

THE ENCYCLOPAEDIA OF ISLAM

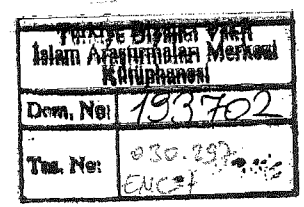
THREE

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so with a reduced force, as, he favoured his Syrian contingents over the Khurāsān army that had brought the 'Abbāsids to power.

Defeated at Nisibis (Nusaybin, in present-day Turkey) in 137/754, 'Abdallāh made for Baṣra to seek safety with his brother Sulaymān, governor of that city. The new caliph took no further action until he felt strong enough to dismiss Sulaymān a few years later. Following his brother's dismissal, 'Abdallāh was placed under house arrest. During the 'Alid revolts of 145/762, al-Manṣūr reportedly sought the advice of his uncle, although he apparently never allowed 'Abdallāh his freedom. The uncle remained in these restricted conditions until he died under mysterious circumstances some years later.

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JACOB LASSNER

'Abdallāh b. Jud'ān

'Abdallāh b. Jud'ān b. 'Amr b. Ka'b was a leading member of the Banū Taym clan of the Quraysh in Mecca during the last quarter of the sixth century C.E. References to him indicate that he died during the Jāhiliyya (pre-Islamic) period, before Muḥammad began to preach Islam. His name is frequently associated with two significant events in the history Mecca, events in which the prophet Muḥammad himself participated as a youth. The first is the *ḥurūb al-fijār* ("the Sacrilegious Wars"), fought sometime around 575 C.E. on the outskirts of Mecca between the Quraysh and its allies and the Qays 'Aylān. 'Abdallāh b. Jud'ān's courage, leadership, and generosity are well noted in the traditional accounts; he was a commander of one of the flanks of the Qurayshī army, and he also equipped, at his own expense, a large number of fighters. The Quraysh were victorious in this battle, a victory that ushered in a period of commercial and political growth in Mecca, while having the opposite effect on the Lakhmids of al-Ḥīra, who were allies and benefactors of the defeated Qays.

The second event in which 'Abdallāh b. Jud'ān is mentioned as having participated is the formation of the famous *ḥilf al-fudūl* pact not long after the *ḥurūb al-fijār*. The immediate motivation behind this alliance among several Qurayshī clans involved questionable commercial transactions and behaviour unbecoming on

the part of some Meccans, which, according to Ibn Jud'ān, if left unchecked, would have brought disaster upon all Mecca. It was to redress such wrongs that members from the Banū Hāshim, the Banū Zuhra, and the Banū Taym met in the house of Ibn Jud'ān and vowed that they would redress injustice in their city. This alliance was the third, and last, to be formed in Mecca—the other two being the alliance among clans who came together as the Ahlāf ("the allies"), and the other among the clans who became known as the Muṭayyabūn ("the perfumed ones")—all of which indicates the presence of competing interests among the Quraysh on the eve of Islam.

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MAHMOOD A. IBRAHIM

Abū 'Awn Abd al-Malik b. Yazīd al-Khurāsānī

Abū 'Awn 'Abd al-Malik b. Yazīd al-Khurāsānī al-Jurjānī al-Azdī (d. c. 168/784-5) is called al-'Atakī by some (al-Azdī, 125-6, 140, 252). In other sources he is regarded as a *mawlā* of Hunā'a, a different sub-tribe of al-Azd (al-Kindī, 101, where the word "Hunā'a" is garbled and the editor has corrected the name according to Yāqūt, 4:123; Ibn 'Asākir, 37:180; al-Qalqashandī, 1:173, where *Mawlā Banī Asad* should be read *Azd*, not *Asad*). Apart from her name, nothing is known of his wife, Umm al-Haytham (*Akhbār al-dawla al-'abbāsiyya*, 224), or of his son

(?) al-Haytham, but his two other sons, 'Awn and 'Abdallāh, are noted below. He was one of the senior members of the Hāshimiyya/'Abbāsiyya movement and was drafted in Jurjān in the early stages of the movement by its chief *dā'ī*, Bukayr b. Māhān. He became the most important *dā'ī* of the 'Abbāsīd supporters in Jurjān (Shī'at Ahl Jurjān) and was arrested by the governor on direct orders from the caliph Marwān II (r. 127-32/744-50).

Within the hierarchy of the 'Abbāsīd *da'wa*, he was one of the twelve (or twenty) *nuzarā' al-nuqabā'*, or deputy *naqībs* (supreme leaders) (*Akhbār al-dawla al-'abbāsiyya*, 219-20). It is possible that he was among those senior members of the movement in Jurjān who, together with Bukayr b. Māhān, visited the 'Abbāsīd *imām*, Muḥammad b. 'Alī b. 'Abdallāh b. al-'Abbās. After the death of the latter, Abū 'Awn visited his son, Ibrāhīm al-Imām, in 125/742-3, with other delegates of Shī'at Ahl Jurjān.

He was one of the senior commanders in Qaḥṭaba b. Shabīb's army, at the head of contingent from Jurjān (Ahl Jurjān) that left Khurāsān for Iraq in 129/746-7. He took part in the conquest of Abīward (130/747-8), where he was the chief commander of the right wing (*al-maymana*) of Qaḥṭaba's army. He also took part in the conquest of Ṭūs, and then of Jurjān. He is next mentioned as having been sent to fight the Khawārij and *sa'ālik* (law-breakers) in Dastabā (between al-Rayy and Hamadhān), where he defeated them, and reaching Abhar, where he stayed for three months.

From there (on Qaḥṭaba's order), he sent a contingent of 500 soldiers to help another Jurjānī commander, 'Amīr b. Ismā'īl, who was destined to conquer Isfahan. A little later, Abū 'Awn left Abhar and encamped with his army near Isfahan,

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