‘Abd Allāh b. Burayda: 
A Tābi‘ and His Family in Khurāsān

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Introduction

Within the research to date on the history of the Umayyad and the early ‘Abbāsid caliphates, many studies have touched upon Merv, a large city in Khurāsān. However, little is known about the ‘ulamā’ (scholars) of Merv during that time due to a lack of contemporary historical sources and the delicacy of the subject matter. Apart from such fundamental questions as what kinds of person were called ‘ulamā’ and when, where and how ‘ulamā’ first appeared on the historical stage, it is certain that from a few to over twenty men who lived in Merv during that time have been regarded as ‘ulamā’ in later biographical works. More research on these so-called ‘ulamā’ is indispensable for a better understanding of the formation of Merv’s Arab-Muslim community and the ‘ulamā’ community there, in Khurāsān and in Dār al-Islām (“the land of Islam”). This present article is a case study focusing on one ‘ālim of Merv, ‘Abd Allāh b. Burayda.

Abū Sahl ‘Abd Allāh b. Burayda b. al-Ḥuṣayb al-Aslamī was an Arab and a tābi‘ (a successor of the companions of the Prophet Muḥammad). He settled in Merv with his father Burayda (d. ca. 60/680–83) and his twin brother Sulaymān (d. 105/723–4) and died there in the year 115/733–4. Although he is well-known in the history of Merv as one of the earliest ‘ulamā’ and also as a qāṭī (judge) of the city, there seems to be no detailed study on him. This article will describe his career and examine the activities of his family, which will be referred to here as the Buraydiya Family after his father. It is hoped that this investigation will also shed light on some aspects of the history of Merv that have been overlooked by scholars in the past.
I. ‘Abd Allāh and his father before their settlement in Merv

‘Abd Allāh’s father, Burayda b. al-Ḥuṣayb b. ‘Abd Allāh b. al-Ḥārith b. al-A’raj b. Sa’d b. Rizāḥ b. ‘Adiy b. Saḥm b. Māzin b. al-Ḥārith b. Ṣalāmān b. Aslam b. Afṣā b. Ḥāritha⁷ was a chief of Aslam b. Afṣā, a branch of the Khuzā‘a, one of the Arab tribes.⁸ Probably accepting Islam early after the Hegira, he took part in all the Prophet’s military campaigns after the battle of Uhud. It is obscure how he was involved in the selections of the caliphs after the Prophet’s death (11/632). According to an anecdote, it was while he was sitting beside the caliph ‘Umar (r. 13–23/634–44) that he received the news of the birth of his twin sons, ‘Abd Allāh and Sulaymān,⁹ in the third year of ‘Umar’s reign (15/636–7).¹⁰ He moved from Medina to Baṣra sometime during the reign of either caliph ‘Umar or ‘Uthmān (r. 23–35/644–656), but certainly with his family.¹¹ Though the historical sources say nothing about ‘Abd Allāh’s life in Baṣra, it was there that he no doubt acquired his knowledge of the ḥadīths (traditions), which would stand him in good stead later. This topic will be discussed in more detail in the next section. Then Burayda moved his family again from Baṣra to Merv. According to al-Baladhurī (d. 279/892),¹²

In 51/671–2 Ziyād b. Abī Suṭyān appointed al-Rabī’ b. Ziyād al-Ḥārithi as governor of Khurāsān and order him to settle there with about 50,000 families of two miṣr (Kūfa and Baṣra), which included Burayda b. al-Ḥuṣayb al-Aslāmī Abū ‘Abd Allāh, who died there during the reign of Yazīd b. Mu‘āwiya.


This settlement was conducted relatively early after the Arab conquest of the city in 31/651, since al-Baladhurī states that Arabs began residing there in 45/665–6.¹⁴ As to Burayda after his settlement in Merv, we only know that he died there during the reign of the Umayyad caliph Yazīd I (r. 60–63/680–683)¹⁵ and his body was buried in the city at a place called Jaṣṣīn.¹⁶ It is said that ‘Abd Allāh eulogized his father as follows.¹⁷
He is the chief of the people of Mashriq and their light on Judgment Day, because the Prophet said, “He of my companions who dies in a certain land, is the chief of its people and their light on Judgment Day.”

\(huwa qā‘id ahl al-Mashriq yawm al-qiyāma wa nūr-hum wa ṣala Ibn Burayda [sic] ṣala al-Nabiyy ṣallā Allāh ‘alay-hi wa sallam ayyumā rajul min ašḥābī māta bi-balda fa-huwa qā‘id-hum wa nūr-hum yawm al-qiyāma)\)

II. ‘Abd Allāh as a ṭābi‘ūn

‘Abd Allāh was one of the ṭābi‘ūn who played the role of transmitter of the ḥadīths after the death of the Prophet’s companions. His later biographers focus mainly on his role as a ṭābi‘ūn.\(^{19}\) It is al-Mizzī (d. 742/1341) who enumerates 26 people who transmitted the ḥadīths to ‘Abd Allāh and 57 to whom ‘Abd Allāh transmitted the ḥadīths, the greatest number of all the biographies.\(^{20}\) (See Tables 1 and 2 in the Appendix.\(^{21}\))

Table 1 in the Appendix lists the above 26 ṭābi‘ūn, most of whom were very famous companions of the Prophet, lived in Hijāz or ‘Irāq (Baṣra and Kūfah), having no relation to Khurāsān. This is why it seems reasonable to suppose that he accumulated his knowledge of the ḥadīths while he was living in Baṣra.\(^{22}\) Table 2 lists the above 57 ṭābi‘ūn, quite a few of whom came from Khurāsān, especially from Merv, in contrast to Table 1. That is to say, 19 (33\%) were related to Khurāsān, of whom at least 16 were related to Merv. On the basis of two tables, it can be assumed that ‘Abd Allāh became the connection between the Prophet’s famous companions and the ṭābi‘ūn of Khurāsān. This suggests on the one hand that he was one of the earliest Arab settlers to carry the ḥadīths with his father to Khurāsān, and on the other that later on the ‘ulamā’ of Khurāsān trusted him as a reliable source of the ḥadīths.

In addition, ‘Abd Allāh b. ‘Aṭā’ al-Makkī and ‘Abd al-Mu’min b. Khālid al-Ḥanafī (nos. 23 and 27 in Table 2), were known as šāhībs of ‘Abd Allāh.\(^{23}\) This means they were his followers, or possibly members of what could be called the ‘Abd Allāh school of ḥadīth transmitters. In any case, we can conclude that there were people of Khurāsān who considered the ḥadīths which he transmitted as reliable,\(^{24}\) and others who did not regarded him as a reliable ṭābi‘ūn, branding his ḥadīths as munkars.\(^{25}\)

Another look at Appendix Tables 1 and 2 reveals that two ṭābi‘ūn in
Table 1 (nos. 18, 21) and five rāwīs in Table 2 (nos. 8, 14, 24, 27, 42) had been qādis. ‘Abd Allāh as a rāwī became acquainted with these seven qādis through his transmission of the ḥadīths. Moreover, four out of these seven (Table 1, no. 21; Table 2, nos. 8, 24, 27) had been qādis of Merv, one of whom ‘Abd al-Mu’min b. Khālid al-Ḥanafī (no. 27 in Table 2) was a sāhib of ‘Abd Allāh as mentioned above. These facts are by no means merely coincidental to the fact that ‘Abd Allāh was himself a qādi of Merv at some time in his career.26)

III. ‘Abd Allāh as a qādi

1. Related ḥadīth

In one of the ḥadīths (with the isnād: Muḥammad b. Ḥassān al-Samtī ← Khalaf b. Khalīfa ← Abū Hāshim27) ← Ibn Burayda ← Abī (Burayda)) which ‘Abd Allāh transmitted we find28)

He (the Prophet) said, “There are three kinds of qādi. One of these three will be in Heaven, and the others will be in Hell. The one in Heaven is the man who knows the truth and judges from it. The man who knows the truth but deviates in judgment is the one in Hell. The man who judges without knowledge to please people is also the one in Hell.”

This ḥadīth, which outlines the dos and don’ts for qādis and warns of retribution for errors in judgment, appears in many ḥadīth collections and books on jurisprudence.29) Moreover, the transmission of this ḥadīth through ‘Abd Allāh is proof of his connection with the judgeship. Interestingly, there is another version of this ḥadīth different from the above in both its isnād (Abū Ja’far Muḥammad b. Ṣāliḥ ← Jubāra ← ‘Abd Allāh b. Bukayr ← Ḥakim b. Jubayr30) ← ‘Abd Allāh b. Burayda) and matn (body).31)

Yazīd b. al-Muhallab troubled me (‘Abd Allāh), hoping to appoint me to the judgeship of Khurāsān. So I said, “By God, I’ll never ac-
cept the appointment, because I heard from my father (Burayda) that the Prophet said to him, ‘There are three kinds of qādi. Two of these three will be in Hell, and the other will be in Heaven. The man who knows [the truth] and judges from it, is the one in Heaven. The man who knows the truth but deviates intentionally [in judgment] is the one in Hell. The man who judges without knowledge and is ashamed to tell that he doesn’t know anything, is also the one in Hell.’”


Thus this version is supplemented with ‘Abd Allāh’s own explanation of his situation,32) but this part is very doubtful. According to the explanation, ‘Abd Allāh was earmarked for a qādi ship by the governor of Khurāsān Yazīd (82 – 85/702 – 704; 97 – 99/715–6 – 717), but he refused the appointment.33) However, most of the historical sources state that he was in fact a qādi of Merv at some time and thus it is quite possible that he was appointed by Yazīd (A more detailed discussion will appear in section III, 2). Therefore, the supplementary explanation should be interpreted in either of the following three ways:

1. ‘Abd Allāh did not consider himself competent for the judgeship based on the words of the Prophet, but the governor of Khurāsān compelled him to accept the appointment anyway.
2. ‘Abd Allāh tried to avoid becoming a qādi for some reason besides the words of the Prophet, but the governor of Khurāsān compelled him to accept the appointment anyway.
3. The explanation is a fabrication by later ‘ulamā’.

In the final analysis, it is most probable that the explanation was fabricated.34) In either case, this hadīth is important for projecting the image of the ideal qādi, and by passing it down from his father Burayda, who heard it from the Prophet, ‘Abd Allāh was a qādi who aspired to that ideal. Thus, the anecdote of his refusal of a judgeship bears a significance
that later ‘ulamā’ could not deny, although the statement’s verity remains in doubt.

2. ‘Abd Allāh’s term as qādī

Appendix Table 3 lists the historical sources that mention ‘Abd Allāh as a qādī, beginning with al-Ta’īrkh al-Kabīr of al-Bukhārī (d. 256/870)35) and also lists those sources that report ‘Abd Allāh’s brother Sulaymān as a qādī, beginning with al-Thiqāt of Ibn Ḫībūn al-Bustī (d. 354/965). Some of the sources in the Table indicate ‘Abd Allāh’s term as qādī, the details of which can be divided into three groups as follows.

2.1. Group 1: ‘Abd Allāh takes over the judgeship from his brother in 105/723–4

According to Tahdhib al-Kamāl of al-Mizzī,36)

Sulaymān b. Burayda, holding a judgeship in Merv, died there in 105/723–4, and after him, his brother (i.e. ‘Abd Allāh) took charge of it in Merv and held it until his death in 115/733–4.

(māta Sulaymān b. Burayda bi-Marw wa huwa ‘alā al-qādā bi-hā sana khams wa mi’a wa waliya akhū-hu ba‘da-hu al-qādā’ bi-hā fa-kāna ‘alā al-qādā’ bi-Marw ilā an māta sana khams ‘ashra wa mi’ā)

This story, which does not tell us when Sulaymān was appointed and who appointed him and his brother, suffers from two problems. One concerns ‘Abd Allah’s age. If in fact he had held the position at the time quoted, he would have been 89–90/86–8 years of age when appointed and 99–100/96–7 at the time of his death, which is physically improbable. The other problem concerns his succession to Sulaymān’s judgeship. As Table 3 suggests, the sources which mention Sulaymān as a qādī are fewer than those of ‘Abd Allāh, and some do not mention Sulaymān as a qādī in their biographical entries for him. Therefore, at this stage in the investigation, it can not be confirmed that Sulaymān was in fact a qādī, thus casting serious doubt on Group 1.
2.2. Group 2: It was al-Muhallab who appointed ʿAbd Allāh ʿālim

In the mid-twelfth century, an ʿālim of Merv by the name of al-Samʿānī (d. 562/1166) tells a story about ʿAbd Allāh’s term as ʿālim which is not found in the other sources.37)

He (Sulaymān b. Burayda) held the judgeship of Merv during the governorship of al-Muhallab b. Abī ʿUfrā. He tendered his resignation to al-Muhallab. al-Muhallab, who relieved him of the post, installed his (Sulaymān’s) brother ʿAbd Allāh b. Burayda instead.

(...)

This story is similar to the view of the first group that ʿAbd Allāh took over the judgeship from his brother Sulaymān, but differs from it in that rather than dying, Sulaymān resigned his post and the governor of Khurāsān al-Muhallab (79/82/698–702) appointed ʿAbd Allāh in his place. This story, which does not indicate when Sulaymān resigned or how long ʿAbd Allāh held the post, also suffers from two problems. One concerns whether or not Sulaymān held the post of ʿālim, as stated above in the examination of the first group. The other concerns the role played by al-Muhallab. Unfortunately, no source exists other than al-Samʿānī’s which testifies that al-Muhallab appointed ʿAbd Allāh ʿālim. Despite the absence of supporting historical evidence, it is quite possible to suggest that al-Samʿānī may have taken this unique story from Taʿrīkh Marw (History of Merv) or Taʿrīkh al-Marāwīza (History of the people of Merv), which are no longer extant.38) Therefore, while this story is worth considering in the future, it remains unacceptable at this stage.

2.3. Group 3: It was Yazīd who appointed ʿAbd Allāh ʿālim

Besides al-Ansāb of al-Samʿānī, there are four more sources which state definitely who appointed ʿAbd Allāh ʿālim (namely, Mashāhīr ʿUlamaʾ al-Amsār of Ibn Ḥībbān al-Bustī, al-Thiqāt of Ibn Ḥībbān al-Bustī, Taʿrīkh Madīna Dimashq of Ibn ʿAsākir, and Taʿrīkh al-Islām of al-Dhahabī),39) all of which are in agreement that he was appointed by Yazīd b. al-Muhallab, the son of the above-mentioned al-Muhallab and governor of Khurāsān from 82/702 to 85/704 and from 97/715–6 to 99/717.40) Thus it seems
reasonable at this stage to regard Yazīd as the one who actually made the appointment. Ibn ‘Asākir (d. 571/1176) gives two accounts of the appointment, one of them telling the story definitely and in detail as follows.⁴¹)

He ( Aws b. ‘Abd Allāh b. Burayda) said, “‘Abd Allāh b. Burayda had been qāḍī of Merv for 24 years, receiving a stipend while holding the judgeship. Yazīd b. al-Muhallab appointed him qāḍī, and he held the post until the governorship of Asad b. ‘Abd Allāh.”


