

4.2.2 *Oman and Ḥaḍramawt*

The intellectual history of the regions of Oman and Ḥaḍramawt would be even more difficult to write than that of the Yemen. However, with regard to the time under discussion here, at least we now have access to texts on which we can draw.¹ Initial studies have also been undertaken.² The texts are of Ibāḍīte origin; they are our only source for the information that there were at times members of other "denominations" in this corner of the Islamic world as well.³ Their focus is entirely on political theory, the question of *imāma*; there is not much information on theology as such. It is also noticeable that they include barely any quotations from the early Basran period; it seems that in Oman the Ibāḍīyya felt much less culturally dependent than in the Maghreb.

The reason for this was that the Basran community had originally come from Oman, and later merely returned to its homeland.⁴ Furthermore the Southern Arabian Ibāḍīyya had achieved political independence early on under the pretender Ṭālib al-ḥaqq, a member of the Kinda, who moved against Ṣanʿāʾ from Ḥaḍramawt and finally captured the holy places in the Hijaz.⁵ In Yemen, there had been a split at the very beginning, when Ṭālib al-ḥaqq was reluctant to let a certain ʿAbdallāh b. Ṭarīf, who served in his army, marry his daughter, because he was only a *mawlā*. This was not only a personal insult, but also in clear contradiction to the officially proclaimed egalitarian principles.⁶ The dissension was apparently fuelled by the fact that the Ṣufrites had earlier spread through Yemen; the tribes who adhered to their doctrine would only later convert to the Ibāḍīyya.⁷ A Nukkārīte, a certain Hārūn b. al-Yamān, also found followers

1 *Al-siyar wal-jawābāt li-ʿulamāʾ wa-aʾimmat ʿUmān*, ed. Sayyida Ismāʿīl Kāshif, 1 (Cairo 1406/1986).

2 Especially J. C. Wilkinson's studies, e.g. his book *The Imamate Tradition of Oman* (Cambridge 1987); cf. also W. Rotholz' essay in: *Orient* 27/2986/206ff., and S. I. Kāshif's booklet *ʿUmān fī fajr al-Islām* (Cairo [1399/1979]). A traditional interpretation may be found in Sālim b. Ḥammūd al-Sayyābī, *Al-ḥaqīqa wal-majāz fī taʾrīkh al-Ibāḍīyya bil-Yaman wal-Hijāz* (Oman 1980).

3 See p. 237 above. Lewicki studied the geographical distribution of the Ibāḍīyya in Southern Arabia in: *FO* 1/1959/12ff.

4 See p. 2 and 231f. above.

5 See p. 736f. above; also Wellhausen, *Oppositionsparteien* 51ff., and Madʿaj, *The Yemen in early Islam* 164ff.

6 *Al-siyar wal-jawābāt* 1 209, apu. ff. Wilkinson, *Imamate Tradition* 342, n. 13, stood the facts on their head; in addition Wilkinson reads *Ṭurayf* instead of *Ṭarīf* for reasons unknown to me. Cf. also Lewicki, loc. cit. 15.

7 *Al-Nāṣir li-dīn Allāh, Najāt* 56, 2ff.; also Madelung in the introduction 5, n. 10a.