

- *Abbās b. Muḥammad, al-Jazirah. *Lavoix* 1, 1568.
 Rūḥ b. Ḥātim (Muḥallabid), al-Başrah. *Lavoix* 1, 1594; *BMC* 1, 203,
 No. 108, 210, No. 129, 211, No. 130 — the *BMC* coins from al-
 'Abbāsiyah.
 Al-Faḍl b. Rūḥ b. Ḥātim (Muḥallabid), struck at al-'Abbāsiyah. *Lavoix*
 1, 1595; *Nützel*, 2182.
 Mūsā, *mawlā* of al-Manşūr, governor of Aleppo. Struck at Qinnasrin.
Lavoix 1, 1599; *BMC* 1, 197, No. 92-94; *Nützel* 1, 2096-8; Coll. Balog.
 Ismā'il b. ('Ali?) ? *Lavoix* 1, 1648-9; *Nützel* 1, 2243-46 (al-Mawşil).
 'Umar b. Ḥafş (Muḥallabid) al-Mahdiyyah. *Nützel* 1, 2119.
 Yahyā, *mawlā* of al-Manşūr, al-Bāb. *Nützel* 1, 2177.
 Naşr b. Ḥabīb, al-'Abbāsiyah. *BMC* 1, 204, No. 110.

The few examples cited may suffice to indicate that a new type formula of honorary title or title of office came to life under the Umayyads and was profusely developed under the 'Abbāsids. It has been joined to the protocol of the Caliph, or the viceroy, or the provincial governor or finance-director, whose name always figured on glass if issued in Egypt, or on copper coinage in other provinces of the empire. None had the right to such a formula being affixed to his name but the very highest ranking who were in sovereign charge of their part of the administration in part or the whole of the realm.

When the 'Abbāsids disappeared, this kind of hierarchic distinction also vanished, to be replaced with other, new expressions of honour. True, some invocation for divine protection of the Crown was inscribed after the sovereign's name on the coinage of many dynasties in various Muslim countries, but these were simple, conventional utterances, with no additional significance.

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MAJLIS TARIKH AL-UMMAH
 DIBANA SILAH DAMASKUS

DID THE CALIPH ABU JA'FAR AL-MANŞUR MURDER HIS UNCLE 'ABDALLAH B. 'ALI, AND OTHER PROBLEMS WITHIN THE RULING HOUSE OF THE 'ABBASIDS

J. LASSNER

It is reported that in the year 147 AH the Caliph Abū Ja'far al-Manşūr had his paternal uncle 'Abdallāh b. 'Ali put to death by placing him in a house built on a foundation of salt which then gave way or was collapsed about him.¹ This rather bizarre event marked the finale to an intricate scenario that had begun a decade earlier among the leading notables of the 'Abbāsid family when 'Abdallāh b. 'Ali contested his nephew's right to succeed Abū al-'Abbās, the *de facto* founder of the regime. The broad outlines of this complex and extended episode appear clear, and the principal actors are easily identifiable; however, when examined *in toto*, the fine detail of the plot remains somewhat elusive both at its point of origin and in the concluding act.

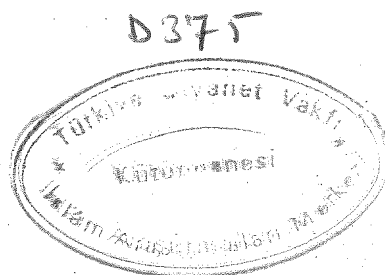
Although a military revolt of grave consequences would ordinarily have called for severe reprisals, in this case it led only to protective custody followed by extended house arrest. Moreover, allowing even for the capricious nature of the Caliph, which is well attested in a variety of accounts and under different circumstances, no satisfactory answer has yet been advanced as to why the declared rebel against the state should have been spared for so long a period of time, and then summarily executed in so elegant a fashion, at a point in his life when political career and influence were long behind him. At first glance this may appear to be a rather piquant observation, more interesting for reasons of curiosity than substance, since it is rather doubtful that any convincing explanation of these events will emerge from a review of 'Abbāsid historiography. Nevertheless, some tentative remarks are very much in order, particularly since the affair of 'Abdallāh b. 'Ali touches directly on the wider subject of relations between the Caliph and various elements of the royal family,

¹ The present study is taken from a larger work now being readied on problems of 'Abbāsid government in the eighth century. The findings discussed here are to be regarded as tentative observations.

