

- 1471 SALIMI, Abdulrahman al-. Early Ibādī creed in the 2nd/8th century: a study of Wā'il Bin Ayyūb's "*nasab al-islam*" ("THE LINEAGE OF ISLAM"). *Muslim World*, 105 ii (2015) pp. 194-208. *Uail b. Eyyub 623002*

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an Omani in the service of Muḥammad b. Abī 'Affān;<sup>79</sup> and he pronounced on the performance of al-Wārith as imam (179–92) at some unidentified point.<sup>80</sup>

Finally, we are told that al-Rabī' moved to Oman towards the end of his life and settled in Ghaḍfān, whence he had originally come,<sup>81</sup> and that Mūsā b. Abī Jābir prayed over him when he died.<sup>82</sup> This may not be correct: the sources are late, their claim is tentative, and it is in Baghdad rather than Oman that we encounter a grandson of al-Rabī' by the name of Ja'far b. Yaḥyā.<sup>83</sup> But if the claim is right, al-Rabī' died before 181, for it was in that year that Mūsā b. Abī Jābir died, aged ninety-four.<sup>84</sup>

All in all, we may thus accept that al-Rabī' died about 170, or perhaps around 175, as Massignon concluded on grounds unknown.<sup>85</sup>

## WORKS

Al-Rabī' is credited with a collection of Ḥadīth known as the *Musnad* or *al-Jāmi' al-ṣaḥīh*.<sup>86</sup> It survives in the *tartīb* of Abū Ya'qūb Yūsuf b. Ibrāhīm al-Warjlānī (d. 570/1174) and has been aptly described by Wilkinson ('Ibādī Ḥadīth') as a product of Ibādī efforts at 'normalization', i.e. emulation of the Sunnīs. It is quasi-Sunnī in both form and contents, and this is true even of part III, allegedly containing al-Rabī's own contributions to Ḥadīth: the allegedly Khārijite traditions about the imamate that Wilkinson identified here are perfectly Sunnī.<sup>87</sup> A collection of juristic opinions entitled *Āthār al-Rabī'* is extant in a North African manuscript, and it was, apparently, this work which was known as *Kitāb Abī Ṣufra* (after its redactor) in Oman.<sup>88</sup>

A letter by al-Rabī' concerning 'Abdallāh b. 'Abd al-'Azīz, Abū 'l-Mu'arrij, and Shu'ayb was known to al-Barrādī.<sup>89</sup>

## 4. WĀ'IL B. AYYŪB

Abū Ayyūb Wā'il b. Ayyūb al-Ḥaḍramī is said to have been a pupil of Abū 'Ubayda.<sup>90</sup> If this is correct, which is far from certain, he must have studied with him in the 120s/740s, for he was back in Ḥaḍramawt at the time of 'Abdallāh b. Yaḥyā's revolt in 129–30/746–8.<sup>91</sup> It would place his date of birth in the

<sup>79</sup> Kindī, *Ihtidā'*, 224; Abū 'l-Ḥawāri in Kāshif, *Siyar*, i, 341 f; Sālimī, *Tuhfa*, i, 112 f.

<sup>80</sup> Sālimī, *Tuhfa*, i, 113. 'From the history of the events preceding [al-Wārith's] election it is clear that Abū Ayyūb was imam in Baṣra', Wilkinson rightly notes ('Early Development', 247 n. 40).

<sup>81</sup> Shaqṣī, *Manhaj*, i, 621.8; Sa'dī, *Qāmūs*, viii, 304–3.

<sup>82</sup> Ḥārithī, *Uqūd*, 149.

<sup>83</sup> Wilkinson, 'Ibādī Ḥadīth', 243.

<sup>84</sup> Sālimī, *Tuhfa*, i, 117; Ḥārithī, *Uqūd*, 149, 154.

<sup>85</sup> Cf. *Revue des Études Islamiques* (1938), 410.

<sup>86</sup> This is wrongly described as a historical work in T. Lewicki, 'Notice sur la chronique ibādite d'ad-Darġinī', *Rocznik orientalistyczny*, 11 (1935), 159.

<sup>87</sup> 'Ibādī Ḥadīth', 232, with ref. to traditions nos. 817–20; Crone, 'Even an Ethiopian Slave', 62.

<sup>88</sup> Wilkinson, 'Ibādī Ḥadīth', 241 ff.

<sup>89</sup> Ennami, *Studies*, i, 10.

<sup>90</sup> Bārūnī, *Mukhtasar*, 25.

