

Suleyb (Arabistenda kabile)

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SLEB, or Sulayb, Arab nomads of the Syrian desert, differing in many respects strangely from the other Bedouins who look down on them as an inferior race. Of much smaller stature and of fair complexion with blue eyes, they wear instead of the 'abā'\* - the well-known sleeveless floating Bedouin cloak - a belted coat of gazelle hide, the fur turned outside, sewn together in front, with sleeves and hood attached to it, called *farwah*. They carry extremely primitive weapons but are known as excellent hunters. Instead of the usual black goat-hair fabric they use animal skins also for their tents. Their speciality is the breeding of the so-called Baghdad or Morocco donkey, a white variety much appreciated because of its strength and toughness. Generally, however, the Sleb make a living like the gypsies as dancers, musicians and tinkers, or as day labourers at the time of the harvest. Moslems of a rather superficial sort, they have preserved many traces of pagan rites, such as the adoration of certain stars or the institution of priests and priestesses, also certain Christian concepts such as a kind of baptism and the use of the cross on the occasion of some feasts. The ensemble of these particularities seems to point to a non-Arab origin of the Sleb, without, however, giving sufficient indications for the assumption of a definite relation with any other specific ethnical group.

with Amboina, and the eastern and southeastern parts of Sulawesi. There, on the island of Buton and its twin island Muna off the southern shores of Southeast Sulawesi, a small sultanate had emerged. In 1542 the sixth *rādjā* (king) of Buton, Sultan Murhum, was converted to Islam, influenced by an Arab teacher named 'Abd al-Wahīd from Guḍjarāt. His dynasty had apparently assumed power at the beginning of the 15th century and had close relations with the Hindu-Javanese kingdom of Majapahit, from where Hinduism was introduced to Buton. When Majapahit was Islamised early in the 16th century, many Hindu noblemen and scholars sought refuge in Buton. This explains the heavy resistance by them and the native people against their forcible conversion to Islam. However, many pre-Islamic beliefs were continued after this conversion, and Islam itself was understood according to its Sūfī tradition. To this effect, relations must have been established with Aceh [see АТJEH], the cradle of Malay *taṣawwuf* in the archipelago, and with Java [see DJĀWA, and also INDONESIA]. A constitution of the sultanate, promulgated during the reign of the fourth sultan La Elangi (1578-1615), with the help of a divine named Sharīf Muḥammad, was based on the notion of the "seven worlds", or "levels" (Mal. *martabat tujuh*). Politically, Buton had accepted the sultanate of Ternate as overlord, and it resented the aggressive expansion of Makassar. A Makassarese expedition in 1666 of roughly 15,000 men against Buton to protect their interests there against the Dutch, was destroyed by the VOC and their ally, Arung Palakka, and was thus one of the preludes to the final attack on Makassar itself. The sultanate of Buton was, like the other sultanates still existing (with the exception of Yogyakarta), abolished after the Republic of Indonesia was proclaimed.

After the defeat of Makassar, the VOC finally implemented rigorously its policy of a trade monopoly in the Eastern islands and ordered all clove trees to be cut down except those on Amboina. As a result, poverty spread among the people, and particularly the Makassarese merchants, additionally hit by Arung Palakka's raids, whilst Buginese sailors and traders lost their incomes and moved in great numbers to other areas or contributed decisively to a new tide of piracy. Many of them settled down in Gorontalo on the northern peninsula of Sulawesi and became active, too, in the promotion of Islam, which soon spread to the neighbouring principality of Bolaang-Mongondow.

In Manado, the Portuguese allies of Makassar were driven away, and the Spaniards withdrew to the Philippines. Thus Minahasa became an open field for Christian missions. Because of its relative secure situation, however, the Dutch used it also as place to resettle Muslim rebels from other islands, especially during the 19th century. Famous among them was Kyai Mojo, the spiritual adviser of Prince Diponegoro who initiated the "Java War" (1825-30). The Kyai and some of his followers were resettled near Tondano lake and founded there Kampung Jawa Tondano.