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The safe-conduct for the Abbasid ‘Abd Allāh b. ‘Alī (d. 764)*

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Abstract

In his *Ta’rīkh al-Mawṣil*, al-Azdī (d. 945) records the safe-conduct (*amān*) said to have been written for the surrender of the Abbasid ‘Abd Allāh b. ‘Alī (d. 764) to his nephew, the caliph al-Manṣūr. This text has been overlooked in discussions of early Abbasid history and in studies of the work of Ibn al-Muqaffa’ (d. c. 756), who is widely credited with its production. This article presents an annotated translation of the *amān* and considers its transmission, authenticity, attribution and significance. Parallels with epigraphic, documentary and literary sources suggest that it was indeed originally composed in the early Abbasid period and that it conforms to developing conventions for *amāns*. Thus, it is important evidence for political theory and practice in the mid-eighth-century caliphate. Furthermore, it probably substantially reflects the agreement between the caliph and his uncle and may indeed be the work of Ibn al-Muqaffa’.

In the surviving section of the *Kitāb al-Wuzarā’ wa’l-kuttāb* by al-Jahshiyārī (d. 942) the reader comes upon an account of how a safe-conduct (*amān*) from the caliph Abū Ja’far al-Manṣūr was secured on behalf of his uncle, ‘Abd Allāh b. ‘Alī (d. 764), who had unsuccessfully made a bid for power in 136–137/754.¹ The relevant sections of the account read as follows.²

* The authors wish to thank Geert Jan van Gelder, Geoffrey Khan and Everett Rowson for reading and improving upon a draft of this article, and Nicola Clarke for assistance. Errors that remain belong to the authors.

1 The events are neatly summarized in al-Khaṭīb al-Baghdādī, *Ta’rīkh Baghdād* (Cairo, 1931), x, 8 f.; al-Ṣafadī, *al-Wāfi bi’l-wafayāt* (Leipzig, Istanbul and Beirut, 1931–), xvii, 321; P.M. Cobb, *White Banners: Contention in ‘Abbasid Syria, 750–880* (Albany, 2001), 23 ff.; F.A. Tuqan, “‘Abd Allāh b. ‘Alī: a rebellious uncle of al-Manṣūr”, *Studies in Islam* 6, 1969, 1–26; J. Lassner, *The Shaping of Abbasid Rule* (Princeton, 1980), 35 ff.; H. Kennedy, *The Early Abbasid Caliphate: A Political History* (London, 1981), 58 ff.; T. Nagel, *Untersuchungen zur Entstehung des abbasidischen Kalifats* (Bonn, 1972), 49.

2 (For the sake of convenience, we have added numbering here and to the accounts translated below.) See al-Jahshiyārī, *Kitāb al-Wuzarā’ wa’l-kuttāb* (Cairo, 1938), 103 f. A French translation of this section, which differs in some respects, can be found in D. Sourdel, “La biographie d’Ibn al-Muqaffa’ d’après les sources anciennes”, *Arabica* 1, 1954, 314 f. The text is reproduced in A. Ṣafwat, *Jamharat rasā’il al-‘arab* (Cairo, 1937), iii, 20 f. (no. 19).

Abū Ja'far's son Muḥammad, thereby eliminating the *'umūmah* and the descendants of 'Īsā b. Mūsā. This is, in itself, not unusual, for Muḥammad followed the designated heir apparent in the line of succession. However, the reference to the turban, which was to be held by the Caliph until the Day of Resurrection, provides an additional meaning. It not only refers to the eternal existence of al-Manṣūr's line (that is, the turban will be held until the end of days), but also represents, in this case, a double entendre, for it also identifies his successor. The rather subtle reference here is not to 'Īsā b. Mūsā, the designated heir apparent, but to the man who was to displace him from the line of succession.

