

# THE ENCYCLOPAEDIA OF ISLAM

## THREE

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# A

## ‘Abd al-Raḥmān b. Rustam

‘**Abd al-Raḥmān b. Rustam** (d. probably in 168/784–5) was the founder of the Ibādī Rustamid dynasty (r. c.161–296/778–909), which was centred in Tāhart, in present-day western Algeria. He was of Persian origin and supposedly a descendant of the famous Rustam, who commanded the Persian army in the battle of al-Qādisiyya (c. 15/636) and died there. According to Ibādī historians, ‘Abd al-Raḥmān was born in Iraq and grew up in al-Qayrawān, in modern-day Tunisia, where he was attracted by the Ibādī doctrine propagated there by the missionary Salāma b. Sa‘īd (fl. first quarter of second/eighth century). He went to Basra, in Iraq, and studied with the scholar Abū ‘Ubayda Muslim b. Abī Karīma al-Tamīmī (d. third quarter of second/eighth century) for several years. He later returned to the Maghrib as part of a group of *ḥamalāt al-‘ilm* (“bearers of learning,” i.e., missionaries), which also included Abū l-Khaṭṭāb al-Ma‘āfirī (d. 144/761) and three Berber missionaries. In 140/757–8, he declined the imāmate offered to him by the Tripolitanian Ibādīs. Having been elected *imām* by the Tripoli-

tanian Ibādīs, Abū l-Khaṭṭāb took Tripoli and then al-Qayrawān. In Ṣafar 141/June-July 758, the new *imām* ordered the killing of the Ṣufī Warfajjūma (Ṣufī is a subdivision of the Khawārij/Khārījī, like the Ibādīs. Warfajjūma is the name of a Berber tribe. Warfajjūma are Ṣufī), who controlled the capital, al-Qayrawān, and then proclaimed ‘Abd al-Raḥmān governor of al-Qayrawān and the neighbouring regions. In 144/761, Abū l-Khaṭṭāb was defeated by the ‘Abbāsīd army under Muḥammad b. al-Ash‘ath, and thousands of Ibādīs perished with him at Tāwarghā. ‘Abd al-Raḥmān escaped the capital, which came once again under ‘Abbāsīd control. He was surrounded by the forces of Muḥammad b. al-Ash‘ath in the unidentified Jabal Sūf Ajaj, but they left and he went to the central Maghrib, where he founded Tāhart, which would become his capital.

In 154/770–1, ‘Abd al-Raḥmān and a powerful army besieged Ṭubna, in what is now northeastern Algeria ; among the twelve Ibādī and Ṣufī armies that surrounded the ‘Abbāsīd governor, ‘Umar b. Ḥaṣṣ, were the troops of Abū Ḥātim al-Malzūzī (d. 155/772), the leader of the Tripolitanian Ibādīs, who was, that

same year, to be proclaimed *imām al-difā’* (*imām* of defence). Abū Ḥātim plainly recognised ‘Abd al-Raḥmān’s supremacy, as the sources say that he sent him the *sadaqa* (legally prescribed alms). After Abū Ḥātim’s death, in 155/772, many Ibādīs went to Tāhart. Ibādī historians assert that ‘Abd al-Raḥmān was proclaimed *imām al-ḡuhūr* (the *imām* in the stage of manifestation) in 160/776–7 or 162/778–9. Ibādīs of the Mashriq also recognised ‘Abd al-Raḥmān’s imāmate, after two missions were sent to Tāhart from Basra. According to Ibn ‘Idhārī, ‘Abd al-Raḥmān died in 168/784–5 and was succeeded by his son ‘Abd al-Wahhāb.

‘Abd al-Raḥmān was an essential link in the transmission of Ibādī traditions, as he taught the words of Abū ‘Ubayda al-Tamīmī to many students, among them his son ‘Abd al-Wahhāb. Although Ibn al-Ṣaghīr (d. in the beginning of the fourth/tenth century) states that he wrote nothing, Ibādī historians mention that he left two books, a *Tafsīr kitāb Allāh*, which would be the oldest Ibādī Qur’ānic commentary, and a collection of his *khuṭbas* (sermons). They praise the excellence of his reign (during which Tāhart was considerably developed), the *imām*’s high morals, and the harmony in which the Ibādīs lived in those days. To explain several chronological inconsistencies in Ibādī biographies of ‘Abd al-Raḥmān, the modern historian Brahim Zerouki hypothesised that he was actually two persons bearing exactly the same name: the governor of al-Qayrawān and his son, the founder of Tāhart. That hypothesis is plainly mistaken.

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VIRGINIE PREVOST

#### ‘Abdī Bābā

‘Abdī Bābā (d. at the beginning of the nineteenth century) founded the *tekke* (convent) of the Khalwatī-Ḥayaṭī Ṣūfī order in Šūp—his native city—in the second half of the twelfth/eighteenth century. He was responsible for the diffusion of the order in the Šūp region. (The Khalwatiyya is a Ṣūfī order founded in mediaeval Herat).

His descendants wrote, in a typescript entitled *Ecdadamızın Mensup Olduğu Hānikay Halvetiyül Hayatī Tarikatının Tarihini yazıyor* (It describes the history of the path of the lodge Khalwatī-Ḥayaṭī which belonged to our ancestors), that he was, like his father, a shoemaker, when he heard a voice telling him to go to Ohrid, in southwestern Macedonia. There he served in the *tekke* of Muḥammad Ḥayaṭī (d. 1180/1766), the founder of a branch of the Ramaḍāniyya, which is a branch of the Khalwatiyya whose *pūr* was Shaykh Ramaḍān Makhfī (d. in 1025/1616 in Istanbul); as this was during the leadership of Shaykh ‘Uthmān (d.1197/1783–4) of the *tekke* of Muḥammad Ḥayaṭī in Ohrid, it must