According to this account told by his son, ‘Abd Allāh held the judgeship of Merv for a period of 24 years.⁴²) The Asad mentioned in the account held a governorship in Khurāsān from 106/724–5 to 109/727–8 and from 117/735 to 120/738. The period between the first governorship of Yazīd (from 82/702 to 85/704) and the first governorship of Asad (from 106/724–5 to 109/727–8) was at least 22 years in length (from 85/704 to 106/724–5) and at most 28 years (from 82/702 to 109/727–8), which verifies the above fact that ‘Abd Allāh held the judgeship for 24 years, making it natural to assume that the term lasted between the first governorships of these two governors of Khurāsān.

However it is noteworthy that some historical sources say that Qutayba b. Muslim, a governor of Khurāsān from 86/705 to 96/715, appointed Yahyā b. Ya’mar (d. 129/746) qāḍī of Merv,⁴³) and that al-Jarrāh b. ‘Abd Allāh, a governor of Khurāsān from 99/717–8 to 100/719, relieved ‘Abd Allāh of the judgeship and installed Abū ‘Uthmān al-Anṣārī in his place.⁴⁴) These are events inconsistent with the content of the above account from Ta’rikh Madīna Dimashq, for the judgeship of any city in early Islamic times was given to one person. Moreover, it is hard to suppose that ‘Abd Allāh held the post without a break for 24 years, making Ibn ‘Asākir’s account not completely reliable. Nevertheless, two conclusions can probably be safely drawn from the information about ‘Abd Allāh’s term as qāḍī of Merv.

₁ Yazīd (or possibly his father al-Muhallab) appointed him.
₂ His term of qāḍī lasted a certain long time between the first year of
the governorship of Yazīd (82/702) and the fourth year of the governorship of Asad (109/727–8).

These two conclusions lead us to another significant point that there was no qādi in Merv prior to ʿAbd Allāh, though there is still room for further examination of that fact.45) Furthermore, as mentioned above, ʿAbd Allāh as a rāwī transmitting the ḥadīth proclaiming the code of conduct for qādis became acquainted with four other qādis of Merv (who presumably served after him), one of whom, ʿAbd al-Muʿmin b. Khālid al-Hanafi, was a šāhib of ʿAbd Allāh. From all these facts, there is no doubt that ʿAbd Allāh had set an admirable example for the qādis who succeeded him in Merv during the latter Umayyad and the early ʿAbbāsid periods.

3. The qādišhip of ʿAbd Allāh

According to Wakī’ (d. 330/941) in his Akhbar al-Qudūt,46)

He (ʿUmayr b. ʿUqba) said, “I saw ʿAbd Allāh b. Burayda moving from one village to another riding an ass and delivering judgments among people.”

(qāla raʿaytu ʿAbd Allāh b. Burayda 'alá ḥimār yāṭūfū al-qurā yaqdī bayna al-nās)

This citation demonstrates the tentative situation of a qādi in the early eras as an arbitrator, differing from the later well-established condition of qādis presiding over formal trials, usually in mosques.47) Unfortunately, this is the only description attesting of the actual conditions of his qādišhip. Moreover, since the activities of the qādis of Merv during these times are wrapped in obscurity, hopefully further research will reveal more about their positions in the local community and the contemporary system of jurisprudence.48)

IV. The Buraydiya Family after the death of ʿAbd Allāh

1. The gravesite

ʿAbd Allāh b. Burayda died at the village of Jāwarsa49) in 115/733–450) at the age of 99–100/96–7, if the years of his birth and
death are accurately recorded in the historical sources. His body was buried in Jawarsa and his tomb became an object of ziyāra (visitation) later on, but it is not known when this custom began. Judging from the fact that the earliest historical source referring to the location of his tomb is Ibn Hibbān al-Busti’s al-Thiqāt, it may have been during the 10th century. In the 12th century, al-Sam‘ānī, a native of Merv, mentions the custom in his explanation of the nisba of Jāwarsī as follows.

This nisba [Jāwarsī] is derived from Jāwarsa which is [the name of] a village located at a distance of three farsakh (18 km) from Merv. The tomb of ‘Abd Allāh b. Burayda is there, and the people of Merv and its environs gather there on the night of the Bara‘a.

(hādhihi al-nisba ilā Jāwarsa wa hiya qarya ‘alā thalātha farāsikh min Marw wa bi-hā qabr ‘Abd Allāh b. Burayda ra’diya Allāh ‘an-hum wa ahl Marw wa al-nawāhi yajtami’ina ‘inda-hu layla al-Bara‘a)

Although al-Sam‘ānī refers to the other tombs in the Merv region to which people visit, the visitation to ‘Abd Allāh’s tomb is unique in that it was a special yearly event for the people of Merv.

2. The Buraydiya Family

‘Abd Allāh had four children, three of whom (excepting Jamīl) were known as rāwīs and are mentioned in the biographical sources cited for Appendix Table 4. They also may have been engaged in political activities, since Merv is well-known as the eastern focal point for the Da‘wa al-‘Abbāsiyya (‘Abbāsid movement), and ‘Abd Allāh’s descendants seem to have been involved in that movement, which began in Merv in 98/717, possibly during ‘Abd Allāh b. Burayda’s service as the city’s qādi. The first leader of the movement in Merv was Sulaymān b. Kathīr al-Khuza‘ī al-Aslamī (d. 132/750), and there were a lot of other Khuzā‘īs involved in it. It is only natural that members of the Buraydiya Family of Aslam also took part. We are sure that two mawlās (clients or freedmen) of ‘Abd Allāh’s father Burayda, ‘Īsā b. A‘yan and ‘Amr b. A‘yan, joined early on. Moreover, we know that ‘Abd Allāh’s grandson, Ḥammād b. Ṣakhir b. ‘Abd Allāh b. Burayda, also participated, but there are no details about the role he played.

When the second leader of the movement in Merv, Abū Muslim (d.
137/755), rose in rebellion (ayyām khurāj-hi), the Buraydiya Family faced a serious dilemma, when Lāhiz b. Qurayz al-Tamīmī (d. 130/747–8), one of twelve naqībs (leading members of the movement) and a son-in-law of the above Sulaymān b. Kathīr, requested Abū Muslim to kill ‘Abd Allāh’s son, Sahl b. ‘Abd Allāh b. Burayda.\(^{60}\) Though it is unknown what the reason for the request was or whether Abū Muslim acquiesced, as a result, Sahl fled for his life. After that the Abū Muslim’s army captured the city of Merv in 130/747, and in the course of the siege, Lāhiz helped the Umayyad governor of Khurāsān, Naṣr b. Sayyār (d. 131/748), escape the city. Later, Abū Muslim would hear of Lāhiz’s act of treachery and sentence him to death,\(^{61}\) which was carried out voluntarily by ‘Abd Allāh’s grandson, Bishr b. Ṣakhir b. ‘Abd Allāh b. Burayda.\(^{62}\) Although, *al-Ansāb* states that the executioner was Hammād b. Ṣakhir b. ‘Abd Allāh, not Bishr,\(^{63}\) we can be sure that ‘Abd Allāh’s grandson took part in the execution to avenge his uncle’s hardship.

