

414, iff.; Fück, *Arabiya* 38f.; also Ibn Munâdhir's and Khalaf al-Aḥmar's poems of vilification in *Irshād* VI 108, 5ff. and 14ff.). He probably simply knew far too much Medinan family gossip; a fragment preserved by Fakhr al-Dīn al-Rāzī recounts quarrelling among the Quraysh (*Maḥṣūl* II, 487, ult. ff.). These polemics do not, however, mention an interest in Qadarism.

Regarding 'Abdallāh b. Yazīd b. Qays al-Hudhalī cf. Ibn Ḥanbal, *Tal* 57 no. 327; Bukhārī III, 227 no. 741; IAH II, 197f. no. 919; 'Uqaylī II 316 no. 901; *Mizān* no. 4694; *Lisān al-Mizān* III 377f. no. 1508; as a transmitter also Ṭabarī I 3048, iff. He was the teacher of Ibn Abī Dhī'b, among others.

'Abdallāh b. Abī 'Ubayda b. Muḥammad b. 'Ammār b. Yāsir appears a number of times as a *rāwī* in Ṭabarī (cf. Index s. n.) and the *K. al-Aghānī*; he was an expert in poetry and was familiar with Kuthayyir's *Dēwān*, among others (GAS 2/409). His father was a well-known genealogist; his grandfather Muḥammad, son of the well-known "Shī'ite" companion of the prophet, was persecuted in 60/680 in Medina for being a follower of 'Abdallāh b. al-Zubayr, and killed six years later in Kufa by Mukhtār for being "the murderer of Ḥusayn" (Ibn Ḥazm, *Jamhara* 406, 1f.; cf. Ṭabarī II 224, iff., and 667, 8ff.). His father appears as an authority of Ibn Iṣḥāq's (cf. Ṭabarī I 1336, 5f.; and 1682, 3).

It is possible that Maḥdī's animosity towards the Medinan Qadarites was stoked by a Medinan whom he had called to his court in Baghdad, and of whose polemic writings several comparatively lengthy ones are extant:

Abū 'Abdallāh 'Abd al-'Azīz b. 'Abdallāh b. Abī Salama al-Mājashūn,

d. 164/780.¹⁷ He came from a respected family of scholars whose ancestor was a man from Isfahan named Abū Salama. His actual name was not known for certain later; Maymūn and Dīnār were mentioned, as well as Yūsuf.¹⁸ Only a nickname was recalled besides the *kunya*: Mājashūn "rose-coloured"; Ḥusayn's daughter Sukayna was believed to have thought of it.¹⁹ It referred to Abū

17 Regarding him cf. the summary in Zirikī, *A'lām* IV 145f.; Kaḥḥāla, *Muḥjam* V 251; Muranyi, *Ein altes Fragment medinensischer Jurisprudenz* 30ff.; briefly id. in GAP II 312, all with more precise information on the sources. I occasionally diverge from these accounts in some details.

18 Cf. TB X 436, 1; TT XI 388, 11; Zabīdī, *Tāj al-'arūs* IV 348, 6f. Regarding his origins in Isfahan see Fasawī I 429, 11f.; Sam'ānī XII 6, ult.; Abū Nu'aym, *Dhikr akhbār Iṣbahān* II 124, 15ff.

19 Ibn al-Nadīm, *Fihrist* 252, 6f. Sukayna died in 117/735 (Khalifa, *Ta'riḫ* 514, 14).