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Ibn Baraka, Abū Muḥammad al-Bahlawī

Abū Muḥammad ‘Abdallāh b. Muḥammad **al-Bahlawī, Ibn Baraka** (d. late fourth/tenth century), was an Omani Ibāḍī jurist from Bahlā, in the interior of Oman. He adhered to the intellectual school of Omani Ibāḍism known as the Rustāq party, having studied under the second-generation Rustāq-party scholar Abū Mālik Ghassān b. al-Khiḍr al-Sallānī (d. early to mid-fourth/tenth century), who was a native of Ṣuḥār, on the coast of Oman, but founded a school in Bahlā (Custers, 1:149). With his most famous pupil, Abū l-Ḥasan ‘Alī b. Muḥammad b. ‘Alī l-Bisyānī (or al-Bisyawī, d. fourth/tenth century), Ibn Baraka articulated a mature Rustāq-party doctrine: in opposition to the Nizwa party, who argued that there was no means to evaluate events that had taken place when the Omani Ibāḍī *imām* al-Ṣalt b. Mālik al-Kharūṣī was deposed in 272/886, Ibn Baraka and al-Bisyānī brooked no abstention (*wuqūf*) from the dissociation (*barā’a*) of those who had participated

in what they considered the wrongful deposition of an *imām*. So strong was this stance that the modern Ibāḍī scholar Nūr al-Dīn al-Sālimī (d. 1914) writes of them, “the people of truth renounce their treatises and reject their extremism” (al-Sālimī, 1:210). Nevertheless, mediaeval Omani Ibāḍī sources often include Ibn Baraka and al-Bisyānī among those who faithfully transmitted (Ibāḍī) doctrine (*ḥamalāt al-‘ilm*) (Wilkinson, 151).

Ibn Baraka was a prolific writer. His most famous text is his legal compendium, *al-Ḥamī*, which contains legal rulings on the standard topics of Islamic jurisprudence. He also composed two epistles, *al-Muwāzana* (“The comparison”) and a *Sūra* (“Epistle”), on the issue of al-Ṣalt b. Mālik’s deposition, and a third, the *Kitāb al-Ta’arūf* (“The book of knowledge”), offering advice on a variety of topics. Among his lost works is a *sharḥ* (commentary) on the legal compendium of the third/ninth century Omani Ibāḍī jurist Abū Jābir Muḥammad b. Ja’far. A manuscript copy of the *Kitāb al-Taḥyīd* (“The registry”), long thought to be lost, is preserved in the al-Sālimī library in Bidīyya, Oman.

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ADAM GAISER

Ibn Jurayj

Ibn Jurayj, 'Abd al-Malik b. 'Abd al-'Azīz, was an early Meccan scholar. According to the sources he was born in the city in 80/699 and died in 150/768. His grandfather Jurayj (George) had been a slave of Byzantine origin who belonged to a woman of the Meccan Khālid b. Asīd clan, part of the Banū Umayya of Quraysh. Either Jurayj or his son was set free, and thus became a client (*mawlā*) of this clan, a legal status that their offspring inherited.

When he was about fifteen years old and able to recite the Qur'ān, Ibn Jurayj was accepted as a student in the circle of the Meccan scholar 'Aṭā' b. Abī Rabāḥ (d. 115/733), with whom he studied for eighteen or nineteen years. He left this teacher a few years before the latter's death and continued his education for several years with the somewhat younger Meccan scholar 'Amr b. Dīnār (d. 126/743–4), as well as with a number of other scholars either permanent residents of the city or who were there temporarily, having come for the *ḥajj* (pilgrimage).

Around the year 130/747–8 he established his own study circle in Mecca. Whereas his teachers had given their les-

sons from memory or based them on notes they had taken during or after the lessons of their masters, he began to compile a real book in which he arranged, according to subject, the religious and legal knowledge he had received from his teachers. The title of the volume was probably *Kitāb al-Sunan* ("The book of [good] practices") and, according to Ibn Jurayj's students, he was the first to produce such a book. This approach was followed by other scholars of his generation and led to a new pedagogical approach, in which the teacher provided his students with copies of parts of his book, which they copied and then read aloud in his classes, during which time the teacher and other students checked the correctness of the spoken text on the basis of their own written notes. Ibn Jurayj seems to have spent most of his life in the Ḥijāz, and it was only as an old man that he left there, making trips to the Yemen and Iraq, where he gave lectures.

Ibn Jurayj's *Sunan* has been lost. However, large parts of it are preserved in the *Muṣannaḥ* of his student 'Abd al-Razzāq al-Ṣan'ānī (d. 211/827) and in later collections. Nearly one third of the traditions contained in the *Muṣannaḥ* are from Ibn Jurayj, and these demonstrate that he was primarily a legal scholar with an interest in and encyclopaedic knowledge of relevant traditions. Examples of his own legal opinions are rare. He collected traditions of highly diverse provenance, even those in opposition to his own opinions and those of Meccan *fiqh* (jurisprudence). However, traditions from Meccan authorities and informants and from other followers of the "school of Ibn 'Abbās" (d. c. 68/687–8, a cousin of the Prophet Muḥammad and one of the first Muslim scholars) form the backbone of his collection (almost 60%), of which his teachers 'Aṭā' b. Abī Rabāḥ and 'Amr b.