There is no trace indicating that the descendants of ‘Abd Allāh engaged in political activities after the ‘Abbāsīd caliphate was established; and it also seems that the family name decreased in prestige in favor of a number of mawlawās rising among the ‘ulamā’ of Merv.\(^{64}\) Although Ibn Ḥazm (d. 456/1064) states that there were many descendants of ‘Abd Allāh and his brother Sulaymān in Merv,\(^{65}\) no Buraydiya name appears in the sources after Burayda b. Muḥammad (d. 493/1100).\(^{66}\)

## Conclusion

This article has examined the career of ‘Abd Allāh b. Burayda, an Arab and a ṭābi‘ who lived in Merv during the Umayyad period, and the activities of his family there. The findings can be summarized as follows.

\(^{1}\) It is clear from al-Baladhurī’s account that ‘Abd Allāh’s father Burayda was typical of the Arabs who settled in Merv during the early Umayyad period, and that ‘Abd Allāh enjoyed an important position in the Arab-Muslim community there.

Carrying the hadiths to Khurāsān shortly after the Arab conquest of the region, ‘Abd Allāh played the role as a rāwī; and some of those to whom ‘Abd Allāh transmitted the hadiths were known as his ṣāḥibs.

He contributed to the stabilization of Islamic society in Merv as its first qādī, serving in that capacity some time between 82/702
and 109/727–8. Although the particulars of ‘Abd Allāh’s career as a qādī remain almost unknown, he must have had a strong influence on succeeding qādis in Merv through his transmission of the hadiths.

2 ‘Abd Allāh contributed to the prosperity of the Buraydiya Family. He fostered four children more than his brother Sulaymān; and they and their sons were active in Merv after his death, some participating in the ‘Abbāsid movement and playing proactive roles in the execution of Lāhiz, the traitor.

3 After his death, ‘Abd Allāh’s tomb became a venerable place, possibly in the 10th century; and during the 12th century, visitation to the tomb became a special yearly event for the people of Merv.

While this article amounts to nothing more than a biographical survey of ‘Abd Allāh’s life, the facts ascertained are closely connected to such important points for research on early Islamic history as Arab settlers in the conquered lands, the hadiths, ‘ulamā’, qādis, local leading figures, the ‘Abbāsid movement, and ziyāra. That is to say the life history of ‘Abd Allāh and his family affords the researcher a window through which to see these subjects in concrete terms, or to put it another way, the life of ‘Abd Allāh represents a unique portrait of the history of Merv, in which these subjects are depicted.\(^6\)\(^7\)

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Notes

1) The name of this city can be transcribed as Marv from Arabic or as Marv from Persian, but in this present article Merv will be used, due to its wide usage in the English language research literature. Other proper nouns will be transcribed from Arabic, except those most widely used.

2) For the general history of Merv from the Umayyad period to the early ‘Abbāsid period, see Yakubovskii & Bosworth 1991; Farīdānī 1992; Sato
1994; Kennedy 1999. Works that offer information on the ‘ulamā’ of Merv include Ranjbar 1343Kh. pp. 235–37; Rādfar 1372Kh..  
3) See, for example, the work of Ibn Ḥibbān al-Bustī titled Mashāhīr ‘Ulamā’ al-'Amsār.  
4) For Burayda’s biography, see Zettersteen & ‘Arafat 1960.  
5) There is a brief reference to him in al-Ziriklī 1996, vol. 4, p. 74, but it is quite insufficient.  
6) Though the term “Buraydiya Family,” such as al-Burayda or bayt Burayda, is not found in the historical sources, it is reasonable to call them the Buraydiya since their nisba derived from his name; i.e., al-Buraydī or al-'Uthaybī. See Ibn Mākūlā, al-Ikmāl, vol. 1, p. 548; al-Sam‘n, al-Ansāb, vol. 1, p. 334; vol. 2, p. 229.  
8) Ibn Qutayba, al-Ma‘arif, p. 300. Khuzā‘a is an Arab tribe of obscure origin. Some Muslim genealogists argue that it is of Mu‘ārābī origin, and others that it is of Yamanī origin. See Kister 1986.  
13) al-Ṭabarī, Ta‘rikh, II, pp. 81, 155 mentions the settlement of the people to Merv, but does not refer to Burayda. Ziyād was a governor of ‘Irāq, who
planned the settlement in order to control the Muqātila (warriors) better. In Shimada Johei’s view (1977, p. 104), “he intended to fortify the defense of the frontier, and remove a possible future cause of social unrest coming from ‘Irāq.” Incidentally, Ibn al-Faqīh, Muktaṣar, p. 316 mentions the following ḥadīth, which seems to have motivated Burayda to advance to Merv:

The Prophet said to Burayda, “Oh Burayda, the delegations will be sent after me. Then, take part in the delegation to Mashriq, to Khūsūn and to the place which is called Marw. When you have reached there, settle in the city. It was Alexander the Great who built it, and Ezra who prayed in it. The river flows [there] with blessing, and there is an angel in every river of the place, who will remove vice from the people with his drawn sword until Judgment Day.”


This ḥadīth in praise of Merv is mentioned also in Ibn Qutayba, ‘Uyyn, vol. 1, p. 314; Ibn Ḥanbal, al-Musnad, vol. 6, p. 490; Ḥākim Nishābūrī, Ta’rikh, p. 68; Yāqūt, Mu’jam, vol. 5, pp. 132–33.

14) al-Baladhurī, Futuh, p. 576.
17) al-Bukhārī, al-Ta’rikh, vol. 2, p. 141; Ibn ‘Abd al-Barr, al-Istīyāb, vol. 1, p. 186; al-Bakrī, Mu’jam, vol. 2, p. 384; Ibn al-Athīr, Usd, vol. 1, p. 203. In regard to this ḥadīth, Michael Lecker (2000, pp. 46–47) states: “The context [in which ‘Abd Allāh reported his father’s death in Merv, adding this ḥadīth] suggests that Burayda was in fact a martyr. The association of Burayda’s burial with the general principle attributed to the Prophet suggests that according to ‘Abd Allāh’s testimony, the great eschatological honour belonged to his father.” This interpretation is full of interesting suggestions nevertheless, there are no sources which specifically describe Burayda as a
shahid (martyr).

18) In this article, the term rāawi means a transmitter of the hadiths: cf. Jacobi 1995.

19) The bibliographical notes regarding ‘Abd Allāh in al-Dhahabī, Ta’rīkh, h. 101–120, p. 393; al-Mizzī, Tahdhib, vol. 14, pp. 328–29, given by the editors, are helpful.


21) From several points of view, both tables might need to be confirmed by a careful examination of isnāds of hadiths mentioned in hadith collections, but such a task goes far beyond the scope of this present article and is now the subject of ongoing research. Numerical values from both tables should be understood as showing not exact data but rather tendencies.

22) According to an anecdote, ‘Abd Allāh was with Burayda when his father met the Umayyad caliph Mu‘awiya (Ibn ‘Asākir, Ta’rīkh, vol. 27, pp. 126–27; al-Dhahabī, Ta’rīkh, h. 101–120, p. 394; al-Dhahabī, Siyar, vol. 5, p. 52). From this it can be inferred that ‘Abd Allāh made contact with the companions of the Prophet through his father.


24) See also Ibn Ḥajar al-‘Asqalānī, Tahdhib, vol. 5, p. 158 (an example which shows trust of the people of Merv in the hadiths transmitted through ‘Abd Allāh). Incidentally, G.H.A. Juynboll refers to ‘Abd Allāh in his article on dyeing the hair and beard in early Islam (Juynboll 1986), which argues that the propriety of hair dyeing was a matter of controversy in Islamic law, and one of the hadiths transmitted by ‘Abd Allāh was regarded as an authority on the subject.

25) Cf. Ibn Ĥanbal, al-’Īlal, vol. 2, p. 22. The term munkar means a certain type of hadith or a transmitter of such (Juynboll 1993). It has often a negative meaning (e.g., “objectionable”), and munkar transmitters are generally suspected of having had a hand in the invention of the matn (body) of a hadith. Hadiths containing family isnāds, genealogies of transmission from father to son to grandson, were also suspected of being munkars; therefore those hadiths with the isnād “the Prophet → Burayda → ‘Abd Allāh” would be considered typical munkars.

26) According to Ibn Sa‘d’s al-Tabaqāt (vol. 7, p. 334), Abū ‘Abd Allāh Muḥam-mad b. ‘Umar al-Wāqīdī (d. ca. 207/823), who was the compiler of Kitāb al-Maghāzī and a qaḍī of Baghdād, was also a mawllā (client) of ‘Abd Allāh b. Burayda. This is likely a fiction based on the fact that both al-Wāqīdī and ‘Abd Allāh were members of the tribe of Aslam b. Afṣā. Whether fiction or not, it is an interesting example that shows a relationship between ‘Abd Allāh and another qaḍī.

27) He is Abū Hāshim al-Rummānī, no. 57 in Table 2.


388, 402–403. In all of these sources, the isnads of this hadith include Ibn Burayda (=‘Abd Allâh). Only in Adab of al-Khaşṣâf it is mentioned as Ibn Abi Burayda not as Ibn Burayda, but it can be inferred that it means ‘Abd Allâh. In Waki’s Akhâr, vol. 1, pp. 13–19, this hadith is mentioned 13 times, each time accompanied by the respective isnads. Five times out of 13 the isnads include Ibn Burayda or ‘Abd Allâh b. Burayda, and there is no tabi mentioned except ‘Abd Allâh, who appears in the isnads more than three times. Four times out of the eight in which ‘Abd Allâh does not appear, the matn is attributed to ‘Alî b. Abi Tâlib (d. 40/661), not to the Prophet. As far as this writer knows, this hadith is mentioned 24 times in nine sources (See also note 31 below). Sixteen times out of 24 Ibn Burayda or ‘Abd Allâh appears, and the transmitters after him in the isnads do not show any noteworthy tendency. Meanwhile, the term atqudât (pl. of al-qâdí) used in this hadith appears in al-Qur’ân once in the form of qâtin (the infinite singular form) (XX, 72) and once in the form of al-qâdîya (the definite feminine form) (IX, 27). In al-Qur’ân also, the Arabic root q-d-y means “to fix, determine (of Allâh),” “to finish, achieve, fulfill,” and “to judge” (See also Margoliouth 1910, pp. 312–13). More research is needed to better understand the usage of this term in the hadith literature, but it seems safe to assume that this hadith did exist during ‘Abd Allâh’s lifetime.

30) Not found in Table 2.

31) Waki, Akhâr, vol. 1, p. 15. The same version of this hadith also appears in al-Hâkim al-Naysâbûrî’s Ma’rifâ (pp. 98–99), al-Nasafi’s al-Qand (p. 683) and Ibn ‘Asâkir’s Ta’rikh (vol. 27, pp. 136–37), although the wording in these three sources differs slightly from that of the version in Waki’s Akhâr (See also notes 32 and 33 below). The version which contains ‘Abd Allâh’s own explanation appears five times out of 16 as pointed out in note 29.

32) In the three sources cited in note 31, this supplementary explanation is written in the third person, not in the first.

33) In the three sources cited in note 31, the governor of Khurâsân Qutayba b. Muslim (86–96/705–715), not Yazîd, intended to appoint ‘Abd Allâh.

34) al-Hâkim al-Naysâbûrî (d. 405/1014), after putting this hadith in his work, adds the following comment to it (al-Hâkim al-Naysâbûrî, Ma’rifâ, p. 99).

This is a hadith which have been transmitted only by the people of Khurâsân, for the men who heard it from someone except the transmitters in the isnad come from Merv.

(hâdhâ hadith tafârâda bi-hi al-Khurâsâniyyûn fa-inna ruwâth-hu ‘an âkhar-him Marâwîza)

Judging from this comment, it is only natural to assume that the anecdote of ‘Abd Allâh’s refusal to accept the appointment of the judgeship was fabricated by the ‘ulama of Khurâsân. Juynboll (1983, p. 94) indicates that the anecdote is one of the “anti-judgeship slogans,” and supposes that the slo-
gan originated in the period of miḥna (218–234/833–848). For ʿulamāʾ’s refusals of the appointment of qādī from the 1st century to the 4th century A.H., see Coulson 1956.

35) Earlier sources, for example Yaḥyā b. Maʿīn’s Taʾrikh, Khalīfa b. Khayyāṭ’s al-Ṭabaqāt, and Ibn ʿSaʿd’s al-Ṭabaqāt, give him very little attention. Incidentally, a certain ʿAbd Allāh b. Burayda al-Aslāmī is mentioned as a qādī of Basra in Khalīfa b. Khayyāṭ’s Taʾrikh (p. 235), but the name of the qādī should be ʿAbd Allāh b. Yazīd al-Aslāmī.

36) al-Mizzī, Taḥdīḥ, vol.14, p.332. The same account appears in three other sources; namely, Ibn ʿAsākir, Taʾrikh (vol. 27, p. 139); al-Dhahābī, Taʾrikh (h. 101–120, p. 395), and Ibn ʿHajar al-ʿAsqalānī, Tahdīḥ (vol. 5, p. 158). All four of these sources quote from Ibn Hibbān al-Bustī.

37) al-Samʿānī, al-ʿAnsāb, vol. 4, p. 404. The same account is also found in Ibn al-Athīr, al-Lubāb, vol. 2, p. 443, but the second half of it is omitted.

38) Six authors of History of Merv are mentioned in Kātip Çelebi’s Lexicon (vol. 2, p. 145) and in al-Šakhwāwī’s al-Iʾlān (pp. 275–76 (tr. Rosenthal 1968, pp. 476–77)). Sato Akemi states that five kinds of History of Merv existed, and F. Sezgīn mentions three authors of them (Sato 1994, p. 28; Sezgīn 1967, vol. 1, pp. 351–52). Those to which al-Samʿānī may have referred are at least the following three:


For the books al-Samʿānī makes reference to, see also Kamaliddinov 1993, pp. 16–18. This writer intends to examine History of Merv in a separate paper.

39) Among these four sources, Taʾrikh of Ibn ʿAsākir and Taʾrikh of al-Dhahābī carry accounts in accordance with Group 1 also (See note 36).


41) Ibn ʿAsākir, Taʾrikh, vol. 27, p. 137.

42) Aws heard this story from his brother Sahl, his mother, and his family (ahl bayṭ). He was ʿAbd Allāh’s later son, and did not hear the hadiths directly from his father. Incidentally, he was considered to be an untrustworthy rāwī in hadith literature (al-Bukhārī, al-Taʾrikh, vol. 2, p. 17; al-Dāraquṭnī, al-Duʿafāʾ, p. 67).


44) Ibn ʿAsākir, Taʾrikh, vol. 27, p. 130.
45) That is to say, as suggested previously, it can not be confirmed that Sulaymān b. Burayda was appointed qādī. Furthermore, the list of qādīs of Khurāsān and Merv in the Umayyad period and the early ‘Abbāsid period compiled by Juynboll (1983, pp. 229–30) regards ‘Abd Allāh as a qādī of Khurāsān; however, the historical sources, with the exception of Wākī’s Akhābār, mention him as a qādī of Merv, and this is why the latter title has been adopted in this article, but there is still room for more work on revealing whether qādīs of Khurāsān and Merv differed.


47) The expression “moving from one village to another” suggests that there were Arab settlers dispersed in villages around the city of Merv. For more details, see Shaban 1970, pp. 32–34. The Buraydiya Family had also settled in villages, ‘Abd Allāh’s descendants residing in the village of Jāwarsa, where his tomb was located, and his brother Sulaymān’s descendants residing in the village of Fanān, where his tomb was located (Ibn ‘Asākir, Ta’rikh, vol. 27, p. 131). Also, there was a village named Ṣakhirābād after ‘Abd Allāh’s son Ṣakhir (al-Sam‘ānī, al-Ansāb, vol. 3, p. 525; Yāqūt al-Rūmī, Mu’jam, vol. 3, p. 448). Therefore, it may be assumed that the Buraydiya Family was influential in such villages.


49) Concerning this village, see Yāqūt al-Rūmī, Mu’jam, vol. 2, p. 112.


51) In reference to his death, there is an account mentioning, “he and his twin brother Sulaymān were born on the same day and died also on the same day,” in Ibn Ḥazm, Jamhara, p. 240; al-Mizzī, Tahdhib, vol. 14, p. 332; Ibn Ḥajar al-‘Asqalānī, Tahdhib, vol. 4, p. 174. This story is intended to give the impression of his death as a wonderful event, but it is probably fictional.

52) al-Sam‘ānī, al-Ansāb, vol. 2, p. 13. “Night of the Bara‘a” means the night of mid-Shaʿbān or the religious festival held on that day (Brunschvig 1960).


54) In addition, visitations also seem to have been made to his father Burayda’s tomb located in the Jašṣīn cemetery of Merv city proper and to his brother Sulaymān’s tomb located in the village of Fanān. As to the former, there is no definite evidence to show any visitations, but we can probably assume that it was visited, since many sources mention its location and there is documentation proving the tomb of another companion of the Prophet located
near it, al-Ḥakam b. ‘Amr al-Ghifārī (d. ca. 45/665–672), was in fact visited (al-Sam‘ānī, al-Ansāb, vol. 4, p. 305). As to Sulaymān’s tomb, there is the following account in al-Sam‘ānī, al-Ansāb, vol. 4, p. 404.

It (Fanīn) is one of the villages of Merv, located at a distance of three farsakh (18 km) from the city. The tomb of Sulaymān b. Burayda is there.... It is very famous and has been visited.

(hiya qarya min qurå Marw ‘alå thalātha faråstkh min-hā wa bi-hā qabr Sulaymān b. Burayda ... wa qabr-hu bi-hā mashhûr yuzlålu)

57) As to this ‘Amr, al-Nasafī, al-Qand, p. 613 considers the year of his death as 142/759–60, but more research is need to confirm that.
58) Anonymous, Akhbār (p. 216) states that ‘Īsā was a mawlā of Burayda, and al-Sam‘ānī, al-Ansāb (vol. 4, p. 404) that ‘Amr was. Incidentally, the latter source mentions that both ‘Īsā and ‘Amr were natives of the village of Fanīn (though, according to al-Nasafī, al-Qand, p. 613, ‘Amr came from Samarqand). The tomb of Sulaymān b. Burayda was located in this village, and his descendants were living there. Moreover, it is known that Abū Muslim resided there and conducted negotiations with Sulaymān b. Kathīr over the leadership of the movement (Sharon 1990, pp. 70–72). These facts support the existence of a close relation between the Buraydiya Family and the movement.
59) Ibn ‘Asākir, Ta’rikh, vol. 27, p. 131. Anonymous Akhbār al-Dawla al-‘Abbāsiya, which is a major source for the study of the ‘Abbāsid movement, does not mention Ḥammād, but it does mention a certain Burayda b. Khuṣayb in a list of dā’is (emissaries)(p. 221). This name is evidently associated with ‘Abd Allāh’s father Burayda despite the spelling “Kh-ṣ-y-b” (not “I-ṣ-y-b”), and can thus be cited as indirect evidence that the Buraydiya Family participated in the movement.
60) Ibn ‘Asākir, Ta’rikh, vol. 27, p. 130.
64) As to the ‘ulamā’ of Merv in the early ‘Abbāsid period, the following observation is made in al-Sam‘ānī, al-Ansāb, vol. 3, p. 515.

al-‘Abbās b. Mus‘ab said, “Merv has produced four men who were sons of slaves and the Imāms of their day. One is ‘Abd Allāh b. al-Mubārak, whose father al-Mubārak was a slave. One is Ibrāhīm b. Maymūn al-Ṣaygh, whose father Maymūn was a slave. One is al-Ḥusayn b. Wāqid, whose father Wāqid was a slave. The other is Abū
Hamza Muhammad b. Maymun al-Sukkarī, whose father Maymun was a slave."


Concerning ʿAbd Allāh b. al-Mubārak (d. 181/797), a typical case of such a mawālī, see Robson 1971.

65) Ibn Ḥazm, Jamhara, p. 240. According to Ibn Saʿd, al-Ṭabaqāt, vol. 4, p. 242; vol. 7, pp. 8, 365, some members of Buraydiya moved from Merv to Baghdad and settled there in the 3rd/9th century or even earlier.


67) This article is by no means an exhaustive treatment of ʿAbd Allāh b. Burayda’s life. For example, we find the following rather obscure anecdote in Abū Zūrʿa al-Dimashqī, Taʿrikh, vol. 1, p. 630.

He (ʿAbd Allāh b. Burayda) said, “I came to my mother the day ‘Uthmān was killed. I said [to her], ‘Oh my mother! The man has been killed.’ She said, ‘Oh my son! Leave me alone, I’m busy playing with the boys.’”

(qala jiʾtu ilā ummī yawm qātla ʿUthmān rahma Allāh alay-hi fa-qulta yā umm-hu [sic] qutila al-rajul fa-qālat yā bun-i idhhab fa-alʿaba maʾa al-ghilmān)

In al-Ṣamʿānī, al-Ansāb, vol. 4, p. 135, there is another rather strange reference.


(qala raʾaytu ʿAbd Allāh b. Burayda yabulu fī al-māʾ aljāri)

What these anecdotes signify needs to be further studied to see if they are meaningful in further clarifying the history of early Islamic society and culture.
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## Appendix

### Table 1: Ṯawīs Who Transmitted the Ḥadīths to ‘Abd Allāh b. Burayda  
(al-Mizzī, *Tahdhib*, vol. 14, p. 329)

<table>
<thead>
<tr>
<th>Names</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Anas b. Mālik</td>
<td>A companion of the Prophet, d. ca. 91−93/709−711.</td>
</tr>
<tr>
<td>2 Burayda b. al-Ḥusayb</td>
<td>‘Abd Allāh’s father, a companion of the Prophet, d. ca. 60−63/680−683.</td>
</tr>
<tr>
<td>3 Bushayr b. Ka‘b al-‘Adawī</td>
<td>A companion of the Prophet (or possibly a ṭabī‘).</td>
</tr>
<tr>
<td>4 Ḥumayd b. ‘Ābd al-Raḥmān al-Ḥimyārī</td>
<td>A companion of the Prophet (or possibly a ṭabī‘).</td>
</tr>
<tr>
<td>5 Ḥanẓala b. ‘Alī al-Aslāmī</td>
<td>A companion of the Prophet (or possibly a ṭabī‘).</td>
</tr>
<tr>
<td>6 Huwaytīb b. ‘Ābd al-‘Uzzā</td>
<td>A companion of the Prophet, d. 54/674.</td>
</tr>
<tr>
<td>7 Daghfāl b. Ḥanẓala al-Nassība</td>
<td>A companion of the Prophet.</td>
</tr>
<tr>
<td>8 Abū Sabra Sālim b. Sabra al-Hudhāl</td>
<td></td>
</tr>
<tr>
<td>9 Sa‘īd b. al-Musayyib</td>
<td>A ṭabī‘, d. 94/713.</td>
</tr>
<tr>
<td>10 Samura b. Jundāb</td>
<td>A companion of the Prophet, d. 60/679.</td>
</tr>
<tr>
<td>11 Sa‘īṣ’a b. Sawhān</td>
<td>A companion of the Prophet, d. 56/676.</td>
</tr>
<tr>
<td>12 ‘Āmīr al-Sha‘bī</td>
<td>A ṭabī‘, d. 103/721.</td>
</tr>
<tr>
<td>13 ‘Ābd Allāh b. ‘Abbās</td>
<td>A companion of the Prophet, d. 68/687−8.</td>
</tr>
<tr>
<td>14 ‘Ābd Allāh b. ‘Umar</td>
<td>A companion of the Prophet, d. 73/693.</td>
</tr>
<tr>
<td>16 ‘Ābd Allāh b. Mas‘ūd</td>
<td>A companion of the Prophet, d. after 32/652-3.</td>
</tr>
<tr>
<td>18 ‘Īmārān b. Ḥuṣayn</td>
<td>A companion of the Prophet, a ṣaḥīḥ of Bāṣra, d. 52/672.</td>
</tr>
<tr>
<td>19 Mu‘āwiyā b. Abī Sufyān</td>
<td>A companion of the Prophet, first caliph of the Umayyad dynasty, d. 60/680.</td>
</tr>
<tr>
<td>20 al-Mughīrā b. Shu‘ba</td>
<td>A companion of the Prophet, d. ca. 48−51/668−671.</td>
</tr>
<tr>
<td>21 Yahyā b. Ya‘mar</td>
<td>A ṭabī‘, a ṣaḥīḥ of Merv, d. 129/746.</td>
</tr>
<tr>
<td>22 Abū al-Aswad al-Du‘ālī</td>
<td>A ṭabī‘, possibly a ṣaḥīḥ of Basra, d. 69/688.</td>
</tr>
<tr>
<td>23 Abū Mūsā al-Asḥarī</td>
<td>A companion of the Prophet, d. ca. 42/662−3.</td>
</tr>
<tr>
<td>24 Abū Hurayra</td>
<td>A companion of the Prophet, d. ca. 58−59/678−79.</td>
</tr>
<tr>
<td>25 ‘A‘isha</td>
<td>A companion and wife of the Prophet, d. 58/678.</td>
</tr>
<tr>
<td>26 Umm Salama</td>
<td>A companion and wife of the Prophet, d. 62/681.</td>
</tr>
</tbody>
</table>

* The names are arranged in Arabic-alphabetical order.
* The person painted gray has relation to Khurāsān, and the person written in boldface and italics has been a ṭabī‘.
<table>
<thead>
<tr>
<th>Names</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-Ajlāḥ b. 'Abd Allāḥ al-Kindī</td>
<td>A Kūfī, d. 145/762.</td>
</tr>
<tr>
<td>Bashīr b. al-Muhājjīr</td>
<td>A Kūfī</td>
</tr>
<tr>
<td>Bashīr al-Kawsaj al-Naysābūrī al-Marwāzī</td>
<td>A Marwāzī</td>
</tr>
<tr>
<td>Thawāḥ b. 'Uṭba</td>
<td>A Baṣrī</td>
</tr>
<tr>
<td>Abū Bakr Jibrīl b. Aḥmar</td>
<td>A Baṣrī or Kūfī</td>
</tr>
<tr>
<td>Ḥujayr b. 'Abd Allāḥ</td>
<td></td>
</tr>
<tr>
<td>Ḥusayn b. Wāqīd al-Marwāzī</td>
<td>A Marwāzī, a qāḍī of Merv, d. 157/773–4 or 159/775–6.</td>
</tr>
<tr>
<td>Hammād b. Abī Sulaymān</td>
<td>A Kūfī, d. 119/737 or 120/737–8.</td>
</tr>
<tr>
<td>Khālid b. 'Ubayd al-'Atākī</td>
<td>A Baṣrī, lived in Merv.</td>
</tr>
<tr>
<td>Rumayh b. Hilāl al-Ṭā'ī</td>
<td></td>
</tr>
<tr>
<td>al-Zubayr b. 'Adīy</td>
<td>Abū 'Adīy al-Kūfī al-Hamdānī al-Yāmī, a qāḍī of Rayy, d. 131/748–9. Stayed in Merv according to one authority.</td>
</tr>
<tr>
<td>Sa'd b. 'Ubayda</td>
<td>Abū Ḥamza al-Kūfī al-Sulamī, d. ca. 102<del>105/720</del>724.</td>
</tr>
<tr>
<td>Sa'id al-Jurayr</td>
<td>A Baṣrī, d. 144/761–2.</td>
</tr>
<tr>
<td>Sahl b. 'Abd Allāḥ b. Burayda</td>
<td>'Abd Allāḥ’s son, lived in Merv.</td>
</tr>
<tr>
<td>Sālīḥ b. Hayyān al-Qurashi</td>
<td>A Kūfī, d. ca. 140 ~ 150/757 ~ 768.</td>
</tr>
<tr>
<td>Ṣakhir b. 'Abd Allāḥ b. Burayda</td>
<td>'Abd Allāḥ’s son, lived in Merv.</td>
</tr>
<tr>
<td>'Amīr al-Ahwāl</td>
<td>A Baṣrī</td>
</tr>
<tr>
<td>'Āmīr al-Sha'bī</td>
<td>Transmitted ḥadīths to 'Abd Allāḥ also; see table 1, no. 12.</td>
</tr>
<tr>
<td>'Abd Allāḥ b. 'Aṭā’ al-Makkī</td>
<td>A ṣāḥīḥ Ibn Burayda</td>
</tr>
<tr>
<td>Abū Ṭāyba 'Abd Allāḥ b. Muslim al-Sulamī al-Marwāzī</td>
<td>A Marwāzī, a qāḍī of Merv.</td>
</tr>
<tr>
<td>'Abd al-Jalīl b. 'Aṭiyya</td>
<td>A Baṣrī</td>
</tr>
<tr>
<td>Abū al-Munīb 'Ubayd Allāḥ b. 'Abd Allāḥ al-'Atākī</td>
<td>A Marwāzī.</td>
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<tr>
<td>'Ubayd Allāḥ b. al-'Ayyār</td>
<td>A Baṣrī</td>
</tr>
<tr>
<td>'Uthmān b. Ghiyāth</td>
<td>A Baṣrī</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>33</td>
<td>‘Aṭā’ al-Khurāsānī</td>
</tr>
<tr>
<td>36</td>
<td>‘Amr b. Abī Ḥakīm al-Wāṣṭī</td>
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<td>38</td>
<td>Fā‘id Abū al-‘Awwām</td>
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<tr>
<td>41</td>
<td>Mālik b. Mīghwāl</td>
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<td>43</td>
<td>Abū Hilāl Muhammad b. Sulaym al-Rāsib</td>
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<td>45</td>
<td>Mu‘āwiyā b. ‘Abd al-Karīm al-Thaqafi</td>
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<td>46</td>
<td>al-Mughūra b. Subay‘</td>
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<td>47</td>
<td>Muqāʿīl b. Ḥayyān</td>
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<td>50</td>
<td>Maymūn Abū ‘Abd Allāh</td>
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<td>52</td>
<td>Yazīd b. Ḥayyān</td>
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<tr>
<td>53</td>
<td>Yazīd b. ‘Uqba al-‘Atakī</td>
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<tr>
<td>54</td>
<td>Yazīd al-Naḥwī</td>
</tr>
<tr>
<td>55</td>
<td>Yūsuf b. Suḥayb</td>
</tr>
<tr>
<td>57</td>
<td>Abū Hāshim al-Rummānī</td>
</tr>
</tbody>
</table>

※ The names are arranged in Arabic-alphabetical order.
※ The person painted gray has relation to Khurāsān, and the person written in boldface and italics has been a qāḍī.
※ The notes are based on six sources: Ta’rīkh of al-Dhahabī; al-Jarḥ of Ibn Abī Ḥāṭim al-Rāzī; Tahdīb of Ibn Ḥajar al-‘Asqalānī; Mashāhir and al-Thiqāt of Ibn Hibbān al-Bustī; Tahdīb of al-Mizzī.
<table>
<thead>
<tr>
<th>Sources</th>
<th>‘Abd Allāh</th>
<th>Sulaymān</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>al-Bukhārī (d. 256/870), <em>Ta’rikh</em></td>
<td>○ vol. 5, p. 51</td>
<td>△ vol. 4, p. 4</td>
<td>It mentions in the section concerning qāḍī of Merv.</td>
</tr>
<tr>
<td>Abū Zur’a al-Dimashqī (d. 280/893), <em>Ta’rikh</em></td>
<td>○ vol. 1, pp. 206–207</td>
<td>×</td>
<td></td>
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<tr>
<td>Ibn Abī Ḥātim al-Rāzī (d. 327/939), <em>al-Jārīh</em></td>
<td>○ vol. 5, p. 13</td>
<td>△ vol. 4, p. 102</td>
<td></td>
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<tr>
<td>Ibn Hībbān al-Bustī (d. 354/965), <em>al-Thiqāt</em></td>
<td>○ vol. 5, pp. 16–17</td>
<td>○ vol. 4, p. 303</td>
<td>It reports about Sulaymān “he is said to have held the post of qāḍī of Merv.”</td>
</tr>
<tr>
<td>Ibn al-Qaysarī (d. 507/1113), <em>al-Jam‘</em></td>
<td>○ vol. 1, p. 247</td>
<td>△ vol. 1, p. 185</td>
<td></td>
</tr>
<tr>
<td>al-Sam’ānī (d. 562/1166), <em>al-Ansāb</em></td>
<td>○ vol. 4, p. 404</td>
<td>○ vol. 4, p. 404</td>
<td></td>
</tr>
<tr>
<td>Ibn ‘Asākir (d. 571/1176), <em>Ta‘rikh</em></td>
<td>○ vol. 27, pp. 125–39</td>
<td>○ vol. 27, p. 139</td>
<td>‘Abd Allāh’s biographical entry in it consist of accounts cited from previous sources. In 8 accounts among them ‘Abd Allāh is introduced as a qāḍī, and in an account cited from Abū Ḥātim Muḥammad b. Ḥībbān al-Bustī, Sulaymān is introduced as a qāḍī.</td>
</tr>
<tr>
<td>Ibn al-Athīr (d. 630/1233), <em>al-Kāmil</em></td>
<td>○ vol. 5, p. 180</td>
<td>×</td>
<td>It mentions in the events of the year h.114.</td>
</tr>
<tr>
<td>Ibn al-Athīr (d. 630/1233), <em>al-Lubāb</em></td>
<td>×</td>
<td>○ vol. 2, p. 443</td>
<td>It is an abridgement of the source 8.</td>
</tr>
<tr>
<td>al-Dhahabī (d. 748/1348 or 753/1352–3), <em>Ta‘rikh</em></td>
<td>○ h. 101–120, pp. 393–95</td>
<td>● h. 101–120, pp. 97–98, 395</td>
<td>Sulaymān is introduced as a qāḍī in an account cited from Ibn Ḥībbān.</td>
</tr>
<tr>
<td>Ibn Ḥajar al-‘Asqalānī (d. 852/1449), <em>Taḥdīḥ</em></td>
<td>○ vol. 5, pp. 157–58</td>
<td>○ vol. 4, pp. 174–75, vol. 5, p. 158</td>
<td>Sulaymān’s biographical entry includes an account cited from the source 6. Also in ‘Abd Allāh’s biographical entry Sulaymān is introduced as a qāḍī in an account cited from Ibn Ḥībbān.</td>
</tr>
</tbody>
</table>

The symbol ○ indicates that the source introduces him as a qāḍī in his biographical entry.

The symbol △ indicates that the source doesn’t have his biographical entry while it introduce him as a qāḍī in the other entries.

The symbol △ indicates that the source doesn’t introduce him as a qāḍī in his biographical entry while it does so in the other entries.

The symbol × indicates that the source doesn’t have his biographical entry and doesn’t introduce him as a qāḍī in the other entries.
Table 4: Genealogy of the Buraydīya Family

Aslam

(10 generations are omitted)

al-Ḥusayb

I

1. Burayda (d.ca.60/63/680–683) 2. ‘Abd Allāh

II

3. Sulaymān (d.105/723–4) 4. ‘Abd Allāh (d.115/733–4)

III


IV


(d.ca.231/24/845–854)

VI


VII

‘Abbās

VIII

Ahmad

IX

Burayda

X

Muḥammad

XI

22. Burayda (Abū Sahl, d.493/1100)
### Genealogical Key

<table>
<thead>
<tr>
<th>Number</th>
<th>Name</th>
<th>Genealogy Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>‘Abd Allāh</td>
<td>Ḥākim Nishābūrī, <em>Taʾrikh</em>, p. 69.</td>
</tr>
</tbody>
</table>
‘Abd Allāh b. Burayda: A Ṭabi‘ and His Family in Khurāsān


※ The man who is not numbered in the table is recognized only in the nasab (lineage) of his descendant.
※ It is mentioned that a man named Abū Tāhīr al-Buraydi is also a member of Buraydiya in al-Sam‘ānī, al-Ansāb, vol. 1, p. 334; Ibn Mākūlā, al-Ikmāl, vol. 1, p. 548. However, it is impossible to place him in the table because his nasab is unknown.