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Abdullah b. Muṭṭi

soon end in bloody clashes, 'Abdallāh b. al-Ḥasan died in his Iraqi prison, probably by order of the caliph.

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MOHAMMED ALI AMIR-MOEZZI

'Abdallāh b. Muṭṭi

'Abdallāh b. Muṭṭi' b. al-Aswad al-'Adawī al-Qurashī (d. 73/692) was one of the leaders of the revolt of Medina against the caliph Yazīd b. Mu'āwiya in 63/683. The Prophet changed his name from al-'Āṣī ("the disobedient") b. al-'Āṣī to 'Abdallāh and his father's name to Muṭṭi. He took part in a Medinan delegation to Damascus and was received warmly by the caliph. On his return to Medina, however, he was one of the principal propagators of the accusations that Yazīd drank alcohol, that he did not pray, and that he transgressed the Qur'ānic laws. This was the last straw for the Medinans, who rose in revolt against the Umayyad caliph. Ibn Muṭṭi asked the Medinans to swear allegiance to 'Abdallāh

b. al-Zubayr as caliph, and a Syrian army was sent to repress the revolt. Ibn Muṭṭi became commander of the Qurayshīs (the so-called *muhājirūn*, "emigrants") in the battle of the Ḥarra in Dhū al-Ḥijja 63/August 683 against the Syrian army. After the Medinan defeat, he fled Medina, joining Ibn al-Zubayr, who declared himself caliph in Mecca. Ibn Muṭṭi refrained initially from giving al-Zubayr the oath of allegiance (*bay'a*) as caliph, having inherited his father's inclination toward the Zubayrī cause (al-Zubayrī, 383-4).

After the death of Yazīd, Ibn Muṭṭi met the demand of the anti-caliph Ibn al-Zubayr and expelled the Banū Umayya (Umayyads) from Medina (al-Balādhurī, 5:126). In Ramaḍān 65/April 685, Ibn al-Zubayr appointed him governor of Kūfa. He apparently fulfilled this function successfully, but he was forced to leave Kūfa for Basra following the defection of much of his army to al-Mukhtār b. Abī 'Ubayd al-Thaqafī, who proclaimed a revolution in the name of Muḥammad b. al-Ḥanafīyya to avenge al-Ḥusayn b. 'Alī, who was killed in Karbalā' on 10 Muḥarram 61/10 October 680. Ibn Muṭṭi finally joined Ibn al-Zubayr in Mecca and was killed with him in 73/692.

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although another report states that he was from the tribe of ʿIjl (see al-Kharsān, 58; al-Najāshī, 214). Very little is known of his life. There is some disagreement over whether he was also one of the companions of Jaʿfar b. Muḥammad al-Ṣādiq. According to al-ʿAyyāshī, as related from Yūnus b. ʿAbd al-Raḥmān, a companion of Mūsā b. Jaʿfar al-Kāzīm, although ʿAbd Allāh b. Muskān was a transmitter of a significant portion of Jaʿfar al-Ṣādiq’s sayings, he had heard no more than one *ḥadīth* directly from him (see al-Ṭūsī, *Ikhtiyār*, 382–383). Likewise, al-Najāshī (p. 214) did not confirm his narrations from Jaʿfar al-Ṣādiq, but merely regarded him as a transmitter from Mūsā al-Kāzīm. On the other hand, Ibn al-Faḍḍāl (see Ibn Mākūlā, 7/257), al-Barqī (*Rijāl*, 22) and al-Ṭūsī (*Rijāl*, 264) include him amongst the companions of Jaʿfar al-Ṣādiq, and ʿAbd Allāh’s transmission from the latter in many cases is found in the Imāmī *ḥadīth* sources, some of which are clearly confirmed as being direct transmissions (e.g. see Ibn Bābawayh, *al-Tawḥīd*, 137). Nevertheless, Imāmī biographical sources regard him as ‘reliable’ as well as being included among those about whose reliability there is consensus (*aṣḥāb al-ijmāʿ*) (al-Ṭūsī, *Ikhtiyār*, 375; idem, *Fihrist*, 196; al-Najāshī, 214). He related reports from a large number of authoritative traditionists, among whom the following may be mentioned: Abū Baṣīr al-Layth al-Murādī (q.v.), Zurāra b. al-ʿAyan, Jābir b. Yazīd al-Juʿfī, Burayd b. Muʿāwiya al-ʿIjlī, Hishām b. Sālim al-Jawālīqī, Abān b. Taghlib (q.v.), Muḥammad b. Muslim, Ibn Abī Yaʿfūr and Muḥammad b. ʿAlī al-Ḥalabī (Ibn Baṣṭām, 55; Furāt, 165; al-Kulaynī, 6/143; al-Ṭūsī, *Ikhtiyār*, 330; idem, *Tahdhīb*, 2/168, 174, 245, 7/41). Of those who transmitted *ḥadīths* from him, one should also include: Ṣafwān b. Yahyā, Yūnus b. ʿAbd al-Raḥmān, Muḥammad b. Sinān, Ḥammād b. ʿIsā, Ḥammād b. ʿUthmān, Ayyūb b. Nuḥ, Jamīl b. Darrāj, al-Ḥasan b. ʿAlī b. al-Faḍḍāl, al-Ḥasan b. Maḥbūb, Ibn

Abī ʿUmayr (al-Barqī, *al-Maḥāsīn*, 145; al-Kulaynī, 7/144; Ibn Bābawayh, *al-Tawḥīd*, 352; idem, *ʿIlal*, 377; idem, *Kamāl al-Dīn*, 1/262; al-Najāshī, 214; al-Ṭūsī, *Tahdhīb*, 1/307, 2/174, 285, 8/39). Among his writings, al-Najāshī (p. 214) mentions particularly his *Kitāb fi al-imāma* and *Kitāb fi al-ḥalāʾi wa al-ḥarām*, but states that the material in the latter work was mostly derived from the narrations of his master, Muḥammad b. ʿAlī al-Ḥalabī. According to al-Najāshī (p. 215), ʿAbd Allāh died in the period of the imamate of Mūsā b. Jaʿfar al-Kāzīm (d. 183/799).

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MOHAMMAD ANSARI
TR. JAWAD QASEMI

ʿAbd Allāh b. Muṭṭī (d. 73/692) was a famous supporter of ʿAbd Allāh b. al-Zubayr (q.v.), and for a while governed Kūfa as his representative. He was from the Banū ʿAdī branch of the Quraysh (Ibn al-Kalbī, 108; al-Balādhurī, 10/480; Ibn Qudāma al-Maqdisī, 436). His father, whose name was initially al-ʿĀṣ and then changed by