

Ibn Dhakwān, Sālim

Sālim b. Dhakwān (fl. late first/seventh century or second/eighth century?) was the purported author of an early Ibādī *sīra* (epistle) known as the *Sīrat Sālim b. Dhakwān*. Ibādīsm is a distinctive sect, neither Sunnī nor Shīʿī, which originated in the decades after the Prophet Muḥammad’s death in 10/632; Ibādīsm is the majority religion in Oman, and Ibādī communities are also found in parts of North Africa and East Africa. Very little is known for certain about Ibn Dhakwān: a Sīstānī boy named Sālim b. Dhakwān was said to have been captured by the Arabs at the Battle of Bust in 30/650 and to have risen to prominence among them (Crone and Zimmermann, Introduction, in *Ibn Dhakwān*, 11); Jābir b. Zayd (d. between 93/711 and 104/722), the putative founder of Ibādīsm, wrote one of his letters to a co-religionist of that name; but al-Shammākhī, a prominent Ibādī scholar (d. 928/1521) lists him among the generation of al-Rabīʿ b. Ḥabīb, an early Ibādī leader in Basra (d. c.170/786; al-Shammākhī, 1:235–6). None of these references indicates that the Sālim b. Dhakwān so mentioned is the author of a *sīra* (although the last two sources do suggest that Ibn Dhakwān was an Ibādī). The first unambiguous reference to Sālim b. Dhakwān’s *sīra* comes from a collection of *ṣiyar* (epistles) assembled by the fourth/tenth-century Omani Ibādī author al-Bisyānī (also spelt al-Bisyawī; Custers, 1:59), who also mentioned Ibn Dhakwān in a list of Ibādī scholars of the past (Kāshif, 2:86). Shortly thereafter, Muḥammad b. Ibrāhīm al-Kindī, an Omani Ibādī scholar (d. c.508/1114), summarised the portion of Ibn Dhakwān’s *sīra* that spoke of the third caliph,

‘Uthmān b. ‘Affān (r. 23–35/644–56), in the *Bayān al-shar‘* (“Elucidation of the law”; Muḥammad al-Kindī, 28:89). Shortly thereafter al-Kindī’s cousin (also a prominent scholar), Abū Bakr Aḥmad b. ‘Abdallāh al-Kindī, made reference to the work in his *Kitāb al-ihtidā’* (“The book of right guidance”; Abū Bakr al-Kindī, 51). The *sīra* did not make its way to North African Ibādī communities until the twentieth century (Wilkinson, 205). Thus, Sālim b. Dhakwān does not seem to be well known: his identity and dates are confused in the sources (some Omani Ibādī authors even placed him among the generation of fourth-fifth/tenth-eleventh centuries, Crone and Zimmermann, Introduction, in *Ibn Dhakwān*, 11–2), and Omani Ibādīs do not seem to have associated the epistle with him until the fourth/tenth century (suggesting that it was written outside Oman; Crone and Zimmermann, Introduction, in *Ibn Dhakwān*, 14).

Given the confusion surrounding Ibn Dhakwān, contemporary scholars have proposed several dates for the composition of the *sīra*: 72/691 or c. 130/747 (Cook, 89–103), c. 82/701 (Madelung, 629ff.), c. 100/718 (van Ess, 1:171ff.), the early ‘Abbāsīd period (Calder, 183), between 133/750 and 185/800 (Crone and Zimmermann, in Part 3, *Ibn Dhakwān*, 266–99), or before 93/712 (Wilkinson, 209). The work comprises four parts: the first contains an “enjoiner to piety” (*waṣīyya bi-l-taqwā*); the second provides an outline, from an early Ibādī perspective, of Prophetic and early Islamic history down to the first civil war (*fitna*). In the third section Ibn Dhakwān engages in polemical arguments against militant Khārījīs, such as the Azāriqa and the Najdāt (as well as their splinter groups, the ‘Aṭīyya, the Dāwūdiyya, and the followers of

Abū Fudayk, d. 73/692), the Murjī'a (an early theological group who opposed the Khārijīs on various doctrinal questions), and an unknown group identified as the Fatana. The final section provides a summary of early Ibādī stances vis-à-vis other non-Ibādī Muslim groups (and one non-Muslim one) (Crone and Zimmermann, Introduction, in Ibn Dhakwān, 15–9). Ibn Dhakwān's *sīra* thus provides an important early source for understanding Islamic sectarian divisions, as well as their early theological positions. Crone and Zimmermann's 2000 critical edition and translation of the *sīra* has made this early Ibādī text available to the scholarly community.

BIBLIOGRAPHY

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Ibn Faraj al-Jayyānī

Abū 'Umar Aḥmad b. Muḥammad **Ibn Faraj al-Jayyānī** (d. 366/976) was a poet, anthologist, and historian in fourth/

tenth-century al-Andalus who is best known for his *Kūtab al-ḥadā'iq* ("The book of gardens"), an anthology of Andalusian poetry.

As his *nisba* indicates, Ibn Faraj was born in Jayyān (Jaén, Spain). However, as is the case with most early Andalusian poets, the sources preserve very little information about him. Most of what we do know is from Ibn Ḥazm (d. 456/1064), the famous Zāhirī theologian, via his student al-Ḥumaydī (d. 488/1095), who recorded the information he received from his teacher in his biographical dictionary, *Jadhwat al-muqtabis*.

Ibn Faraj dedicated the *Kūtab al-ḥadā'iq* to the Umayyad caliph al-Ḥakam II al-Mustanṣir (r. 350–66/961–76). This is often taken to indicate that he was a poet of the court, but historical chronicles do not count him as one of the caliph's poets, nor do they record any of his poems.

Ibn Faraj died after spending the last years of his life in prison. It is not clear what led to his detention: According to Ibn Sa'īd (d. 685/1286), he was imprisoned because of a lampoon he composed about the caliph, but Ibn Khāqān (d. after 528/1134) says it was on account of Ibn Faraj's arrogance and irascibility. In any case, al-Ḥakam II never forgave Ibn Faraj, and the poet remained in prison for the last seven or so years of his life, according to Ibn Bashkuwāl (d. 578/1183). It was only when the caliph died, in Ṣafār 366/October 976, that Ibn Faraj was set free. But, in an ironic turn, when Ibn Faraj received this good news, he is said to have died of shock.

Even while he was in jail, Ibn Faraj continued composing poetry and prose. Some of this was probably intended to win the caliph's forgiveness, but none of these compositions appear to have reached his captor.