their salvation from the latter. Consequently, the later Imāmite tradition could no longer do without him. He also left behind several historical monographs which were dear to the Shī‘ites: on the Battle of the Camel, on Ṣiffīn, on Nahrawān, on the murder of ‘Alī and the death of Ḥusayn;⁵¹ Naṣr b. Muzāḥim quoted extensively from the *K. Ṣiffīn*.⁵² Even Sunnī authorities who did not deny their sympathy for ‘Alī, such as Sufyān al-Thawrī or Shu‘ba had recourse to him;⁵³ Abū Dāwūd, Tirmidhī and Ibn Māja in this way took over some *ḥadīths* from him. Bukhārī and Muslim, however, did not trust him.

In fact, in the confused brains of Bāqir’s Kūfan disciples so many fantasy constructs sprung up that neither accorded with Sunnī nor with orthodox Shī‘ite ideas and later became a burden to Jābir’s legacy. Attractively narrated miracle stories are among them, fairy tales from the spirit world or about bewitched pots with which ordinary folk among whom they circulated confirmed the supernatural powers of the Imams.⁵⁴ Later, prophecies with the *isnād Jābir ‘an Bāqir* also sold well.⁵⁵ But alongside them are found gnostic speculations which continue to proliferate more and more. Muḥammad and his descendants become understood as pre-existing beings that previous to

47 Nu‘mānī, *Ghayba* 290 f., no. 7.

48 U. Sezgin, *Abū Miḥnaf* 134.

49 Not their *mawḷā* as Halm maintains, *Gnosis* 97 f. and in: *Der Islam* 58/1981/29, fn. 52.

50 Cf. with this and what follows the article by Madelung in EI², Suppl. 232 f. Sometimes one finds completely fantastical death dates such as 167 (in *Mizān* 1, 384, l. 8) or 166 (in *Damīrī*, *Ḥayāt al-ḥayawān* 1, 323, l. 21).

51 Najāshī 94, ll. 11 ff.; on this GAS 1/307 and Prozorov, *Istoričeskaya literatura* 46 ff. Quotations from the *K. Maqāṭil Ḥusayn* for instance in Abū’l-Faraj, *Maqāṭil* 83, l. 9; 85, ll. 5 f. and last l. ff.

52 Cf. *Waq‘at Ṣiffīn*, Index s. n.; on this U. Sezgin, *Abū Miḥnaf* 133 ff. Petersen, *‘Alī and Mu‘awwiya* 62 f., draws attention to the fact that Jābir here stands out through forged eye-witness accounts.

53 ‘Uqaylī, *Du‘afā’* 1, 191 ff., no. 240, and *Mizān* no. 1425; cf. also Halm, *Gnosis* 96.

54 On this in detail Halm, *Gnosis* 101 ff.

55 *Maqāṭil* 542, ll. 7 ff., connected with the year 199, i.e. from the time of Abū’l-Sarāyā.

Josef van Ess, *Theology and Society in the Second and Third Century of the Hijra: a History of Religious Thought in Early Islam*, c. I, trcc. John O’Kane, edit. Maribel Fierro, M. Şükrü Hanioglu, Renata Holod, Florian Schwarz, Leiden: E. J Brill, 2017. İSAM DN. 253960

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN