

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

NISHIMURA Jun’ichi

## Introduction

Within the research to date on the history of the Umayyad and the early ‘Abbāsīd caliphates, many studies have touched upon Merv,<sup>1)</sup> 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.<sup>2)</sup> 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.<sup>3)</sup> 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. 60~63/680~83)<sup>4)</sup> 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 *qāḍī* (judge) of the city, there seems to be no detailed study on him.<sup>5)</sup> 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.<sup>6)</sup> 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. ‘Adīy b. Sahn b. Māzin b. al-Ḥārith b. Salāmān b. Aslam b. Afṣā b. Ḥāritha<sup>7)</sup> was a chief of Aslam b. Afṣā, a branch of the Khuzā’a, one of the Arab tribes.<sup>8)</sup> Probably accepting Islam early after the Hegira, he took part in all the Prophet’s military campaigns after the battle of Uḥud. 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,<sup>9)</sup> in the third year of ‘Umar’s reign (15/636-7).<sup>10)</sup> 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.<sup>11)</sup> 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-Balādhurī (d. 279/892),<sup>12)</sup>

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

*(thumma wallā Ziyād b. Abī Sufyān al-Rabī’ b. Ziyād al-Ḥārithī sana ihdā wa khamsīn Khurāsān wa ḥarwala ma‘a-hu min ahl al-miṣrayn zuhā’a khamsīn alfan bi-‘iyālāt-him wa kāna fī-him Burayda b. al-Ḥuṣayb al-Aslamī Abū ‘Abd Allāh wa bi-Marw tuwuffiya fī ayyām Yazīd b. Mu‘āwiya)*<sup>13)</sup>

This settlement was conducted relatively early after the Arab conquest of the city in 31/651, since al-Balādhurī states that Arabs began residing there in 45/665-6.<sup>14)</sup>

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)<sup>15)</sup> and his body was buried in the city at a place called Jaṣṣīn.<sup>16)</sup> It is said that ‘Abd Allāh eulogized his father as follows.<sup>17)</sup>

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 qāla Ibn Burayda [sic] qāla al-Nabīy ṣallā Allāh 'alay-hi wa sallam ayyumā rajul min aṣḥābī māta bi-balda fa-huwa qā'id-hum wa nūr-hum yawm al-qiyāma)*

## II. ‘Abd Allāh as a *rāwī*<sup>18)</sup>

‘Abd Allāh was one of the *tābi*‘un 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 *rāwī*.<sup>19)</sup> 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.<sup>20)</sup> (See Tables 1 and 2 in the Appendix.<sup>21)</sup>)

Table 1 in the Appendix lists the above 26 *rāwīs*, most of whom were very famous companions of the Prophet, lived in Ḥijāz or ‘Irāq (Baṣra and Kūfa), 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.<sup>22)</sup> Table 2 lists the above 57 *rāwīs*, 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 *rāwīs* 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 *ṣāḥibs* of ‘Abd Allāh.<sup>23)</sup> 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,<sup>24)</sup> and others who did not regard him as a reliable *rāwī*, branding his *ḥadīths* as *munkars*.<sup>25)</sup>

Another look at Appendix Tables 1 and 2 reveals that two *rāwīs* in

Table 1 (nos. 18, 21) and five *rāwīs* in Table 2 (nos. 8, 14, 24, 27, 42) had been *qāḍīs*. ‘Abd Allāh as a *rāwī* became acquainted with these seven *qāḍīs* through his transmission of the *ḥadīths*. Moreover, four out of these seven (Table 1, no. 21; Table 2, nos. 8, 24, 27) had been *qāḍīs* of Merv, one of whom ‘Abd al-Mu’min b. Khālīd al-Ḥanafī (no. 27 in Table 2) was a *ṣāhib* of ‘Abd Allāh as mentioned above. These facts are by no means merely coincidental to the fact that ‘Abd Allāh was himself a *qāḍī* of Merv at some time in his career.<sup>26)</sup>

### III. ‘Abd Allāh as a *qāḍī*

#### 1. Related *ḥadīth*

In one of the *ḥadīths* (with the *isnād*: Muḥammad b. Ḥassān al-Samtī ← Khalaf b. Khalīfa ← Abū Hāshim<sup>27)</sup> ← Ibn Burayda ← Abī (Burayda)) which ‘Abd Allāh transmitted we find<sup>28)</sup>

He (the Prophet) said, “There are three kinds of *qāḍī*. 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.”

*(al-quḍāt thalātha wāhid fi al-Janna wa ithnāni fi al-Nār fa-’ammā alladhī fi al-Janna fa-rajul ‘arafa al-ḥaqq fa-qadā bi-hi wa rajul ‘arafa al-ḥaqq fa-jāra fi al-ḥukm fa-huwa fi al-Nār wa rajul qadā li-al-nās ‘alā jahl fa-huwa fi al-Nār)*

This *ḥadīth*, which outlines the dos and don’ts for *qāḍīs* and warns of retribution for errors in judgment, appears in many *ḥadīth* collections and books on jurisprudence.<sup>29)</sup> 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 ← Ḥakīm b. Jubayr<sup>30)</sup> ← ‘Abd Allāh b. Burayda) and *matn* (body).<sup>31)</sup>

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 *qāḍī*. 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.’”

*(arāda Yazīd b. al-Muhallab an yasta ‘mila-nī ‘alā qaḍā’ Khurāsān fa-alahḥa ‘alay-ya fa-qultu lā wa Allāh qad ḥaddatha-nī abī ‘an Rasūl Allāh ṣallā Allāh ‘alay-hi wa sallam fī al-quḍāt thalātha ithnān fī al-Nār wa wāḥid fī al-Janna qāḍin ‘alima fa-qaḍā bi-hi fa-huwa min ahl al-Janna wa qāḍin ‘alima al-ḥaqq fa-jāra muta ‘ammidan fa-huwa min ahl al-Nār wa qāḍin qaḍā bi-ghayr ‘ilm wa-stahyā an yaqūla lā a ‘lamu fa-huwa min ahl al-Nār)*

Thus this version is supplemented with ‘Abd Allāh’s own explanation of his situation,<sup>32)</sup> but this part is very doubtful. According to the explanation, ‘Abd Allāh was earmarked for a *qāḍī*ship by the governor of Khurāsān Yazīd (82 ~ 85/702 ~ 704; 97 ~ 99/715–6 ~ 717), but he refused the appointment.<sup>33)</sup> However, most of the historical sources state that he was in fact a *qāḍī* 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 *qāḍī* 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.<sup>34)</sup> In either case, this *ḥadīth* is important for projecting the image of the ideal *qāḍī*, and by passing it down from his father Burayda, who heard it from the Prophet, ‘Abd Allāh was a *qāḍī* 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 *qāḍī*

Appendix Table 3 lists the historical sources that mention ‘Abd Allāh as a *qāḍī*, beginning with *al-Ta’rikh al-Kabīr* of al-Bukhārī (d. 256/870)<sup>35</sup> and also lists those sources that report ‘Abd Allāh’s brother Sulaymān as a *qāḍī*, beginning with *al-Thiqāt* of Ibn Ḥibbān al-Bustī (d. 354/965). Some of the sources in the Table indicate ‘Abd Allāh’s term as *qāḍī*, 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 *Tahdhīb al-Kamāl* of al-Mizzī,<sup>36</sup>

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-qaḍā’ bi-hā sana khams wa mi’a wa waliya akhū-hu ba ‘da-hu al-qaḍā’ bi-hā fa-kāna ‘alā al-qaḍā’ bi-Marw ilā an māta sana khams ‘ashra wa mi’a)*

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 Allāh’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 *qāḍī* are fewer than those of ‘Abd Allāh, and some do not mention Sulaymān as a *qāḍī* in their biographical entries for him. Therefore, at this stage in the investigation, it can not be confirmed that Sulaymān was in fact a *qāḍī*, thus casting serious doubt on Group 1.

