

a certain Hāshim b. ‘Abdallāh came to Basra in order to study under him, and was consequently praised for his piousness.¹⁴ Abū Yazīd al-Khwārizmī's name shows how far Ibāḍite scholarship had spread by that time. He, too, was a jurist, an expert in homicide (*dimā'*), and is named in the same breath as ‘Abd-al-Raḥmān b. Rustam, who ruled in the Maghreb between 160/777 and 168/784.¹⁵ The fact that the dynasty of Tāhart came from Persia explains why even after the death of ‘Abd al-Raḥmān's successor ‘Abd al-Wahhāb (168/784–208/823) a certain Abū ‘Īsā Ibrāhīm b. Ismā‘īl al-Khurāsānī commanded sufficient authority to compose a letter voicing an opinion on the schism of Khalaf b. al-Samḥ and the Rustamid hegemony in Jabal Nafūsa and Tripolitania.¹⁶

At this time, after the decline of the Basran community, Khorasan was probably the intellectual centre of the Ibāḍiyya. Abū ‘Īsā maintained the connection to Oman and Abū Sufyān Maḥbūb b. al-Raḥīl.¹⁷ Other jurists such as Abū Sa‘īd ‘Abdallāh b. ‘Abd al-‘Azīz¹⁸ or Abū Ghassān Makhlād b. al-‘Amarrad also appear in the sources.¹⁹ Most importantly, it was in Khorasan that a collection of legal scholarship was composed in which a synthesis of the competing opinions of all these authorities was achieved,

Abū Ghānim Bishr b. Ghānim al-Khurāsānī's

Mudawwana. Sadly, after this climax, the curtain closes. The work survived only because the author went travelling in the Maghreb and left his book behind there. Precisely how it was transmitted remains to be examined. The Maghrebins Ibāḍiyya had no tradition of legal scholarship of its own, which is why the work is studied there to this day. On the other hand, people had to resign themselves to the fact that there were some “dissidents” among the authorities quoted by Abū Ghānim; people who were seen as belonging among the Nukkār: Abū l-Mu‘arrij for instance, or ‘Abdallāh b. ‘Abd al-‘Azīz.²⁰ Later it would be said that Abū Ghānim presented his work to the

14 *Kitāb Ibn Sallām* 115, 3f.; also ZDMG 126/1976/35, n. 26, and Madelung, *Religious Trends* 74.

15 *Ibid.* 114, 8ff.; Darjīnī, *Ṭab.* II 258, 10ff.; regarding him also Ennami in: Ibn Khalfūn, *Ajviba* 112, and Schwartz, *Anfänge der Ibāḍiten* 169, n. 2.

16 The text is included in *Kitāb Ibn Sallām* (p. 135ff.); cf. also Schwartz 262, n. 2. Regarding the situation cf. Rebstock 239ff. and Schwartz 267f.; regarding Khalaf b. al-Samḥ see p. 230 above.

17 *Kitāb Ibn Sallām* 138, 8f.; regarding him see p. 232 above.

18 Regarding him cf. Madelung 74, n. 99, and p. 239 above.

19 Thus in *Kitāb Ibn Sallām* 115, 4; incorrect in Schwartz 60 and my article ZDMG 126/1976/41. Cf. also the names in Khamīs b. Sa‘īd, *Manhaj* I 620, 13f.

20 Regarding them see p. 239ff. above.