Later on, other exiled Muslims were added to their community which until now maintains its "Malay" Islamic identity. Prince Diponegoro himself was exiled to Makassar (Ujung Pandang), where he died in 1855; his tomb still attracts many pious visitors. Also, Imam Bonjol, one of the famous leaders of the Padri [q.v.] War in West Sumatra (1821-37) found himself exiled to a village at the outskirts of Manado where he, too, established a Muslim community which until now has preserved its Islamic character amidst a predominantly Christian neighbourhood.

After the independence of Indonesia was acknowledged by the Dutch in December 1949 and the Republican government under Soekarno began restructuring the state, South Sulawesi became the scene of one of the different Darul-Islam rebellions which shook Indonesia for many years. This one was led 1950-65 by Kahar Muzakkar, a Buginese who had received religious training in the Mu'allimin college of the Muhammadiyah, an Indonesian "modernist" Islamic organisation in the tradition of the Salafiyya, in Solo, and who had served in the Indonesian armed forces. In spite of the many atrocities committed during its campaigns against both Muslims and non-Muslims, this Darul-Islam movement needs careful analysis also in order to understand its real roots and the intentions of its leader against the background of the special character of Islam as maintained by the Buginese (see Barbara S. Harvey, 1989 in *Bibl.*).

*Bibliography:* T. Babcock, *Muslim Minahasans with roots in Java: the people of Kampung Jawa Tondano, in Indonesia*, no. 32 (Oct. 1988), 74 ff.; Barbara S. Harvey, *Pemberontakan Kahar Muzakkar. Dari tradisi ke DI/TII*, Jakarta 1989 (taken from her diss. Cornell Univ. 1974, *Tradition, Islam and rebellion. South Sulawesi 1950-1965*); J.W. Schoorl, *Belief in reincarnation on Buton, S.E. Sulawesi, Indonesia*, in *BKI*, cxli (1985), 103-34 (see *ibid.*) (O. SCHUMANN)

✓ **SÜLAYB**, the generic and proper name of a tribal group in the northern half of the Arabian peninsula and in the adjacent deserts to the north in what are now Jordan, Syria and Irāk. Şulayb seems to be a diminutive form, as often, found with a contemptuous meaning, sing. Şulabī, colloquially Şlebī. They are one of the Hutaym tribes, often described as pariahs, as also such gypsy groups as the Nawār. For lists of their subsections, their living areas, etc. see Musil, *Arabia deserta*, 231; French Government in Syria, *Les tribus nomades et semi-nomades*, 71; von Oppenheim, *Die Beduinen*, iv, 150; *EI*<sup>1</sup> art. *Sulabī*.

The reasons for their low status centre around occupation, political independence and origin. Each affects the others and they are, to some degree, inter-dependent. The distinctions drawn between Şulayb and other Hutaym and Bedouin distance the two categories on the basis that the Bedouin provide their own security and are independent, while the Hutaym are not able to do this and buy security from the Bedouin. Different authorities, whether western scholars or Arab tribal experts, emphasise one area or another as the fundamental ground for seeing the Şulayb as distinct, sometimes to the extent that Şulayb are seen as non-Arab in origin. The more exotic behaviour and origins attributed to the Şulayb thus parallel their ascribed social position.

The Şulayb call themselves Awlād Şalībī or Awlād Ghānim; the Bedouin use Şulayb, Şulabba or Şulbān. Earlier derivations of the Şulayb from Sabaeen or Christian (sometimes Crusader) origins have been refuted by Caskel (in von Oppenheim, *op. cit.*, 148), who sees Şulayb as a classificatory term for widely-spread groups of different origins; those of al-Ḥasā coming from southern Persia between the end of the 13th and the 15th century, while those of Syria and western Arabia may be the descendants of groups defeated by Wahhābīs, following a suggestion by Rousseau or by "fanatical Bedouin". Butler suggested they are aboriginal inhabitants.

Arab tribesmen see the Şulayb as without genealogy, and sometimes as probably unbelievers or Jews (Doughty, *Arabia Deserta*, i, 326), but usually as Arabs. Some Şulayb told Doughty that they did not know