

Nahrawān.<sup>1</sup> This had no basis in history either. The person around whom the community tradition took on a more concrete form was not older than Ibn Ibād but a generation younger:

Abū l-Sha‘thā’ Jābir b. Zayd al-Azdī al-Jawfī,<sup>2</sup>

a member – or *mawlā*<sup>3</sup> – of the Banū Yaḥmad, i.e. the Azd Shanū’a. Born near Nazwā in Oman<sup>4</sup> he probably settled in the city<sup>5</sup> around the year 60/679, when the Azd migrated to Basra in large numbers.<sup>6</sup> He died there in 93/712; it was not until later that the date of his death was gradually moved forward an entire decade. This was the result of idealising his biography, probably instigated by the Ibādite historian Abū Sufyān and surviving in Shammākhī’s *K. al-siyar*.<sup>7</sup> He was not yet a “pure” Ibādite; non-Ibādite historians, too, regarded him as an uncontested authority;<sup>8</sup> possible reservations were stifled by having him refuse to be called an Ibādite.<sup>9</sup> This may have been behind accounts of him agreeing with the *K. al-irjā’*, too,<sup>10</sup> as the spirit of this text was not really compatible with consistently Ibādite views. It was known that he had enjoyed great esteem in the city earlier than Ḥasan al-Baṣrī due to his expert legal opinions;<sup>11</sup> in fact, Ḥasan referred to his opinions from time to time.<sup>12</sup> Later it was said that Ḥasan’s fame

- 1 Regarding him EI<sup>2</sup> I 54 s. n. Ibn Ḥawqal’s giving his birthplace, as well as that of ‘Abdallāh b. Ibād, as Jabal Nafūsa (*Ṣūrat al-arḍ* 37, 9f.) is probably a reflection of local tradition.
- 2 This *nisba* is found only in non-Ibādite sources (TT II 38f. no. 61).
- 3 Thus according to Mas‘ūdī, *Murūj* v 462, 1f./IV 39, 2f.
- 4 Wilkinson, *The Imānite Tradition of Oman* 149; cf. also Khamīs b. Sa‘īd al-Shaqaṣī, *Manhaj al-ṭālibīn* I 615, –6ff.
- 5 Did he get his *nisba* from the Darb al-Jawf in Basra? It was more likely the other way around; the Jawf was a region in Oman (cf. Sam‘ānī, *Ansāb* III 416, 1ff.).
- 6 See p. 2 above.
- 7 Cf. p. 70, 10ff.; also Wilkinson in: *Studies* 133ff. The earlier date of his death was confirmed not only by old sources such as Khalīfa, *Ṭab.* 502f. no. 1729, or AZ 241 no. 276, but also by indirect dates in Fasawī II 54, 4ff.
- 8 Cf. the biographies in IS VII<sub>1</sub> 130ff.; Fasawī II 12ff.; Abū Nu‘aym III 85ff. etc.; further references in GAS 1/586. For general information on Jābir cf. Khulayfāt 86ff., and Rubinacci in EI<sup>2</sup> 359.
- 9 IS VII<sub>1</sub> 132, 5f.
- 10 Fasawī II 13, 3ff.; also Arabica 21/1974/40f., and Cook 74f.
- 11 See p. 144f. above; also Fasawī II 48, 7ff.
- 12 *Aqwāl Qatāda* 79, 6f.