It is no coincidence that the elaborate headdress that was to be held by al-Manṣūr contained twenty-three folds. Although the text offers no explanation for this curious fact, it would have been abundantly clear to all capable of simple arithmetic that the folds specifically represented the twenty-three years of al-Manṣūr's Caliphate. It is therefore implied that the Prophet gave this turban to al-Manṣūr for safekeeping until the latter's death, just as earlier he had presented Abū al-'Abbās with a standard signifying the length of his tenure. The Caliph's passing was, then, to be followed by the Day of Resurrection, an event that clearly denotes the beginning of the messianic age; however, in this context, the allusions to death, resurrection, and the advent of messianic time are intended to be symbolic. The messianic era about to come is but a thinly disguised reference to the reign of the Caliph's son Muḥammad, whose acquired regnal title, al-Mahdī, translated as "Messiah." Therefore, according to this vision, al-Manṣūr was destined to pass the Caliphate directly on to his son, and not to the original heir apparent, 'Īsā b. Mūsā.²¹

The secondary meaning is all too clear. The Prophet legitimized not only al-Manṣūr, but also his sons and grandsons after him. Once acquired, the Caliphate would be held in perpetuity for the Manṣūrid branch of the ruling family. In a fitting touch of irony, Salāmah al-Barbariyah was thus fated to become the mother of a dynastic order, while the other 'Abbāsīd ladies were destined to be consumed by the political failures of their deserving offspring.

No cosmetic touches can hide the fact that all these traditions are, at best, charming fabrications. Upon closer examination, it is clear that they are later inventions representative of a Manṣūrid hagiology that is both prominent and well-defined as a theme in early 'Abbāsīd

historiography. Its function was to draw attention from the Caliph's humble birth and rather limited career prior to his investiture by promoting a sense of legitimacy derived from invented ideological claims rooted in earlier times, often by way of a prophetic pronouncement or action. Although traditions of this sort may not be factual in detail, according to the critical standards of western scholarship, neither can they be considered outright falsehood. The application of conventional western concepts such as "fabrication" and "invention" to medieval Arabic historiography can be misleading. The legendary history of al-Manṣūr was neither true nor false, but was, in a sense, a meta-truth that transcended the bare particulars of an actual situation by proclaiming what was more real than reality itself.

C. The Claims of 'Abdallāh b. 'Alī

The existence of a Manṣūrid historiography is only a part of the puzzle, for there are echoes also of an historical tradition proclaiming a line of succession through 'Abdallāh b. 'Alī. The rationale for such an arrangement is suggested by M. Sharon in a brilliant analysis of the events surrounding Ibrāhīm al-Imām's sojourn in Syria shortly before his death.²² The sudden request by the authorities that the hidden leader of the 'Abbāsīd revolutionary movement be confined to the capital of the Umayyads is regarded as an act that must have generated considerable anxiety. This would have been true even if one were to accept Sharon's very plausible analysis that the imām was not under arrest, as is often assumed, but that his visit was of a delicate political nature. The possibility that death could overtake Ibrāhīm in hostile surroundings on the eve of the great 'Abbāsīd triumph must have weighed heavily on the inner circle of the family, particularly because the revolutionary apparatus may have been exclusively tied to him. Sharon therefore suggests the creation of an initial list of successors chosen from among the members of the 'Abbāsīd family who accompanied the imām to Damascus, with the event taking place there in Ibrāhīm's presence. The order is conjectured as first, Abū al-'Abbās, Ibrāhīm's brother, second, his paternal uncle 'Abdallāh b. 'Alī, and third, his nephew 'Īsā b. Mūsā. It may be noted that Abū Ja'far al-Manṣūr was not in their company, and was therefore not among the would-be successors.

Following the mysterious death of Ibrāhīm al-Imām, the inner circle

Jacob Lassner
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Abbāsīd Rūle, Princeton-New Jersey, 1980,
s. 31-35.

