

In all this, one must take account of the fact that later his sayings were collected rather carefully and therefore their character can have acquired an ideal type. Ibrāhīm al-Nakhaī, along with Sha'bi, is the first jurist personality in the Kūfan tradition to acquire a profile.<sup>69</sup> Later his piety as well was held up as an example; it was bourgeois in nature, inner-worldly and unobtrusive.<sup>70</sup> His prominent position is all the more remarkable, given that he had only reached the age of 49.<sup>71</sup> That he met with resistance is scarcely noticeable. Khālid b. Salama al-Makhzūmī, himself a Murjī'ite,<sup>72</sup> accused him of having a deficient mastery of the language.<sup>73</sup> This had its own special reason: Khālid was a Qadarite, whereas Ibrāhīm al-Nakhaī's genealogy, as opulent as it may appear to be in Ibn Sa'd,<sup>74</sup> was called into question by people; the 'urafa' of the Banū Nakha' are supposed to have established that he was a *mawla*.<sup>75</sup>

#### 2.1.1.2 The Delegation to 'Umar II

The next event which shows the importance of the Kūfan Murjī'a as a political grouping is the delegation to 'Umar b. 'Abd al-'Azīz. We hear nothing about other Kūfan factions having undertaken a similar step;<sup>1</sup> here by contrast, we come to know several names at once. Among them, by all appearances, are names of *mawālī* once again; therefore, even after the collapse of the revolt, the Murjī'a remained an association that was held together more by political conviction than by tribal solidarity and in which religious prestige clearly counted just as much as aristocratic origin. But strictly speaking the sources tell us no more than that after the caliph's accession to office some Kūfans travelled to meet him and spoke with him about *irjā'*. Perhaps they simply brought with them the *bay'a*; in any case the choice was very surprising.<sup>2</sup> But perhaps they also wanted to find out to what extent the new ruler was willing to allow "freedom of thought". Above all, the composition of the delegation is remarkable.

69 IS 191, ll. 1 ff.; on this in general Schacht, *Origins* 233 ff., and Muḥammad Rawwās Qal'ajī, *Mawsū'at fiqh Ibrāhīm al-Nakhaī 1-2* (Mecca 1399/1979. <sup>2</sup>Beirut 1406/1986). For more information see below p. 210.

70 Ibn al-Mubārak, *Zuhd* 259 no. 751, 388 no. 1098 ff., etc.; cf. *Ḥilya* IV, 219 ff.

71 IS VI 199, ll. 5 ff.

72 See below p. 207.

73 Ibn Ḥanbal, *Ṭal* 105, no. 634 = 316, no. 2061.

74 VI, 188, ll. 19 f.

75 Balādhurī, *Ansāb* III, 95, ll. 8 ff. His mother in any case was a pure Arab, the sister of 'Alqama b. Qays al-Nakhaī (Fasawī II, 644, ll. 3 ff. from bot.).

1 Perhaps the Ibādiyya; see below Chpt. B 4.1.1.2.1 s. n. Abūl-Ḥurr al-'Anbarī.

2 On this now Eisener, *Zwischen Faktum und Fiktion* 213 ff.