

280604

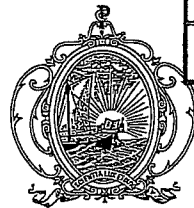
ORIENTALIA LOVANIENSIA  
ANALECTA  
— 254 —

## CONTACTS AND INTERACTION

*Proceedings of the 27<sup>th</sup> Congress  
of the Union Européenne des Arabisants et Islamisants  
Helsinki 2014*

edited by

JAAKKO HÄMBEEN-ANTTILA, PETERI KOSKIKALLIO  
and ILKKA LINDSTEDT



Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
Dem. No:	280604
Tas. No:	297.09 CON.D

PEETERS  
LEUVEN – PARIS – BRISTOL, CT  
2017

Cabir b. Zayd (030060)  
Ibaziyye (030081)

01 Ekim 2020

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

## MUSNAD AL-İMÂM AL-RABÎ: PRELIMINARY REMARKS ABOUT ITS AUTHENTICITY

AGOSTINO CILARDO  
Naples

### Introduction

Jābir b. Zayd (d. 93/711), a Successor, a disciple of Ibn ‘Abbās, highly esteemed both by his followers and the Sunni community, was considered one of the greatest scholars of Baṣra, well-versed in the science of the Quran, besides the *fiqh* and *hadīth*.<sup>1</sup> Jābir appears to be as “the real founder of the sect in the Ibādī literature”.<sup>2</sup> Abū ‘Ubayda (d. 158/775) and al-Rabī b. Ḥabīb (d. between 180/796 and 190/806) were amongst his pupils.

The earliest source among the early works and documents dealing with Jābir’s learning is *Rasā’il al-imām Jābir b. Zayd al-Azdī*.<sup>3</sup> It is Jābir’s correspondence including 18 letters containing his replies to questions addressed to him by his followers. The work of Qatāda (d. 118/736),<sup>4</sup> a Successor, is another valuable source for the knowledge of the doctrine of Jābir. It is a collection of legal *responsa* and traditions including reports from Jābir.

Jābir’s doctrine was also transmitted by al-Rabī in his *Min Jawābāt al-imām Jābir b. Zayd*<sup>5</sup> and *al-Jāmi’ al-ṣaḥīḥ, Musnad al-Imām al-Rabī* b.

<sup>1</sup> IBN HAJAR, *Kitāb Tahdhīb al-tahdhīb*, 12 vols., Ḥaydarābād, 1325–27/1907–09 (reprint Beirut, 1968), II, pp. 38–39, no. 61.

<sup>2</sup> J. C. WILKINSON, The Early Development of the Ibādī Movement in Baṣra, in G. H. A. JUVNBOLL (ed.), *Studies on the First Century of Islamic Society*, Carbondale–Edwardsville, IL, 1982, p. 133.

<sup>3</sup> Edited under this title by Faraḥāt b. ‘Alī al-Ja‘būrī, ‘Umān, 1434/2013. The MS is entitled *Jawābāt al-imām Jābir b. Zayd, al-Bārūniyya, Fiḥl Ibādī*, no. 1, fols. 64–91; cf. ‘A. Kh. ENNAMI, A Description of New Ibādī Manuscripts from North Africa, *Journal of Semitic Studies* 15 (1970), pp. 65–66.

<sup>4</sup> *Aqwāl Qatāda, MS al-Bārūniyya, Fiḥl Ibādī* (not numbered), fols. 1–140. Copyist: Ṣāliḥ al-Sidrīnī, the 15th of Shawwāl 1191/the 17th of November 1777.

<sup>5</sup> Ed. Sa‘īd b. Khalaf AL-KHARŪṢĪ, ‘Umān, 1404/1984.

107-118

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-ard* 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 Imamite 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 Khalifa, *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.