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Kölnherstr. Marzahn

‘ABDALLĀH IBN ‘ALĪ:
A REBELLIOUS UNCLE OF AL-MANŞŪR

FAWWAZ AHMAD TUQAN

The man whose biography is the main concern of this paper is one of the very few who contributed greatly to the brilliant success of the ‘Abbāsīd revolt. He was the Commander-in-Chief whose army defeated the great army of the last Umayyad Caliph, thereby sealing the fate of the old dynasty. Moreover, he conducted the massacres which liquidated that dynasty and subjugated the rebellious Syrian province. In fact, without his services, the ‘Abbāsīd revolt would not have been successful. Primary sources, however, have not given him the recognition which he deserves for his part in the revolt. Later, though, he became notorious for rebelling against the ‘Abbāsīd Caliphate which he had strived so hard to establish. Therefore, when historians in later years recorded the events of that turbulent era, ‘Abdallāh b. ‘Alī was curiously ignored as a leading figure in the ‘Abbāsīd revolt.

This paper attempts the reconstruction of the biography of ‘Abdallāh. Major stress is placed on his political activity as most of the available information deals with this topic. As little information about his personal or social life exists, these subjects will be only briefly covered. The present work is divided into four parts. The first discusses ‘Abdallāh’s life and family conditions prior to the march to the Upper Zāb. The second covers his activities starting at the battle of the Upper Zāb. The third covers events from the death of Abū’l-‘Abbās al-Saffāh until the imprisonment of ‘Abdallāh. The final part discusses the course of events until his mysterious death.

Before proceeding with the biography of ‘Abdallāh, a critique of the sources from which our information has been drawn is necessary.

The major and most important source by far is al-Ṭabarī. His elaborate exposition of events has led many authors, past and present,

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about ten thousand (for the relevant works, q.v. Aḥmad b. Ḥanbal). In addition to the above, some of the works attributed to 'Abd Allāh are so full of Aḥmad b. Ḥanbal's narrations that it is difficult to establish how much of any work can be attributed to 'Abd Allāh. *

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DEPARTMENT OF ISLAMIC LAW AND QUR'AN
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'Abd Allāh b. 'Alī, Abū Muḥammad (d. 147/764), one of the well-known figures of the 'Abbāsīd dynasty and governor of Greater Syria (al-Shām) during the reign of Abū al-'Abbās al-Saffāḥ (q.v.), and who laid claim to the caliphate when the 'Abbāsīd al-Manṣūr was caliph.

He was a grandson of 'Abd Allāh b. al-'Abbās, and as his father had long been living in al-Ḥumayma, a village near the port of al-'Aqaba (Yāqūt, 2/342; *Akhbār al-dawla*, 108, 154), he was probably born there. Considering his age at the time of his death (al-Balādhurī, *Ansāb*, 4/154; al-Ṭabarī, 8/9), he must have been born in 95/713–714; but some accounts give the date at some time in 102–103/721–722 (Ibn 'Asākir, 31/56–57). The confusion over this date is most likely to have arisen because 'Abd Allāh had two other brothers named 'Abd Allāh, the one being 'Abd Allāh al-Akbar ('the elder'), the other 'Abd Allāh al-Awsaṭ ('the middle'), and he was consequently referred to as 'Abd Allāh al-Aṣghar ('the younger') (al-Balādhurī, *Ansāb*, 4/97, 143; al-Ya'qūbī, 2/386; *Akhbār al-dawla*, 148; cf. al-Mas'ūdī, 4/84–85, according to whom one of the two other brothers was killed alongside Ibrāhīm al-Imām).

■ عبد الله بن علي العباسي

(....هـ/١٤٧-...م/٧٦٤)

عبد الله بن علي بن عبد الله بن العباس بن عبد المطلب، عم الخليفة العباسيين أبو العباس السفاح وأبو جعفر المنصور، وأحد القادة البارزين في صراع العباسيين مع مروان بن محمد آخر الخلفاء الأمويين، وأدهى بني العباس وأكثرهم حيلة وحكمة وكيداً.

