

İbn Avn

B-TOPALOĞLU

Watt, İslam düş. tes. devri, 133, 966

Abdullah b. Avn

B-TOPALOĞLU

Watt, İslam düş. tes. devri, 92 (dn:35)

173

عبد الله بن ابي ابيان

HWS

Hadimi, el-Minhace, II-303, 434

297.45

HAL-M

In 44/664, Mu‘āwiya dismissed him for being too lenient; it seems that he retired to Mecca, where he died between 57/678 and 59/680.

‘Abdallāh b. ‘Āmir is associated with several early development projects in Basra, including two canals, as well as the canal of al-Ubulla, wells and date groves at al-Nihāj and al-Qaryatayn, and improved water supplies for the pilgrims at ‘Arafa.

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‘Abdallāh b. ‘Awn

‘Abdallāh b. ‘Awn b. Arṭabān al-Muzanī (c. 66–151/686–768) was a promi-

nent proto-Sunnī traditionist from Basra and is considered one of the founding fathers of Sunnī Islam. Reports suggest that he was born in the year 66/686, though the date might be later, given the many attempts in early Islam to push back a figure’s date of birth in order to validate his transmission of *ḥadīth* from individuals he otherwise could not have met. Ibn ‘Awn’s education began in his hometown of Basra with notable scholars such as the semi-legendary al-Ḥasan al-Baṣrī (d. 110/728) and Muḥammad b. Sīrīn (d. 110/729). He became a specialist in the study of *ḥadīth*, and toward the end of his life he travelled to other towns in Iraq as well as to Syria and the Ḥijāz. He is reported to have studied with, among others, al-Sha‘bī (d. after 103/721) in Kufa, Makhūl (d. c. 115/733) in Damascus, and al-Qāsim b. Muḥammad b. Abī Bakr (d. after 105/723) in Medina.

Ibn ‘Awn was a staunch opponent of the Qadariyya (proponents of the doctrine of free will) and the early Mu‘tazila. His convictions made him emphasise a particular system of belief—legal, theological, and political—that, among other things, opposes the doctrine of free will and denies Muslims the right to partake in uprisings against their rulers. He sided with the supporters of the assassinated caliph ‘Uthmān (r. 23–35/644–56) in the controversy that led to the first civil war (*fitna*), the impact of which was felt centuries later. This bias on the part of Ibn ‘Awn made him project back (according to the traditions attributed to him) views and attitudes that corroborated his own to various earlier figures, especially his mentors such as al-Ḥasan and Ibn Sīrīn, and even to some Companions and the prophet Muḥammad.

Ibn ‘Awn died in Rajab 151/July–August 768.

Egypt. He is said to have embraced Islam before his father and to have died in 68/687 or 69/688. There are two elements in his biography that emerge time and again: he is described as having had a *ṣahīfa*, nicknamed aṣ-Ṣādiqa (the Veracious one), in which he is supposed to have written down sayings from the Prophet. In Dārimī, I, pp. 136 f, there are two bundle-supported traditions in which 'Abd Allāh b. 'Amr's *ṣahīfa* is alluded to, see Sufyān b. 'Uyayna under Mz., X, no. 14800, and Yahyā b. Sa'īd al-Qaṭṭān under VI, no. 8955. The traditions in this vein in IS, IV 2, pp. 8 f, are all SS-supported and thus, for the time being, tell us nothing definite. Secondly, in a large MC, Ibn 'Amr is widely identified with an ascetic lifestyle, entailing continuous fasting (*ṣiyām ad-dahr*) and Qur'ān recitation and night prayers lasting the entire night, an attitude which is recorded to have met with disapproval on the part of Muḥammad, who is said to have taken him to task for overdoing it. It could not be established with any measure of certainty who could possibly have been the first to bring a tradition of this purport into circulation. In any case there is no hint of this supposed lifestyle of his in the *Sīra* or in Wāqidi's *Maghāzī*. The oldest published history currently available in which it is described is IS, IV 2, pp. 9 f, where we find a large MC. Several CLs seem identifiable in the *isnāds* of this MC which, to make matters even more complicated, is at the same time a composite. These feasible CLs, the one probably copying from the other, will be dealt with in their own *tarjamas*. Shu'ba seems among the oldest CLs to have ventured an opinion on the issue laid down in traditions, see his *tarjama* under no. 8896 but especially no. 8635, which consists of a number of separate bundles superimposed upon one another. Other (S)CLs discernible in no. 8635 are Ibn Jurayj, Miṣ'ar b. Kidān and Sufyān b. 'Uyayna (cf. also no. 8897). Furthermore, see Awzā'ī under no. 8961, Rawḥ b. 'Ubāda under no. 8960, 'Abd Allāh b. Wahb under no. 8645, and Khālid b. 'Abd Allāh under no. 8969. Mālik has only one tradition dealing with the discouragement of excessive fasting, namely the ban on the *wiṣāl* method, i.e. fasting two consecutive days without eating and drinking in between, but in his *Muwatta'* there is no trace of the voluntary fasting traditions associated with 'Abd Allāh b. 'Amr. The components of this composite MC are *ṣawm* (or *ṣiyām*) *ad-dahr* or *ṣawm al-abad*, defined as voluntary fasting all the time, and *ṣiyām Dāwūd*, i.e. fasting one day and breaking it the next, amounting to fasting half of the time. According to Mālik *ṣawm ad-dahr* is permitted, provided that it does not include the days during

which fasting is expressly forbidden: the days at Minā, the day of sacrifice, and the day on which the fast of Ramaḍān is broken (cf. I, p. 300). Further components are (nocturnal) Qur'ān recitation and supererogatory night prayers.

'Abd Allāh b. 'Awn, a Baṣran *mawlā* who died in 151/768. When he married an Arab woman, he was flogged by the Baṣran governor-cum-*qāḍī* Bilāl b. Abī Burda, cf. IS, VII 2, p. 26. He had a private prayer site in his house which had no *mihṛāb*, a niche indicating the direction toward which Muslims must perform their *ṣalāts*; there he led many people in communal prayers, while a *mawlā* of his called out the *adhān*, cf. IS, VII 2, p. 28. He appears occasionally in traditions copied from, or modelled on, those of contemporary traditionists. Judging by the *rijāl* literature, he is a well-known figure. For someone whose expertise in *sunna* is emphasized time and again¹, his ḥadīth output found in the collections is surprisingly meagre, not at all commensurate with his supposed fame. In *Ḥilya*, III, pp. 43 f, there are various traditions supported by more or less deep dives via Ibn 'Awn onto Nāfi' / Ibn 'Umar / Prophet strands, for which the traditionists who used Ibn 'Awn in their dives are taken to task, exculpating Ibn 'Awn from any blame.

With a strand on the authority of Abū Ramla 'Āmir b. Abī Ramla—Mikhnaḥ b. Sulaym:

- "While we were staying in 'Arafāt, the Prophet said: 'People, every year for each household a sacrifice (*udhiya*) and a propitiatory immolation (*'atira*) are obligatory. Do you know what is meant with a *'atira*? That is what the people call a *rajab* offering (*rajabīyya*)",

cf. Mz., VIII, no. 11244 (*d*, 'Awn *al-ma'būd*, VII, p. 340, *t*, IV, p. 99, *s*, *q*, confirmed in IH., IV, p. 215). Ibn 'Awn is (S)CL, but the tradition is generally recognized as strange (*gharīb*), a roundabout way of expressing suspicion. As an afterthought *d* added that the *'atira* was abolished and that the obligation had to be seen as revoked. Both the companion and the successor of the *isnād* strand are labelled as completely unknown, which amounts to saying that they were fictitious, cf. Ibn al-Qayyim cited in 'Awn *al-ma'būd*.

1. Ibn Maḥdī is reported to have said that he knew of no one in Iraq who was more knowledgeable in *sunna* than Ibn 'Awn, cf. *Ḥilya*, III, p. 40.

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5 'Abdallāh b. 'Awn

İbn Awn, Abdallāh (090179)



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'Abdallāh b. 'Awn b. Arṭubān (d. 151/768¹) was of less distinguished lineage than al-Sha'bī or al-Zuhrī. Nothing is known about his father. His grandfather, Arṭubān, was a *mawlā* of 'Abdallāh b. Dharra al-Muzanī, who took part in the initial conquest of Iraq.² Arṭubān was a generally unremarkable figure, who is only remembered for his prominent grandson and for his transmission of an anecdote about meeting 'Umar b. al-Khaṭṭāb while delivering his *zakāt*.³ Ibn 'Awn's grandmother is mentioned as a captive in Khurasan in 33/654.⁴ Ibn 'Awn's ethnic and geographical origins are not explicitly reported, but his connection to 'Abdallāh b. Dharra explains how his family came to be in Basra.

Little about Ibn 'Awn's youth and scholarly training appears in the sources. Most reports place his birth around 66/686, but include no details about his childhood.⁵ He apparently fought on the Byzantine frontier at some point. One story, preserved in several sources, describes him defeating a Byzantine soldier in single combat.⁶ His role as the Muslim champion in this formalized combat suggests that he was respected for his martial abilities and that he was no mere foot soldier. Presumably such heroics would have earned him a place in the *ḍiḡān* and a pension to support himself. He does not, however, appear to have made military service his career.

Like al-Sha'bī, Ibn 'Awn was one of the *qurrā'*. In fact, he is described as the "*sayyid al-qurrā'*" of his time.⁷ As discussed in Chapter 3, the significance of this label is hard to determine. It is, however, striking that prominent pro-Umayyad scholars in both Kufa and Basra were linked to this group during the governorship of al-Ḥajjāj b. Yūsuf. This cannot be coincidental and suggests that at least some of the most prominent Qur'ān reciters were Umayyad supporters. The fact that the sources include praise for Ibn 'Awn's eloquent voice suggests that the *qurrā'* were indeed Qur'ān reciters.⁸ Whether or not Ibn 'Awn derived any financial gain from his status as "*sayyid al-qurrā'*" is not clear.

He did, however, appear to live a life of relative comfort, thanks in part to his military pension, but perhaps augmented by other income. While Ibn 'Awn did not live the extravagant lifestyle of al-Zuhrī, he was not enthralled with asceticism either. The sources are ambiguous about his degree of

prosperity. Some reports indicate that he had significant financial resources. For instance, he had servants and owned a horse, which he used for warfare and for pilgrimage. He also reportedly used a silver seal and had gold fillings in his teeth.⁹ He had no objection to scholars engaging in commerce, since they had to provide for themselves.¹⁰ The sources do not indicate how Ibn 'Awn supported himself. While these reports suggest that Ibn 'Awn was not averse to wealth, others point to his disdain or indifference toward money. He reportedly was never seen with significant amounts of money and had no savings when he died. A number of reports indicate that he gave away significant portions of whatever income he may have gained. Ibn 'Asākir reports that Ibn 'Awn paid double the normal *zakāt*, once to the government and once directly to the poor.¹¹ Numerous reports demonstrate Ibn 'Awn's piety and devotion, but they generally do not treat him as an ascetic or mystic, focusing on his prayer and nightly Qur'ān recitations. The ambiguity of his attitude toward asceticism is captured in a report in al-Dhahabī in which Mu'ādh b. Mu'ādh is surprised to see Ibn 'Awn in a woolen robe. Ibn 'Awn explains that the robe had belonged to Ibn 'Umar and that he had purchased it from Ibn Sīrīn.¹² The report implies that it was unusual for Ibn 'Awn to dress in such an ascetic fashion. At the same time, it shows that he attached value to this woolen relic and that he was willing to spend money to obtain such a novelty. It is difficult to fathom what the report meant to convey about Ibn 'Awn's character. Was it intended to show that he was an ascetic? That he found some spiritual value in talismans and relics? That he spent his money on frivolous novelties?

There is no such ambiguity about Ibn 'Awn's theological positions. His contempt for the Qadarites and their Mu'tazilite successors is a frequent topic in his biographies. He reportedly refused to greet Qadarites or to discuss doctrine with them in any forum.¹³ Instead of listening to them, he simply recited Q 6:68:

When you see them argue about Our messages, withdraw from their company until they begin to talk of other things.¹⁴

He blamed Ma'bad al-Juhanī and a mysterious figure named Sunhoya for originating the doctrine of human free will and was present at the execution of the Qadarite heretic Ghaylān al-Dimashqī.¹⁵ His disdain for partisans of free will extended to the Mu'tazilites as well. He reportedly refused to greet the early Mu'tazilite thinker 'Amr b. 'Ubayd (d. ca. 144/761) and even got up and walked away when 'Amr sat next to him.¹⁶

Ibn 'Awn's hostility toward 'Amr b. 'Ubayd illustrates the severity of scholarly divisions in Umayyad Basra. Despite their prominence, these two scholars' circles did not overlap significantly. It is possible to show the extent of this divide in Basra by utilizing the approach introduced in Chapter 3 to analyze the divergent networks in Kufa. The only teacher shared by Ibn 'Awn and 'Amr b. 'Ubayd was, not surprisingly, al-Ḥasan al-Baṣrī. The next generation

هو ابو عون: عبدالله بن عون بن أرتبان المزني مولاهم البصري، رأى أنس بن مالك وحدث عن سعيد بن جبير وإبي وائل وأبراهيم النخعي وعطاء ومجاهد بن جبر والشعبي والحسن البصري والقاسم بن محمد ابن ابي بكر ونافع مولى ابن عمر وغيرهم، وروى عنه الأعمش وداود بن ابي هند وحمام بن زيد والثوري وشعبة ويحيى القطان وعبدالله ابن المبارك وكيع وابن عليّة وبشر بن المفضل والنضر بن شميل ويزيد بن هارون وآخرون كثيرون عن بكار بن محمد قال: ما رأيت ابن عون يمازح احداً ولا يماري احداً ولا ينشد شعراً وكان مشغولاً بنفسه، وقال بكار: وما رأيت ابن عون شتماً احداً قط عبداً ولا أمة ولا شاة ولا دجاجة ولا شيئاً ولا رأيت احداً املك للسانه منه، وقال عبد الرحمن بن مهدي: ما كان بالعراق اعلم بالسنة من ابن عون. وقال قرة: كنا نعجب من ورع ابن سيرين فانساناه ابن عون، وقال شعبة: ما رأيت مثل ايوب وابن عون ويونس، وقال ابن المبارك: ما رأيت احداً افضل من ابن عون، وقال الأوزاعي: اذا مات ابن عون وسفيان استوى الناس. وقال ابن المديني: جمع لابن عون من الاسناد ما لا يجمع لأحد من اصحابه، سمع بالمدينة من القاسم وسالم وبالبصرة من الحسن وابن سيرين وبالكوفة من الشعبي والنخعي وبمكة من عطاء ومجاهد وبالشام من مكحول ورجاء بن حيوة، وقال الثوري: ما رأيت اربعة اجتمعوا في مصر مثل هؤلاء: ايوب ويونس والتميمي وابن عون وقال هشام بن حسان: حدثني من لم تر عيناى مثله وأشار بيده الى ابن عون. وكان ابن عون يصوم يوماً ويفطر يوماً، ويحتم القرآن كل اسبوع، كما كان يغزو ويركب الخيل، وبارز يوماً رومياً فقتله، وثقه شعبة وابن معين وابو حاتم والنسائي والعجلي وعثمان ابن ابي شيبه وابن سعد، وقال: وكان كثير الحديث ورعاً، وذكره ابن حبان في الثقات وقال: كان من سادات اهل زمانه عبادة وفضلاً وورعاً ونسكاً وصلابة في السنة وشدة على أهل البدع. اخرج حديثه اصحاب الكتب الستة. توفي سنة احدى وخمسين ومائة، وقيل سنة خمسين او اثنتين وخمسين ومائة (٣١).

(٣١) انظر: طبقات ابن سعد: ٢٤١/٢٧ - ٣٠، وتذكرة الحفاظ: ١٥٦/١ - ١٥٧، وتهذيب التهذيب: ٣٤٦/٥ - ٣٤٩.

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