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# A

## ‘Abbād b. Ziyād b. Abī Sufyān

**‘Abbād b. Ziyād b. Abī Sufyān** (d. 100/718; sometimes designated by the sources as Ibn Sumayya and other times, but more rarely, as Ibn Abī Sufyān) was one of four sons of Ziyād b. Abīhi (d. 53/673), ‘Ubaydallāh (d. 67/686), ‘Abd al-Rahmān, and Salm (d. 73/692) being the others. All four brothers served as generals or governors under the Sufyānids.

It is not certain how old ‘Abbād was at the time of his death in 100/718 (Ibn ‘Asākir, 26:234; al-Dhahabī, 398), but from the following accounts it can be assumed he was at least in his early seventies. In 41/661 he was regarded amongst the older sons of Ziyād b. Abīhi who were taken hostage by Busr b. Abī Arṭāt (d. between 65–86/685–705) in order to induce their father, who was the last pro-‘Alīd in command of a territory, to surrender to the caliph Mu‘āwiya b. Abī Sufyān (d. 60/680) (al-Ṭabarī, 5:168 {13/2}; de Goeje (ed.) 13/2). Then in 53/673 Mu‘āwiya appointed ‘Abbād governor of Sijistān (Khalīfa b. Khayyāt, 134–5; Ibn ‘Asākir, 26:234 (who uses Khalīfa)). He held this position for seven years until Yazīd b. Mu‘āwiya (d. 64/684), the new caliph,

replaced him with his brother Salm (al-Ṭabarī, 5:471–3 {392/2–393/2}). ‘Abbād is seldom mentioned after his removal from Sijistān and it is not really clear if he participated in the battle of Marj Rāhiṭ (64–5/683–5), an internal struggle over the succession to the caliphate, on the side of Marwān b. al-Ḥakam (d. 65/685). But it does make sense that he was aiding his closest brother, ‘Ubaydallāh, who supposedly enticed Marwān to seek the caliphate (al-Ṭabarī, 5:534 {472/2–473/2}).

Like the rest of his brothers, ‘Abbād suffered because of his grandmother’s reputation who was said to be a prostitute, Ziyād being a product of an encounter with one of her customers, even though Mu‘āwiya recognised their family as part of his (see the incident with Yazīd b. Mufarrigh in al-Ṭabarī, 5:317–21 {191/2–196–2}; al-Iṣfahānī, 18:193–9). Despite this acrimony the loyalty of ‘Abbād and his brothers to the Sufyānids remained unquestionable.

### BIBLIOGRAPHY

Ibn ‘Asākir, *Tā’rikh madīnat Dimashq*, ed. Muḥibb al-Dīn Abū Sa‘īd ‘Umar b. Gharāma al-‘Umrawī (Beirut 1995–8), 26:234; al-Dhahabī, *Tā’rikh al-Islām wa-waḥyāt al-mashāhīr wa-l-a‘lām*, ed. ‘Umar ‘Abd al-Salām Tadmūrī