عندما تولى أبو العباس الخلافة العباسية طلب من بني العباس رجلاً يحارب مروان بن محمد ويتخلص من الأمويين، وقال: «إن من حاربه وغلبه لحقيق أن يكون ولي العهد، فلم يتقدم إلا عبد الله بن علي.

قاد جيشاً ضد مروان بن محمد واستطاع هزيمته في معركة الزاب الشهيرة، ولاحق مروان إلى الموصل فحرّك فمُنِج ثم قَسْرِين، وعندما وصل إلى دمشق نزل باب الشريقي، وقَتَحَتْ له أبوابها يوم الأربعاء ١٠ رمضان ١٣٢هـ/٢٦ نيسان ٧٥٠م.

أقام في دمشق خمسة عشر يوماً، ثم سار إلى الأردن وفلسطين، ومن هناك أرسل سرية تقتضي أثر الخليفة الهارب، فقبض عليه في بوسير من أعمال الفيوم في مصر، وكان قد التجأ إليها، وقتل في ٢٧ ذي الحجة ١٣٢هـ/٥ آب ٧٥٠م. وتمكن عبد الله من القضاء على ثورة خطيرة تفجرت في سورية بقيادة أبي محمد، من أحفاد الخليفة الأموي معاوية الأول، وأبي الورد بن الكوثر حاكم قنسرين.

لم يتورع القائد العباسي عبد الله بن علي في اتخاذ أعنف الوسائل في استئصال رجال البيت الأموي وفي سنة ١٣٣هـ/٧٥٠م كتب أبو العباس إلى عبد الله يعلمه أن قسطنطين طاغية الروم قد

حاصر ملطية، وأمره أن يبيت جيوشه في نواحي الثغور، وزحف يقطع الدروب، ولم يزل على تلك الحال حتى وصل إليه خبر وفاة أبي العباس، وما كان من عهد أبي العباس لأبي جعفر ومبايعة العباسيين له، واجتماعهم عليه، فأعلن عبد الله الثورة معتمداً على جيش كثير العدد يقوده، ودعا الناس لبيعتته، وجعل بيعة المنصور باطلة لأن أبا العباس وعد من يخرج لقتال مروان بن محمد بأنه ولي عهده.

ارتحل عبد الله من ذُوك (بليدة من نواحي حلب في منطقة الثغور) واستولى على حرّان، وتحصّن بها، وأيّدته عدد كبير من رجال الجيش الذي كان يقوده، مما أضعف موقف الخليفة الجديد، وكان عليه أن يحزم الأمر ويقضي على ثورة عمه، وبما أن معظم قوات عبد الله كانت من الخُرّاسانيين، فإن المنصور رأى أن يختار أبا مسلم الخُرّاساني لقتاله، وكان هدفه من ذلك أن يضعف قوات عبد الله بانضمام الخُرّاسانيين في جيشه إلى أبي مسلم عند اللقاء الأول، كما أنعم على الجند الذين أرسلهم معه بالعطاء والأرزاق.

أدرك عبد الله بن علي غاية المنصور، وخشي خيانة جنوده الخُرّاسانيين، فرأى أن يتخلّص منهم، ومن القائد العربي حُمَيْدُ بن قحطبة [ر]، إلا أن حميداً اكتشف المؤامرة، وفرمّع أنصاره.

تحصن عبد الله بحرّان، وجمع إليه الجنود والسلاح، وخذلق، وجمع إليه الطعام ونصب المتجانيق والعرادات، وسدّ الطريق على من يقصده من العراق، وجعل كل القرى والمناطق المزروعة خلفه

إمداداً له.

أقبل أبو مسلم متجهاً نحو الشام، فرأى عبد الله بن علي يعسكر في منطقة حصينة، وقد صعبت القضاة عليه في هذه المنطقة، فقرر أن يستعمل الحنكة والدهاء، ليفرق بين عبد الله وأصحابه من أهل الشام، فكتب إليه يخبره بأنه لم يؤمر بقتله، وأن الخليفة ولّاه الشام، وأنه ذاهب إليها، وقد تحقق لأبي مسلم ما أراد، لأن أهل الشام أخذوا يطالبون عبد الله بالعودة إليها، للدفاع عن حرمهم وأموالهم، حاول عبد الله جاهداً أن يوضح لأهل الشام بأن تلك حيلة من أبي مسلم ليخرجهم من مناطقهم الحصينة، ولكن نفوسهم لم تطب وأبوا إلا المسير إلى الشام.

