

This may have been one of the reasons why he was not mentioned at all in Ibādite sources. Another reason seems to have been that he was barely known in Basra. We do not know where he was active. One might consider identifying him with the theologian and jurist Ḥafṣ b. Ashyam who was a member of the Ibādite community in Upper Mesopotamia, in the area around Mosul (see p. 529 below), but although we know only little about him, his profile is rather different. An Ibādite from Iran, Yazīd b. Unaysa (regarding him see p. 688ff. below), would seem to be the closest match. The theological problem raised above would have a place in western Iran, too, where not only the Christian but also the Jewish community were rather numerous. However, unlike Ibn Abī l-Miqdām, Yazīd b. Unaysa regarded even Ibādites as polytheists under certain circumstances, i.e. when they were deserving of *ḥadd* punishment (Shahrastānī 102, 5f./249, 3f.).

2.2.5.8 Puritanism and Scrupulousness

No proof is needed to confirm that all this led to most meticulous observation of the law. Every commandment was understood to be universal; nothing could be mitigated by linking it to one specific circumstance.¹ Punishment alone was not enough; public penitence was required as well. In the case of a grave crime this was so important that, if the perpetrator refused to subject himself to it, some people demanded capital punishment in addition to *ḥadd* punishment.² People not only steered clear of everything prohibited, but also of much that was permitted, in order to be sure not to lapse into sin.³ From the outside this was particularly noticeable when it came to purity and food laws. Ibn Ḥazm reported that the Spanish Ibādites did not eat the penises of he-goats, rams and bulls, and that they made someone fast afterwards if he fell asleep during the day during Ramadan and had an ejaculation while asleep.⁴ One of the sects in the Maghreb, the Farthiyya, bore this name because its founder Abū Sulaymān ʿUmar b. Yaʿqūb b. Muḥammad b. Aflaḥ, a

1 *Maq.* 106, 3f.

2 Thus certain of Ḥārith b. Mazyad's followers according to Ibn Ḥazm, *Fiṣal* IV 189, 4f. Ashʿarī probably generalised too much when he applied this to all Ibādites (*Maq.* I 107, 6f.). In any case capital punishment could only be carried out by the authorities. In the Mzab the *ḥadd* punishment is often mitigated in favour of penitence nowadays (Halm in: *Religion und Moral* 199f.).

3 Regarding *waraʿ* see p. 227 and 245 above; Cuperly, *Introduction* 58f.

4 *Fiṣal* IV 189, 6f.