

أخرى غير تلك التي كانوا مقيدين فيها . غير أن هذا الوالى ومن جاء بعده تشددوا في مراقبة حركة الهروب ، التي كانت تثير الفوضى في البلاد ، فضلا عن تأثيرها في مالية الدولة ، فأمر عبد الله بن عبد الملك بوشم الغبراء ، الذين وجدوا في الأقاليم المختلفة على أيديهم وجباههم ، وأرسلهم الى مواضع مختلفة .
س . ك

عبد الله بن علي العباس = ابن الاشر

عبد الله بن عمرو بن العاص

صحابى جليل. شهد فتح مصر مع ابيه قائد الفتح عمرو بن العاص . وعندما ولى عمرو بن العاص ولايته الثانية على مصر سنة ٣٨ هـ من قبل معاوية بن أبى سفيان إستخلف على مصر ابنه عبد الله ، وقيل خارجه بن حذافة صاحب شرطته وذلك حين خرج للتحكيم بين علي ومعاوية . ولما توفى عمرو بن العاص سنة ٤٣ هـ خلفه ابنه عبد الله في ولاية مصر ، ثم عزله الخليفة معاوية بن أبى سفيان وولى معاوية بن حديج زعيم الحزب الأموى بمصر ، أثناء النزاع بين علي ومعاوية .

ويعتبر عبد الله بن عمرو بن العاص المعلم الأول في مصر الاسلامية إذ كان أشهر من علم بمصر من الصحابة بعد الفتح . ويذكر المقرئى أن أهل مصر كانوا يتبعون في الأكثر فتاوى عبد الله بن عمرو بن العاص . ولأهل مصر عن عبد الله بن عمرو بن العاص قرابة مائة حديث . ولاعجب ، فالمعروف أن عبد الله بن عمرو أسلم قبل أبيه ، وكان فاضلا عالما ، قرأ القرآن والكتب المتقدمة واستأذن النبي ﷺ في أن يكتب عنه فأذن له .

كذلك روى عبد الله بن عمرو بن العاص كثيرا من الروايات عن فتح مصر وعن فضائلها ، أخذها عنه المؤرخون . وقد اختلفت الروايات حول سنة وفاة عبد الله بن عمرو ، والجهة التي توفى فيها ، والرأى

يدعو الناس الى خلع عثمان ، ويحرض عليه بكل الوسائل . ولم يلبث عبد الله بن سعد أن عاد الى مصر ، ولكنه ما كاد يبلغ جسر القلزم (السويس الحالية) حتى منعه أتباع ابن أبى حذيفة من دخول البلاد ، فطلب منهم أن يسمحوا له بالدخول ، ليخبر جنده بما أتى به ، ولكنهم أصروا على منعه ، فرحل الى عسقلان ، وظل بها الى أن توفى .

وفي ولاية عبد الله بن سعد تمت مدينة الفسطاط ، ودب فيها العمران والحضارة ، وبنيت فيها الحمامات والاسواق ، كما بنيت الدور العالية ، بعد أن كان البناء بسيطا . وتخطى العرب عهد البساطة فبنى عبد الله بن سعد قصرا كبيرا عرف باسم قصر الجن ، ولفخامة ذلك القصر قال له المقداد بن الأسود . « إن كان من مال الله فقد أسرفت وإن كان من مالك فقد أفسدت » . فقال عبد الله بن سعد : لولا أن يقول قائل أفسد مرتين لهدمتها .