ما إن ارتحل عبد الله لمبياً رغبة جنوده حتى استغل أبو مسلم الفرصة، وخذلق مكان خصمه، واستولى على جميع ما في الخندق، ثم أفسد المياه التي حوله، والتي كان في الإمكان أن يفيد منها عبد الله وجنوده فيما لو عادوا إلى القتال.

بلغ عبد الله خبر نزول أبي مسلم بمعسكره، وحاول العودة إلى معسكره فلم يستطيع، فعسكر قريباً منه، وبدأ القتال بين الطرفين فكان سجّالاً، وامتد ما يقارب ستة أشهر (١٣٦-١٣٧هـ) انتهت بهزيمة عبد الله الذي التجأ إلى أخيه سليمان بن علي في البصرة، وتوارى أصحابه خوفاً على أنفسهم، فكتب أبو جعفر إلى سليمان يطلب منه إحصار عبد الله وأعطاه الأمان، ثم أمر بحبسه، واستمر حبسه سبع سنوات، وقيل إن البيت الذي حبس فيه وقع عليه قتلته.

محمد عاصم عيشونة

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محاضرات

تاريخ الإمبراطورية الإسلامية

(الدولة العباسية)

Abdullah b. Ali b. Abdullah

(54-56)

MAP DE TURKİYE İÇİN
SONRA GELEN DOKÜMAN

تأليف المرحوم
الشيخ محمد الخضرى بك
المفتش بوزارة المعارف
دمشق التاريخ الإيدى بالمستطرفة

Türkiye Diyanet Vakfı İslam Ansiklopedisi Üniversitesi	
Key :	3390
Tasnif No. :	956.3013 HUD.M

دار المعرفة
بيروت لبنان

قلعة حزمه أنه كان من ضمن القواد الذين معه حميد بن قحطبة وهو من كبار القواد في الدولة العباسية فأراد أن يستريح منه ولكنه لم يجرؤ أن يقتله في المعسكر خوفاً من تغير الجند فكتب له كتاباً ووجهه إلى حلب وعليها زفر بن عاصم وفي الكتاب إذا قدم عليك حميد فاضرب عنقه ، ولما كان حميد ممن لا تغرم هذه الخدعة فك الكتاب في الطريق وقرأه ولما علم ما فيه دعا أناساً من خاصته فأخبرهم الخبر وأفتى إليهم أمره وشاورهم وقال من أراد منكم أن يتنجو ويهرب فليسر معي فاني أريد أن آخذ طريق العراق ومن يرد منكم أن يحمل نفسه على السير فلا يتمشى سرى وليذهب حيث أحب فاتبعه على ذلك ناس من اصحابه وبذلك فقد عبد الله قائداً محكماً مثل حميد .

ترك عبد الله مدينة حران وأقبل إلى نصيبين فاتخذها معسكراً وجعلها فاقبل إليه أبو مسلم وكان داهية قد مارس الحروب ومعه جند مدرب لا يفسد عليه بالعصيان تدبيره فأراد أن يحل محل موقع عبد الله لخصائمه فكتب إليه لم أؤمر بقتاله ولم أوجه له ولكن أمير المؤمنين ولاني الشام وإنما أريدها ولم تكن هذه الحيلة لتنتظلي على عبد الله لأنه يعرف مكايده خصمه ولكن جند الشام الذين معه قالوا له كيف نقيم معك وهذا يأتي بلادنا وفيها حرمانا فيقتل من قدر عليه من رجالنا ويسبي ذرارينا ولكننا نخرج إلى بلادنا فنمنع حرمانا وذرارينا ونقاتله إن قاتلنا فقال لهم عبد الله والله ما يريد الشام وماوجه إلا لقتالكم ولئن أقمتم ليأتينكم فلم تطب أنفسهم وأبوا إلا المسير إلى الشام . فارتحل عبد الله متوجهاً إلى الشام وحينئذ تحول أبو مسلم حتى نزل معسكر عبد الله بن علي ولما بلغ ذلك عبد الله علم أن الحيلة قد تمت عليه وعاد فترحل معسكر أبي مسلم .

