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Abū l-Mu'thir al-Bahlawī

Abū l-Mu'thir al-Ṣalt b. Khamīs al-Kharūṣī **al-Bahlawī** was an Omani Ibādī historian and jurist. He was born in Bahlā, in the interior of Oman, but lived most of his life in nearby Nizwa, a town that was considered the seat of the Ibādī imāmate up to the second half of the third/ninth century. He died sometime before 280/893–4. He studied under the Basran Ibādī *imām*, jurist, and scholar Abū 'Abdallāh Muḥammad b. Maḥbūb al-Raḥīl (or al-Ruḥayl, d. 260/873) and was a contemporary of the important and early legal scholar Abū l-Ḥawārī Muḥammad b. Abī l-Ḥawārī (al-Fārisī, 81). He was reportedly present at the selection of the Omani Ibādī *Imāms* al-Muḥannā b. Jayfar al-Yaḥmadī al-Kharūṣī (r. 226–37/840–51) and al-Ṣalt b. Mālik al-Kharūṣī (r. 237–72/851–86). In the civil war that followed the removal of the *imām* al-Ṣalt b. Mālik by the *qāḍī* Mūsā b. Mūsā (who was an important scholar in early Ibādī history) in what was essentially a tribal conflict over control of the imāmate, and his subsequent replacement by Rashīd b. al-Nazar, Abū

l-Mu'thir was a fierce partisan of the deposed *imām*.

His most important work, *Kitāb al-aḥdāth wa-l-ṣifāt* (“The book of events and the characteristics [of the imāmate]”), gives insights into the Ibādī theory of the imāmate and a detailed eyewitness description of al-Ṣalt b. Mālik's deposition. It defends al-Ṣalt's imāmate through reference to the problems that had resulted from disputes amongst early Muslims with regard to the caliphate, such as those arising from the clash between 'Alī and Mu'āwiya. This text became the standard reference work for all later Omani Ibādī authors who wished to discuss al-Ṣalt b. Mālik's removal (al-Rawas, 4–5). Abū l-Mu'thir's other writings include *Kitāb al-bayān wa-l-burhān radd 'alā man qāla bi-l-shāhidayni* (“The book of demonstration and proof against those who support the two witnesses,” i.e. the scholars who installed Rashīd b. al-Nazar as *imām*, published in Kāshif, 1:149–79), which discusses the mistakes of the latter's supporters, and *Sīrat Abī l-Mu'thir al-Ṣalt b. Khamīs* (“Abū l-Mu'thir's epistle,” published in Kāshif, 2:269–310), which addresses issues related to the Ibādī creed (such as God's

oneness [*taḥḥīd*], His attributes and essential characteristics [*al-asmā’ wa-l-ṣifāt*], and association and dissociation [*walāya* and *barā’ā*] and outlines the differences between the Ibāḍiyya and various other Islamic groups, such as the Jahmiyya and the Jabriyya (Custers, 1:89). As he was an early supporter of al-Ṣalt b. Mālik, Abū l-Mu’tḥir’s works laid the groundwork for what would later become the Rustāq school of Omani Ibāḍism (the group that allowed no abstention [*wuqūf*] in the process of declaring dissociation [*barā’ā*] from those who had participated in what they considered the wrongful deposition of the *imām* al-Ṣalt b. Mālik).

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‘Alī l-Hādī

Abū l-Ḥasan **‘Alī l-Hādī** b. Muḥammad b. ‘Alī b. Mūsā al-‘Askarī (d. 254/868) was the tenth Imām of the Imāmī Shī‘īs. Known also as al-Naqī (the pure one) or Abū l-Ḥasan al-Thālith (the third), he was born in Ṣurayyā, a village three miles from Medina founded by his great-grandfather, the seventh Imām of the Imāmiyya, Mūsā l-Kāẓim. The sources give birthdates ranging from Dhū l-Ḥijja 212/March 828 to Rajab–Dhū l-Ḥijja 214/September–February 830. His mother is named as

Umm al-Faḍl, the daughter of the caliph al-Ma’mūn (r. 198–218/813–33), or as an *umm walad* (concubine) called Samāna or Sūsan who was probably of Maghribī origin.

When his father, Muḥammad al-Jawād, the ninth Imām of the Imāmī Shī‘īs, died in 220/835, al-Hādī was still a minor, but the majority of his father’s followers recognised him as Imām. He lived in Medina until the accession to the caliphate of al-Mutawakkil (r. 232–47/847–61), whose attempts to re-establish control and authority also affected the situation of the ‘Alids. Al-Hādī was thus asked to move to the caliph’s new place of residence, in Sāmarrā’, following accusations of subversive activity on the part of his followers. The letter in which al-Mutawakkil invited the Imām to Sāmarrā’ is quoted by al-Kulaynī and al-Mufīd, and Madelung suggests that it may well be authentic, although its date was evidently wrongly transmitted to al-Mufīd (as Jumādā II 243/October 857 instead of Jumādā II 233/January 848). Al-Hādī arrived in Sāmarrā’ in 233/848 and remained there for the rest of his life (his *nisba* al-‘Askarī refers to the garrison town ‘Askar Sāmarrā’). Although under constant surveillance, he was reportedly able to maintain contact with his followers through his representatives, primarily Abū ‘Amr ‘Uthmān b. Sa‘īd al-‘Amrī (d. 280–893), who was later recognised as the first *saḥīb* (deputy) of the twelfth Imām. According to al-Ṭabarī and al-Kulaynī, he died on 26 Jumādā II 254/21 June 868 (other dates fall in Jumādā II and Rajab 254/June–July 868). Shī‘ī sources suggest that he was poisoned by the ‘Abbāsids. Abū Aḥmad Muwaffaq, brother of the caliph Mu‘tazz (r. 252–5/866–9), led the funeral prayer. Al-Hādī was buried in his house, which was, in the following