<sup>91</sup> Darġinī, *Tabaqāt*, ii, 261; Shammākhī, *Siyar*, 105.

100s/720s at the latest. He was still in Ḥaḍramawt when the Ḥaḍramīs elected a new imam, 'Abdallāh b. Sa'īd, whom they subsequently deposed in favour of a certain Ḥasan (or Khanbash).<sup>92</sup> One faction held his deposition to be wrong; Wā'il b. Ayyūb was one of them, and he participated in a delegation that went to consult Ḥājib al-Tā'ī about it in Mecca. Ḥājib was loath to take sides, but agreed that an *imām shāri'* was better than an *imām dāfi'*, and on those grounds Wā'il's faction won.<sup>93</sup> He was still in Mecca when al-Manṣūr died in 136/775<sup>94</sup> and when the North Africans consulted al-Rabī' in Mecca concerning the imamate of 'Abd al-Wahhāb in or shortly after 168;<sup>95</sup> and he only took over as leader in Basra on the death of al-Rabī' in c.170/786. If the claim that he had studied with Abū 'Ubayda is correct, he must have been in his seventies by then, meaning that his tenure is unlikely to have been long. He was consulted about Muḥammad b. Abī 'Affān (177–9) and the latter's commander Sa'īd b. Ziyād, lived into the imamate of al-Wārith b. Ka'b (179–92), and died in the reign of the second Rustumid imam 'Abd al-Wahhāb (168–208), as has been seen;<sup>96</sup> but exactly when he died is unknown. About 190 is the latest credible date.

## WORKS

Wā'il b. Ayyūb is said to have debated with Mu'tazilites in Ḥaḍramawt,<sup>97</sup> and Yūsuf b. Muḥammad al-Muṣ'abī (d. 1188/1774 f) preserves an account of one of these debates.<sup>98</sup> Also extant is a small treatise by Wā'il entitled *Nasab al-islām*, which has been published in Kāshif, *Siyar*, ii, no. 24. Unlike the *nasab al-islām* at the end of Shammākhī's *Siyar*, which is a list of the transmitters of Ibādī doctrine, Wā'il's work is a doctrinal statement.<sup>99</sup> Finally, Lewicki credits Abū Ayyūb with a biographical work entitled *Masālik al-ṣulahā'*,<sup>100</sup> but this seems to rest on a misunderstanding. In his entry on Wā'il b. Ayyūb, which is a florid piece written in rhymed prose, al-Darġinī says *fa-lahu al-ḥazz al-amfar fī tariqat al-mutafaqqihīn wa-lahu fī masālik al-ṣulahā' rutba wa-qawānīn*.<sup>101</sup> We take this to mean 'he has the most abundant share in the way of those who study the law, and his position in the paths of the righteous is that of the upright ones'.<sup>102</sup>

## 5. ABŪ SUFYĀN MAḤBŪB

Abū Sufyān Maḥbūb b. al-Raḥīl b. al-'Anbar/Sayf/Sayyid b. Hubayra was a Qurashī according to Omani sources,<sup>103</sup> but an 'Abdī according to Darġinī.<sup>104</sup> Much

<sup>92</sup> Cf. Sālimī, *Tuhfa*, i, 112.6.

<sup>93</sup> Shammākhī, *Siyar*, 92.

<sup>94</sup> *ibid.* 94.

<sup>95</sup> *ibid.* 147.8, cf. also 151.9.

<sup>96</sup> Above, s.v. 'al-Rabī'.

<sup>97</sup> Shammākhī, *Siyar*, 105; not in Oman as van Ess says, *TG*, ii, 206.

<sup>98</sup> Cuperly, *Introduction*, 261.

<sup>99</sup> Cf. Ḥāshim b. Ghaylān in Kāshif, *Siyar*, ii, 37.7; also cited in Sālimī, *Tuhfa*, i, 139.

<sup>100</sup> Lewicki, 'Kitāb al-Sijar', 72; *id.*, 'Chronique ibādite d'ad-Darġinī', 159.

<sup>101</sup> *Tabaqāt*, ii, 278.

<sup>102</sup> Reading *rutbat al-qawwānīn*, cf. Q, 4: 135; 5: 8.

<sup>103</sup> e.g. Sa'dī, *Qāmūs*, viii, 303.12, 304–5.

<sup>104</sup> *Tabaqāt*, 278; likewise Lewicki, *EI*<sup>2</sup>, s.v. 'Maḥbūb', and elsewhere.

Patricia Crone, Fritz Zimmermann, The Epistle  
 of Salim Ibn Dhokwan, Oxford 2001.  
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