

stories” and urged his interlocutor to leave (Ibn ‘Asākīr, 164).

Towards the end of his life, in 74/693–4 (al-Ṭabarī), al-Khawlānī was appointed *qādī* (judge) of Damascus by the caliph ‘Abd al-Malik (r. 65–86/685–705), after the latter had dismissed the previous judge, Bilāl b. Abī l-Dardā’ (d. c.93/711). Some reports emphasise that, unlike his predecessor, al-Khawlānī was never discharged but retired of his own accord, due to old age and fatigue (Wakī’; al-Dhahabī, 275). According to an unconfirmed report, he had also served two other terms as *qādī* under the caliphs Mu‘āwiya (r. 41–60/661–80) and Yazīd (r. 60–4/680–3) (Ibn ‘Asākīr, 165).

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STIJN AERTS

al-Khawlānī, Abū Muslim

Abū Muslim al-Khawlānī was a Successor (a member of the generation that comes after the Companions) from the Yemeni tribe of Khawlān, who, like many Yemeni converts at that time, resettled in Dārayyā, about eight kilometres southeast of Damascus. Islamic tradition records him as a reputed ascetic (*zāhid*)

and Qur’ān reciter, a wise man (*hakīm*), and someone who appealed to Caliph Mu‘āwiya’s (r. 41–60/661–80) sense of justice and magnanimity. He is commonly included in the list of the eight greatest ascetics of the Successor generation (Ibn ‘Abd Rabbihī; *GAS*, 1:179).

The sources are confused about most of al-Khawlānī’s key biographical details. His name (*ism*) is said to be ‘Abdallāh, ‘Abd al-Raḥmān, or Ya‘qūb; his patronymic (*nasab*) is probably Ibn Thuwab, but b. ‘Awf, b. Mishkam, b. ‘Abdallāh, and variations such as b. Thuwāb and b. Athwab are also attested. According to one report, probably erroneous, he came from Basra (Ibn Sa‘d; Ibn ‘Asākīr, 199).

Al-Khawlānī’s conversion to Islam is usually placed in Yemen, during the lifetime of the prophet Muḥammad (in 8/630, according to Abū Nu‘aym, *Hilya*, 5:120). It is reported that al-Aswad al-‘Ansī, who claimed to be a prophet but is considered in Islam a false prophet, once had him thrown into a fire for his beliefs. The fire did not harm him, however, and, when he subsequently arrived in Medina, the people, including the caliph ‘Umar b. al-Khaṭṭāb (r. 13–23/634–44), were already aware of this feat. This course of events is contested by two other reports, the first of which holds that Abū Muslim accepted Islam only during the reign of Mu‘āwiya and was even interrogated by others about his late conversion (al-Bukhārī; Ibn Ḥibbān). The second report states that he converted to Islam during the reign of Abū Bakr (11–3/632–4) and resettled in Palestine during the caliphate of Mu‘āwiya. As Ibn ‘Asākīr (198) has pointed out, however, these reports may have mistaken al-Khawlānī for Abū Muslim al-Jalīlī, who is indeed known for his delayed acceptance of Islam (Ibn Ḥajar).