

It is by no means certain that these Ibādites always supported the Khārījites who were running riot in the area, nor that all the Azd were Ibādites. As always, small differences played a major part. One of Jābir b. Jabala's fellow-tribesmen supported al-Manşūr with a contingent of a thousand horsemen in the campaign against the Berber imam in Tripoli, even bringing the caliph the head of the fallen Ibādite imam.²³ In 202/816–17 the Azd of Mosul fell out with a south Arabian Khārījite of the Hamdān who had settled in Nineveh, and killed him.²⁴

It is not possible to locate another jurist, named Abū Bakr Yaḥyā b. Zakariyyā' al-Mawşilī (mentioned in Khamīs b. Saīd al-Shaqāṣī, *Manhaj al-tālibīn* I 620, –5f.), more closely. He became known because he moved to Oman. Regarding him and the later history of the Ibādites in this area cf. Lewicki in: EI² III 651a. – Regarding the “Jahmites” who appeared there during the time of the *miḥna* see ch. C 6.3 below. Regarding the jurist and historian Mu'āfā b. 'Imrān al-Mawşilī see n. 12 above. The sciences of tradition were represented in the city in the second century mostly by Abū Ya'fā Aḥmad b. 'Alī al-Tamīmī (210/825–307/919), who composed not only a *Musnad* but also a *Mu'jam* of his teachers (GAS 1/170f.). The extensive *Musnad* was edited by Ḥusayn Salīm Asad (vols. 1–13 and indices; Damascus 1404/1984–1409/1988).

2.4.2.3 Nisibis

Nisibis, too, was part of the Diyār Rabī'a, but it was situated much further west than Mosul around halfway to Raqqa, although slightly to the north. The city had been part of the Sasanid Empire and was home to a Nestorian academy which continued to exist until the early Islamic period, only less documented as time went on.¹ Abū Nūḥ Ibn al-Şalt al-Anbārī, translator of Greek texts, was the Catholicos there at the beginning of the third/ninth century, having previously been secretary to the governor of Mosul.² Scholarship was demonstrated

23 Schwartz, *Anfänge der Ibāditen in Nordafrika* 229ff.

24 Azdī 343, –5ff. > Ibn al-Athīr, *Kāmil* VI 247f./VI 349.

1 Cf. Vööbus, *History of the School of Nisibis* (Leuven 1965). In general cf. RGG IV 1499, and LThK VII 1010 a. v. Nisibis.

2 Among other things he produced a new translation of the first three books of the *Organon* which replaced that by Muḥammad b. 'Abdallāh b. al-Muqaffā' (*Al-mantiq li-bn al-Muqaffā'*, ed. Dānishpazhūh 93, –4; cf. p. 41 above). He also translated the *Topics* after a Syriac version produced by the Patriarch Timothy. Cf. GCAL II 118; Fiey, *Chrétien syriaques* 36 and 38; Putman, *Timothée* I 85 and Index s. n.; Islamochristiana 1/1975/154;