

Sunnī consensus proved stable, perhaps because the differences between the various schools of thought largely boiled down to different applications—epistemology versus legal argument. The biggest challenge came from late nineteenth- and early twentieth-century reformists. In India, Sayyid (Syed) Aḥmad Khān (d. 1898 C.E.) revived the Mu'tazilī argument that the great majority of traditions must not be heeded because they are not *mutawātir*, which gave rise to a number of Qur'ānist movements that rejected isolated *ḥadīth* (Qasmi, 82). In Egypt, a similar line of thinking was advanced by Muḥammad Tawfiq Ṣidqī (d. 1920 C.E.) in the journal *al-Manār*, and reformists such as Aḥmad Amīn (d. 1954 C.E.) and Maḥmūd Abū Rayya (d. 1970 C.E.) pursued a reformist Islamic historiography that rejected non-*mutawātir* sources (Juynboll).

In Imāmī Shī'ism, too, the consensus with regard to *āḥād* traditions is that they are acceptable legal arguments but do not carry certainty (*ilm*). The most influential advocate of this view was Muḥammad b. al-Ḥasan al-Tūsī (d. 460/1067), who in opposition to most of his teachers and contemporaries defended the *khavar al-wāḥid*. By the time of 'Allāma al-Hillī (d. 726/1325), this view prevailed, only to be challenged by proponents of the orthodox-traditionist *akḥbārī* school, most notably Muḥammad Amīn Astarābādī (d. 1033 or 1036/1623–4 or 1626–7) (Takim; Jiyad).

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STIJN AERTS

Khabbāb b. al-Aratt

Khabbāb b. al-Aratt (d. 37/657) was a Companion of the prophet Muḥammad, approximately fifteen years his junior (thus being born around 585 CE). His *kunya* is given variously as Abū Yaḥyā, Abū 'Abdallāh, or Abū 'Abd Rabbihi. Sources disagree on his origins (for details, see Kister, Khabbāb). The most plausible account is that his father was a non-Arabic speaker from the Sawād region in southern Mesopotamia who was sold as a slave in Mecca to a member of the Khuzā'a tribe (al-Balādhurī, 175). This would explain the *laqab* ("nickname") of "al-Aratt," meaning "one who suffers from a speech impediment" or—more likely—one who has a distinct non-native pronunciation of the Arabic language. Khabbāb's mother was a professional circumciser (*khattāna*; Ibn Sa'd). Hence he grew up as a low-ranking slave in Mecca, where he worked