

2.2.5 *The Ibādīyya*

The Ibādīte community in Basra has only recently emerged from the obscurity of history. For a long time Tadeusz Lewicki was the only one to advance this development;¹ in recent decades English, French and German dissertations have been added.² The marginal existence into which the Ibādītes were pushed over the centuries had led to original sources being hardly ever accessible; manuscripts were kept in remote places and the lithographs of the Bārūniyya Press in Cairo and of Algerian publishing houses were difficult to find. If this state of affairs is slowly changing due to new editions, and to Ibādīte scholars being included in international research, we must not forget in our delight at the accessibility of a new body of sources that these offer only a one-sided image, especially as regards Basra. Ibādīte historians composed their works in the Maghreb or in Oman; Basra was barely more than an ideal past. Consequently what information there was has only been repeated through the centuries; there were no new traditions, and for ideological reasons non-Ibādīte works of history as well as heresiography would not have been adduced. The result was the fiction of a straightforward, "orthodox" development, which only took limited notice of what happened around it.

2.2.5.1 The Case of 'Abdallāh b. Ibād

Tradition did not follow this concept entirely. Some reports that were not brought into line have survived, and lacunae that were already extant in ancient material could not be camouflaged later, either. This is particularly noticeable in the case of the sect's *heros eponymos*, 'Abdallāh b. Ibād. Ibādīte historiography knows barely anything about him; according to Ibn Ḥazm he was completely unknown among his Spanish followers (Nukkār?).¹ This problem went back a long way, for what Ṭabarī reported about him in the context of the events of the year 64 with reference to Abū Mikhnaf's *K. al-Azāriqa* was,

1 Cf. in summary his article *Ibādīyya* in EI² III 648ff., and his essay *The Ibādītes in Arabia and Africa* in: Cahiers d'Histoire Mondiale 13/1971/51ff. A bibliography of his works may be found in FO II/1969/7ff.

2 The indispensable study is A. Kh. Ennami (al-Nāmī), *Studies in Ibadism*, PhD Cambridge 1971. Other important studies are by Cuperly, Rebstock and Schwartz, also Twaḍ Khulayfāt (A. M. Khleifat), *Nash'at al-ḥaraka al-Ibādīyya* (Amman 1978). See below for more details.

1 *Fīṣal* IV 191, 10ff.

by Mujāhid.¹¹ In North Africa, Şufrite tribes establishing a Khārījite community in the Sijilmāsa region referred to him, which is why he is frequently listed among the Şufrites as well.

Thus in Ka'bī, *Qabūl* 70, pu. f. after Ibn Ma'īn; also Ṭabarī III 2484, 10 = *Dhayl al-mudhayyal* 633, apu. f. The ancestor of the Midrār dynasty of Sijilmāsa was said to have attended his lectures in Qayrawān (Bakāī, *Mughrib* 149, 6f./transl. de Slane, *Description* 284). This presumes that he did visit that city. Schacht viewed this journey with scepticism (EI² III 1081). Lewicki's suggestion (in: *Cahiers de l'histoire mondiale* 13/1971/84ff., adopted by Khulayfāt, *Nash'at al-ḥaraka al-Ibādīyya* 113f.), that he was among the scholars sent to the Maghreb by 'Umar II, is not unproblematic. The fact that it was possible to view the place where he sat in the mosque in Qayrawān does not, of course, mean much (Abū l-'Arab, *Ṭabaqāt 'ulamā' Ifrīqiya* 83, 1f.). There are certain indications outside literature from the Maghreb as well (e.g. Fasawī II 7, 1ff.). In the Maghreb this tradition was a serious problem for the Ibādites, and they published a counter-report according to which 'Ikrima travelled there with a certain Salam b. Sa'd (or Sa'īd), a Basran (!) of Ḥaḍramite origin, on the same camel – in a two-man litter – sharing the missionary work with the latter, who was a true Ibādite. This is probably an aetiological legend; unlike 'Ikrima, Salama is not mentioned in non-Ibādite sources such as Mālikī's *Riyāḍ al-nufūs*. Cf. Rebstock 11f. and Schwartz, *Anfänge der Ibāditen* 96ff.; less sceptical once again Lewicki in EI² III 653b and *Cahiers* 74 and 86, and Khulayfāt, loc. cit.; in detail also Talbī, *Etudes d'histoire ifrīqiyenne* 27ff.

4.1.1.2.1 *The Ibādites*

Around the middle of the third century Mecca was home to an Ibādite community of around 150 "men" 25 of whom came from Oman. Every year during the pilgrimage one of the Omanis pitched tents in Minā in which he accommodated, and presumably entertained, his fellow-countrymen. "Men" should probably be counted as families, in which case their percentage of the entire

11 Cf. ZDMG 126/1976/42f. I have since discovered that there are more MSS extant besides the two mentioned by Schacht (in: *Revue Afr.* 100/1956/379): one in the possession of Shaykh Balḥajj in Mzāb (vols. 2–3 of the text) and another one on Djerba (vol. 4). I have not been able to view these textual witnesses; I am relying on information given me by Shaykh Sulaymān b. Dāwūd from al-'Aṭf.

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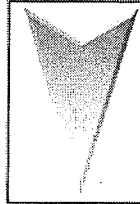
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ذو الحجة ١٤٠٠هـ - نوفمبر ١٩٨٠م

Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi Kütüphanesi	
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الطبعة الرابعة

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