س . ك

عبد الله بن عبد الملك بن مروان

ابن الخليفة عبد الملك بن مروان ، وأخو الخليفة الوليد بن عبد الملك ولى مصر بعد وفاة عمه وأميرها عبد العزيز بن مروان ، وذلك في جمادى الآخرة سنة ٨٦ هـ ، ولم تمض بضعة أشهر حتى توفى الخليفة عبد الملك بن مروان وبويع بعده بالخلافة ابنه الوليد بن عبد الملك ، فأقر الوليد أخاه عبد الله على ولاية مصر حتى سنة ٦٠ هـ ، وفي ولاية عبد الله عرت الدواوين في مصر منذ سنة ٨٧ هـ (٧٠٦ م) ، بعد أن كانت تكتب بالقطبية واليونانية . وكان تعريب الدواوين في مصر بداية لتعريبها في كافة الدولة الاسلامية ، وهو أمر يرجع الفضل فيه للخليفة عبد الملك بن مروان ، وعرف عبد الله بن عبد الملك بتشدهده في النواحي المالية ، ودفعه الى ذلك ما حدث في أيامه من غلاء نتيجة لانخفاض النيل سنة ٨٧ هـ . ولم تلبث أن قامت في عهد عبد الله حركة مقاومة سلبية ضد سياسته المالية من جانب الذين ضايقتهم الأعباء المالية . فأخذ بعض الأفراد يهربون الى مناطق

capture him. He was able to avoid repression and quickly adjusted to the new political circumstances. It was in this way that the Ḥusayniyya, under his leadership, was able to survive the actively atheistic policy of the Soviet regime.

According to stories told by his descendants, Shaykh 'Abd al-Waĥīd admitted only a few disciples and contented himself with teaching a brief course on the rules of *dhikr*, which involved, in his interpretation, an alternative form of concentration (*tawajjuh*) on particular "subtle points" (*muqāhā-yi laṭā'if*) or "subtle bodies" in various parts of the thorax. That ritual was, in fact, an adapted form of the local type of Mujaddidi *dhikr* that laid the foundation of the ritual practices of the modern branches of the Ḥusayniyya brotherhood.

Shortly before his death, in 1940 or 1941, Shaykh 'Abd al-Waĥīd designated as his successor (*khalīfā*) his disciple (*murīd*) Qārī 'Abdallāh (1892?–1976), who had lived with him for about thirty-three years. According to the testimony of his descendants, Qārī 'Abdallāh attracted the attention of the Soviet authorities. He was included in the list of potential opponents of the new government, as the latter treated all religious institutions with impatience, especially Šūfī groups, which often became ideologists of the armed resistance. Qārī 'Abdallāh was, on several occasions, arrested and imprisoned for two or three months but each time managed to gain his freedom, having promised to admit no additional disciples. Qārī 'Abdallāh died in 1976 and was buried near his teacher, in Kūsh-āta.

In spite of the authorities' ban, Qārī 'Abdallāh successfully instructed several disciples, who now have many *murīds* in urban and provincial centres of the Farghāna Valley, in Tashkent and other

cities of Uzbekistan, in Kazakhstan, and even in Russia. However, Qārī 'Abdallāh, wary of the authorities, never wrote an *irshād-nāma* (letter of permission to give guidance) for any of his disciples, as required by Šūfī tradition, and he gave only verbal permission to his disciples to accept their own students. At the same time, he warned his followers insistently about the risk of being arrested and recommended that they accept only two or three disciples. At present, the most distinguished and authoritative of his successors is Ibrāhīm Ḥazrat, of Khokand (Khūqand).

The difficulties of the Soviet period and his provincial isolation left a deep imprint on the activities of Shaykh 'Abd al-Waĥīd and his successor, Qārī 'Abdallāh. These two Šūfī masters attempted to shrink the circle of their disciples and teach them only the rules of *dhikr*. Those endeavours have determined the features of the continuing revival of the modern lines of the Ḥusayniyya, whose present members have only a vague and incomplete knowledge of the history of their brotherhood and of the secrets of the mystic path.

The most famous modern figure of the Ḥusayniyya was Ḥaḍrat-i Shaykh Ibrāhīm (1937–2008). He was a student of Qārī 'Abdallāh and became active in the region after the collapse of the former Soviet Union. Shaykh Ibrāhīm was particularly popular in the Fergana Valley (Uzbekistan), where according to a rough estimate, there were about a hundred thousand of his followers. One of his disciples, Ghulām 'Alī Shaykh (born in 1956), now lives in Dzhezkazgan (eastern Kazakhstan). However, in recent years, in both Uzbekistan and Kazakhstan, Sufi *ṭarīqas* (lit. "ways", hence "orders") (including the Ḥusayniyya) have been classified as extremist and even

terrorist groups, without any proof, and many leaders of restored *ṭarīqas* have been arrested and convicted in trials that took place behind closed doors.