كان أهل الشام أكثر فرساناً وأكمل عدة ولكن المركز الحصين الذي احتله أبو مسلم عوض عليه كثرة عدوه وبذلك استمر القتال بين الفريقين نحو ستة أشهر والحرب بينهما سجال إلا أن القوة راجحة في معسكر أهل الشام حتى إذا كان يوم الثلاثاء لسبع خلون من جمادى الآخرة سنة ١٣٧ كانت بينهما الموقعة الفاصلة وقد استعمل فيها أبو مسلم دهاءه الحربي فاكتسب الظفر وذلك أنه أرسل إلى الحسن بن قحطبة وكان على الميمنة أن أعز الميمنة وضم أكثرها إلى الميسرة وليكن في الميمنة

والموصل الذي أمره عليهم السفاح قبل وفاته ليغزوا بهم الروم وقد أظهر المنصور خوفه هذا لأبي مسلم حينما جاءه الخبر بوفاة أخيه والبيعة له .

الثانية : من عظمة أبي مسلم الخراساني مؤسس الدولة فإنه كان يرى له من الصولة وشدة التمكن في حياة أخيه ما لم يكن يرى معه أمراً ولا حكماً ومثل المنصور في علو نفسه لا يرضيه أن يكون له في الامر شريك ذو سطوة وسلطان مثل أبي مسلم على أن هناك أمراً آخر ربما كان يدور بخاطره وهو أن يستقل أبو مسلم بأمر خراسان ويخلع المنصور ثم يختار للخلافة رجلاً آخر يكون تحت تصرفه وسلطانه فيعود الأمر لأهل فارس .

الثالثة : وهي أقوى هذه الجهات الثلاث خوفاً من بني عمه آل علي بن أبي طالب الذين لا يزال لهم في قلوب الناس مكان مكين وأخصهم محمد بن عبد الله بن حسن ابن زيد بن حسن بن علي بن أبي طالب لما سبأني بيانه فكان المنصور يتخوف أن يخرج عليه طالباً بالخلافة والذي كان يزيد هو اجسه أنه عام حج في حياة أخيه لم يحضره محمد ولا أخوه إبراهيم ابنا عبد الله مع من شهده من سائر بني هاشم .

كان المنصور يجمع إلى الجرأة وبعد الهمة : المكر والدهاء فعزم أن يضرب أعداءه بعضهم ببعض حتى يستريح منهم جميعاً .

عبد الله بن علي

أرسل عيسى بن موسى إلى عبد الله بن علي ببيعة المنصور وعبد الله غاز فانصرف بمن معه من الجيوش قد بايع لنفسه حتى بلغ حران وقد علم بذلك المنصور وقد نزل الأنبار وجمع بها خزائنه ودواوينه فاستحضر أبا مسلم وسيره لحرب عبد الله فسار أبو مسلم نحو عبد الله بجران وقد جمع إليه الجنود والسلاح والطعام والعلوفة وما يصلحه وخندق حول معسكره وكان جنده مؤلفاً من أهل الشام والجزيرة وأهل خراسان فخاف ألا يناصحه أهل خراسان إذا رأوا أبا مسلم مطلاً فقتل منهم نحو سبعة عشر ألفاً أمر صاحب شرطته فقتلهم وربما كان هذا العدد مبالغة فيه ولكنه على كل حال قتل منهم عدداً كبيراً فضضع من قوته وجلل نفسه من العار مالا يحويه الزمان باعتدائه الفظيع على جزء عظيم من جنده لم يظهر لهم جرم . ومما دل على

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- Ebul Abbas es-Saffah
- Ebu Ca'fer el-Mansur -

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