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DEPARTMENT OF ISLAMIC LAW AND QUR'AN
AND HADITH STUDIES
TR. FARZIN NEGAHBAN

'Abd Allāh b. Ḥanzala, Abū 'Abd al-Raḥmān or Abū Bakr, who played a leading role in the uprising of al-Ḥarra in Medina. He came from the Banū 'Awf, a branch of the Aws tribe (Khalīfa b. Khayyāt, 1/303; Ibn Sa'd, 5/65). He was born in Medina, a few months after his father, Ḥanzala b. Abī 'Āmir, was killed at the battle of Uḥud, receiving the martyr's *ghusl* (ritual ablution) from the angels. Thus in some sources 'Abd Allāh is called Ibn al-Ghasīl (Ibn Sa'd, 5/65–66; al-Balādhurī, 4(2)/37, 43; al-Dhahabī, 3/321; Ibn Ḥajar, *al-Isāba*, 2/299).

The second caliph, 'Umar b. al-Khaṭṭāb, allotted 'Abd Allāh a large share of the Muslim public treasury, as is stated in a lesser-known account which briefly mentions 'Abd Allāh's past (Ibn 'Asākir, 208).

Apparently, 'Abd Allāh was not involved in politics before the uprising of al-Ḥarra (4 Dhū al-Ḥijja 63/3 August 683), and his fame is based on the role he played in this event, which occurred towards the end of his life. Although some passages from the accounts of the uprising of al-Ḥarra recorded by the first generation of *akhbārīyyūn* (chroniclers) such as Abū Mikhnaf (q.v.), Abū al-Yaqzān (q.v.), al-Wāqidī and al-Madā'inī are available, there are major differences concerning the origins of this bloody revolt. According to most accounts, 'Abd Allāh b. Ḥanzala was a member of

the Medinese delegation of dignitaries dispatched to Yazīd b. Mu'āwiya, by the governor of the city, 'Uthmān b. Muḥammad b. Abī Sufyān. The delegation was treated favourably by Yazīd, who lavished on all of them, including 'Abd Allāh and his sons, exorbitant amounts of money. But returning to Medina, 'Abd Allāh revealed all the corruption and immorality he had seen when he was with Yazīd, and declared that he would fight a *jihād* against Yazīd even if he was only supported by his sons. Accordingly, he used all the property given to him by Yazīd against him (cf. Khalīfa, 1/289; al-Balādhurī, 4(2)/31, 43; al-Ṭabarī, 5/495; Ibn 'Abd Rabbih, 4/388). Al-Wāqidī and al-Madā'inī do not mention any such delegation, but in their accounts the revolt staged by 'Abd Allāh b. Ḥanzala and some other Medinese dignitaries is narrated in relation to 'Abd Allāh b. al-Zubayr's (q.v.) attempts to claim the caliphate, or to certain other motives (Abū al-'Arab al-Tamīmī, 147–148; Abū al-Faraj, 1/23).

In order to evaluate this disagreement, one should take careful note of the fact that a politico-religious outlook prevailed which considered any disobedience and disloyalty to the caliph to be a sin (cf. al-Dhahabī, 3/323, who narrates the words of 'Abd Allāh b. 'Umar concerning the uprising of al-Ḥarra). 'Abd Allāh's revolt against the caliph must have been rooted in religious motives and founded on the basis of religious arguments, given 'Abd Allāh b. Ḥanzala's renowned piety and devotion, as attested by other sources regarding his actions and words at the climax of the uprising (cf. Ibn Sa'd, 5/66–67; al-Balādhurī, 4(2)/37; Abū al-'Arab al-Tamīmī, 153; Ibn 'Asākir, 209, 215). Therefore, the idea that 'Abd Allāh had first-hand knowledge of Yazīd b. Mu'āwiya's immorality would seem to be accurate. On the other hand, it is probable that 'Abd Allāh b. al-Zubayr was also influential in stirring up public unrest and encouraging people to overthrow

and Tehran are depicted in the moving autobiographical entry in his poetic anthology *Nigāristān-i dārā* (pp. 282–96).

After the consolidation of Qājār power around 1214/1799, 'Abd al-Razzāq was summoned by Fath-'Alī Shāh (r. 1211–50/1797–1834) to Tehran and received royal patronage at the court. When 'Abbās Mīrzā (1203–49/1789–1833) was sent to subdue revolts in Azerbaijan in the same year and later assumed the provincial governorship of Tabrīz, 'Abd al-Razzāq formed part of his retinue. He witnessed the wars against Russia in 1804–12 and 1826–8, the first of which takes up most of the space in his probably best known work, the chronicle *Ma'āthir-i sulṭāniyya* ("Royal Illustrious Deeds"). Written in straight and clear prose, without the mannerisms of his poetic works, *Ma'āthir-i sulṭāniyya* is one of the most important chronicles of the early Qājār period. After a short introduction on the rise of the Qājārs, it covers the reign of Fath-'Alī Shāh from 1214–41/1799–1825–6. At the same time it is one of the earliest works printed (1241/1827)—still in type-set letters—in Iran. An earlier and in parts differing version was translated by Harford Jones Brydges as *The Dynasty of the Kajars* (1833).

'Abd al-Razzāq Beg died in 1243/1827–8 in Tabrīz. Many of his literary works are still in manuscript form (a list of books attributed to him is found in Tarbiyat, *Dānishmandān-i Ādharbāyyān*, 354–6) and deserve more detailed studies. His command of a wide variety of literary styles and modes of expression (the poet Bahār [d. 1951] compares him at the same time to Vaṣṣāf [14th cent.], Sa'dī [d. 691/1291 or 694/1294], and al-Juwaynī [d. 681/1283]), marks him as the archetype of a Zand *homme de lettres* and, in many ways, a high

point of the Persian literary tradition. His fascinating life, with its highs and lows, also typifies the transition from the Zands to the Qājārs and the long thirteenth/nineteenth century.

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CHRISTOPH WERNER

'Abdallāh b. Ḥanzala

Abū 'Abd al-Raḥmān 'Abdallāh b. Ḥanzala b. Abī 'Āmir al-Anṣārī (d. 63/683) was one of the most prominent leaders of the revolt in Medina in 63/683 against the second Umayyad caliph, Yazīd b. Mu'āwiya (r. 60–4/680–3).

Abdullah b. Hamzah

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