BIBLIOGRAPHY

SOURCE

The Mujaddidiyya-Ḥusayniyya is referred to in Majdhūb Nāmangānī, *Tazkira-yi Majdhūb Nāmangānī*, Tashkent, Institute for Oriental Studies of Academy of Sciences of the Republic of Uzbekistan, MS 2662, fol. 28b.

STUDIES

Bakhtiyar Babajanov, Le renouveau des communautés soufies en Ouzbékistan, *Cahiers de l'Asie centrale* 5–6 (1998), 285–311; Bakhtiyar Babajanov, On the history of the Naqshbandiyya-Mujaddidiyya in Central Asia in the late 18th and early 19th centuries, in Michael Kemper, Anke von Kügelgen, and Dmitriy Yermakov (eds.), *Muslim culture in Russia and central Asia from the 18th to the early 20th centuries*, vol. 1, *Inter-regional and inter-ethnic relations*, ed. Anke von Kügelgen, Michael Kemper, and Allen J. Frank (Berlin 1996), 385–413; Arthur Franc Buhler, *Sufi Heirs of the Prophet: The Indian Naqshbandiyya and the Rise of the Mediating Sufi Shaykhs*, Columbia 1998; Anke von Kügelgen, Die Entfaltung der Naqshbandiyya Muğaddidiyya im mittleren Transoxanien vom 18. bis zum Beginn des 19. Jahrhunderts. Ein Stück Detektivarbeit, in Michael Kemper, Anke von Kügelgen, and Dmitriy Yermakov (eds.), *Muslim culture in Russia and central Asia from the 18th to the early 20th centuries*, vol. 2, *Inter-regional and inter-ethnic relations*, ed. Anke von Kügelgen, Michael Kemper, and Allen J. Frank (Berlin 1998), 106–54.

BAKHTIYAR BABADJANOV

'Abdallāh b. 'Abd al-Malik b. Marwān

'Abdallāh b. 'Abd al-Malik b. Marwān (d. 132/749–50) was a son of the caliph 'Abd al-Malik b. Marwān (65–86/685–705) and of an *umm walad* (a

slave bearing her master's child). As he was reportedly twenty-seven years old in 86/705, he was probably born in about 60/680. He first appears in the sources as a general in charge of a military campaign against the Byzantines that led to the capture of Qālīqalā (Erzurum) in 81/700–1. The following year, he was sent with his uncle Muḥammad b. Marwān (d. 101/719–20) to assist al-Ḥajjāj (governor of Iraq, 75–95/694–714) against the rebel Ibn al-Ash'ath (d. 85/704) and was involved in the subsequent negotiations of Dayr al-Jamājim (82/701 or 83/702). In 84/703–4, he led another raid into Byzantine territory and captured al-Maṣṣīṣa, where he settled soldiers to protect Antioch. He was appointed governor of Ḥimṣ at an uncertain date (under 'Abd al-Malik or his successor, al-Walīd, r. 86–96/705–15) and, most infamously, governor of Egypt in 86/705.

In Egypt, he succeeded his uncle 'Abd al-'Aziz b. Marwān (d. 86/705) and endeavoured to erase his legacy, by replacing officials. His tenure in Fuṣṭāt is depicted in negative terms in Muslim and non-Muslim sources alike, as he increased taxation in a time of hardship, when a severe famine struck Egypt. He was blamed for corruption and prevented the burial of non-Muslims until the poll tax had been paid. He also came into conflict with several military commanders, including most notably Mūsā b. Nuṣayr (d. 98/716–7), the governor of Ifrīqiya. On the positive side, he had some architectural work done in Fuṣṭāt, and he reformed administrative practices since he Arabicised the *diwān* (probably specifically the *diwān al-kharāj*, the land-tax administration). He was dismissed in 90/709 by his brother al-Walīd, who replaced him in Egypt with Qurra b. Sharīf (d. 96/714). 'Abdallāh was intercepted on his way to

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN