

in its own heartland of Syria, where only the resolute behaviour of Marwān b. al-Ḥakam [q.v.], from a parallel branch of the Umayyad family, was to secure the situation for the dynasty.

*Bibliography* (in addition to references given in the article): Ibn Sa'ad, v, 27; Balādhuri, *Ansāb*, iv b, 62-5; Ṭabarī, ii, 429-32; Mas'ūdi, *Murūdj*, v, 168-70 = §§1932-4; idem, *Tanbih*, 306-7, 335, tr. Carra de Vaux, 398, 431; T. Nöldeke, *Zur Geschichte der Omayyaden*, in *ZDMG*, lv (1902), 683-5; L. Caetani, *Chronographia islamica*, Paris 1912-22, 734-5; J. Wellhausen, *The Arab kingdom and its fall*, Calcutta 1927, 169-70; H. Lammens, *Mo'awia II ou le dernier des Sofiānides*, in *Études sur le siècle des Omayyades*, Beirut 1920, 163-210; G. Rotter, *Die Umayyaden und der zweite Bürgerkrieg (680-692)*, Wiesbaden 1982, 108-11, 133-4; G.R. Hawting, *The first dynasty of Islam. The Umayyad caliphate AD 661-750*, London 1986, 47. (C.E. BOSWORTH)

**MU'AWIYA B. HISHĀM** B. 'ABD AL-MALIK, Umayyad prince. As the eldest son of Hishām [q.v.], caliph from 105 to 125/724-43, he was designated heir presumptive by his father, but died prematurely, at a date variously located between 117 and 119/735-7, at about thirty years of age. Although he did not himself accede to the throne, he was the father of 'Abd al-Rahmān [q.v.], known as al-Dākhil, who fled to Spain where he restored the dynasty founded in Damascus by Mu'awiya b. Abī Sufyān [q.v.]. Mu'awiya b. Hishām, who had thirteen sons, was thus the ancestor of the *amirs* and caliphs who reigned at Cordova until the 5th/11th century [see Umayyads of Spain].

Bibliographical information concerning him is scanty. His mother was probably an *umm walad*, and his father had him participate in about a dozen summer expeditions (*sā'ifa*) from 106/724 onwards.

*Bibliography*: Muṣ'ab al-Zubayrī, *Nasab Quraysh*, ed. Lévi-Provençal, Cairo 1953, 168; Ibn Ḥazm, *Djamharat ansāb al-'Arab*, ed. Lévi-Provençal, Cairo 1948, 84-5; Ṭabarī, index; Ibn al-'Imād, *Shadharāt*, i, 156-7; Š. al-Munaḍjdjid, *Mu'djam Banī Umayya*, Beirut 1970, s.v. and index. (CH. PELLAT)

**MU'AWIYA B. HUDAYDJ** (Khadīdj in the *Djamhara* of Ibn al-Kalbī, Tab. 240) B. DJAFNA AL-SAKŪNĪ AL-TUḌJĪBĪ, Abū Nu'aym or Abū 'Abd al-Rahmān, Companion of the Prophet who took part in the conquest of Egypt and remained in the country with the Muslim occupying forces.

He was an 'Uthmānī, much attached to the memory of 'Uthmān b. 'Affān and hostile to 'Alī b. Abī Ṭālib; also, when Muḥammad b. Abī Bakr [q.v.], who had been involved in the murder of 'Uthmān, arrived at Fuṣṭāṭ in mid-Ramaḍān 37/24 February 658, in order to govern Egypt in the name of 'Alī, Ibn Ḥudaydj showed him violent hostility, in which he was joined by Maslama b. Mukhallad [q.v.] who was, like him, the leader of a powerful contingent ready to lend support to potential rebels. Meanwhile, Mu'awiya b. Abī Sufyān, still merely the governor of Syria, but pre-empting the decision of the two arbitrators appointed after Šiffīn and engaged in the effort to avenge the murder of 'Uthmān, appointed 'Amr b. al-'Āṣ [q.v.], governor of Egypt. To prevent him accomplishing his mission, the son of Abū Bakr mobilised his troops, among whom was the actual murderer of 'Uthmān, Kināna b. Biṣhr, who was killed in battle; abandoned by his army, the titular governor took flight, so that 'Amr b. al-'Āṣ was able to enter Fuṣṭāṭ. Ibn Ḥudaydj took part in the hunt for the fugitive, whom he discovered in hiding; he

received orders from 'Amr to conduct him to Fuṣṭāṭ out of respect for his brother 'Abd al-Rahmān, who was among his ranks, but he refused and killed his adversary, placing his skin in the hide of a donkey and setting fire to it; it is also said that he sent his head to Mu'awiya b. Abī Sufyān and that the latter paraded it through the streets of Damascus.

These events, which took place in 38/658, have engaged the main interest of historians and biographers, but Mu'awiya b. Ḥudaydj also achieved renown through actions concerning the Maghrib. He is in fact credited with three expeditions in Ifrīkiya. In the course of the first, which took place in 34/654-5, he "took possession of numerous fortresses and gained a considerable quantity of booty. He established a garrison-camp near al-Ḳarn and resided there until his return to Egypt" (Ibn 'Abd al-Ḥakam, partial ed.-tr. A. Gateau, Algiers<sup>2</sup> 1957, 56/57); it was on this occasion that he awarded his troops "in the form of a special gratuity (*naḡala*), half of the booty, having taken a fifth for himself" [see GHANĪMA]. The site of al-Ḳarn, which is a hill 171 m. in height "12 km. to the north-west of the present town of al-Ḳayrawān on the road from Djalūla" [see AL-ḲAYRAWĀN. i] may be considered as having determined the choice of location of the capital of Ifrīkiya. The early historians—such as Ibn 'Abd al-Ḥakam or al-Bakrī—describe with fantastic details the miraculous capture of Djalūla by 'Abd al-Malik b. Marwān or by the leader of the expedition himself. The other mission, which took place in 40/660-1 (or 41, with the conquest of Bizerta [see BANZART], or 45) and finally in 50/670, with the support of a contingent from Medina commanded by 'Abd al-Malik b. Marwān, again led Mu'awiya b. Ḥudaydj to al-Ḳarn, which was to some extent his operational base. Al-Ṭabarī (ii/1, 84, 93) states that he was appointed governor of Egypt in 47/667 and dismissed in 50/670, but in fact it was his comrade-in-arms Maslama b. Mukhallad who held this function. He died shortly afterwards, in 52/672, but historians such as Ibn al-Athīr (s.a. 58) or Ibn Taghribardī (*Nuḍjūm*, i, 151) describe him receiving bountiful honours, in Damascus in 58/678, from Mu'awiya b. Abī Sufyān, to whom he explained his refusal to accept appointment by the nephew of the caliph, 'Abd al-Rahmān b. Umm al-Ḥakam, as governor of Egypt; there is evidently some confusion here, the cause of which is unclear.

*Bibliography*: Besides the sources quoted, see Balādhuri, *Futūḥ*, 221, 227, 228, 235, 237; Ṭabarī, i, 3404 ff.; Mas'ūdi, *Murūdj*, iv, 421-3 = §1726; Ibn 'Abd al-Barr, *Istī'āb*, commentary on the *Iṣāba*, iii, 406; Ibn 'Iḍhārī, *Bayān*, i, ed. Colin and Lévi-Provençal, Leiden 1948, 15, 16; Bakrī, *Mughrib*, ed.-tr. de Slane, index; 'Asḳalānī, *Iṣāba*, no. 8062; Mālikī, *Riyāḍ al-nufūs*, ed. Mu'nis, Cairo 1951, i, 17-18; Ibn Nādjī, *Ma'ālim al-īmān*, i, 39-40; Ibn al-Athīr, iii, 298; Ibn Taghribardī, *Nuḍjūm*, i, 110 ff., 139; Ibn Khaldūn, *Berbères*, i, 210, 307, 308, 315, 324; Ibn al-'Imād, *Shadharāt*, i, 54, 57.

(CH. PELLAT)

**MU'AWIYA B. 'UBAYD ALLĀH** [see ABŪ 'UBAYD ALLĀH].

AL-MU'AWWIDHATĀN<sup>i</sup>, "the two sūras of taking refuge [from evil]", the name given to the two last sūras (CXIII and CXIV) of the Ḳur'ān, because they both begin with the words *ku*: *a'ūdhu bi-rabbī ... min ...*, "Say: I seek refuge in the Lord of ... against ...", and are pronounced as prayers intended to dispel the evils engendered by the devil, evil spirits, the practice of magic, etc. The plural *al-mu'awwidhāt* is also found equally applied to these two sūras and to

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Mu'awiya  
b. Hisham

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