## 2.2. Group 2: It was al-Muhallab who appointed ‘Abd Allāh *qāḍī*

In the mid-twelfth century, an *‘ālim* of Merv by the name of al-Sam‘ānī (d. 562/1166) tells a story about ‘Abd Allāh’s term as *qāḍī* which is not found in the other sources.<sup>37)</sup>

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

(*kāna ‘alā qadā’ Marw ayyām al-Muhallab b. Abī Ṣufra ista ‘fā-hu fā-a ‘fā-hu wa ja ‘ala makān-hu akhā-hu ‘Abd Allāh b. Burayda*)

This story is similar to the view of the first group that ‘Abd 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 ‘Abd Allāh in his place. This story, which does not indicate when Sulaymān resigned or how long ‘Abd Allāh held the post, also suffers from two problems. One concerns whether or not Sulaymān held the post of *qāḍī*, 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-Sam‘ānī’s which testifies that al-Muhallab appointed ‘Abd Allāh *qāḍī*. Despite the absence of supporting historical evidence, it is quite possible to suggest that al-Sam‘ānī may have taken this unique story from *Ta’rikh Marw* (*History of Merv*) or *Ta’rikh al-Marāwiza* (*History of the people of Merv*), which are no longer extant.<sup>38)</sup> 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 ‘Abd Allāh *qāḍī*

Besides *al-Ansāb* of al-Sam‘ānī, there are four more sources which state definitely who appointed ‘Abd Allāh *qāḍī* (namely, *Mashāhīr ‘Ulamā’ al-Amṣār* of Ibn Ḥibbān al-Bustī, *al-Thiqāt* of Ibn Ḥibbān al-Bustī, *Ta’rikh Madīna Dimashq* of Ibn ‘Asākir, and *Ta’rikh al-Islām* of al-Dhahabī),<sup>39)</sup> 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.<sup>40)</sup> 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.<sup>41)</sup>

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.”

*(qāla kāna ‘Abd Allāh b. Burayda qāḍī Marw arba‘an wa ‘ishrīn sana wa kāna ya’khudhu al-rizq ‘alā al-qadā’ kāna Yazīd b. al-Muhallab istaqḍā-hu falam yazal qāḍīyan ḥattā kāna fī wilāya 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.<sup>42)</sup> 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 Yaḥyā b. Ya‘mar (d. 129/746) *qāḍī* of Merv,<sup>43)</sup> and that al-Jarrāḥ 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.<sup>44)</sup> 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 *qāḍī* in Merv prior to ‘Abd Allāh, though there is still room for further examination of that fact.<sup>45)</sup> Furthermore, as mentioned above, ‘Abd Allāh as a *rāwī* transmitting the *ḥadīth* proclaiming the code of conduct for *qāḍīs* became acquainted with four other *qāḍīs* of Merv (who presumably served after him), one of whom, ‘Abd al-Mu’min b. Khālīd al-Ḥanafī, was a *ṣāhib* of ‘Abd Allāh. From all these facts, there is no doubt that ‘Abd Allāh had set an admirable example for the *qāḍīs* who succeeded him in Merv during the latter Umayyad and the early ‘Abbāsīd periods.

### 3. The *qāḍī*ship of ‘Abd Allāh

According to Wakī‘ (d. 330/941) in his *Akhbār al-Quḍāt*,<sup>46)</sup>

He (‘Umayr b. ‘Uqba) said, “I saw ‘Abd Allāh b. Burayda moving from one village to another riding an ass and delivering judgments among people.”

(*qāla ra’aytu ‘Abd Allāh b. Burayda ‘alā ḥimār yaṭūfu al-qurā yaqḍī bayna al-nās*)

This citation demonstrates the tentative situation of a *qāḍī* in the early eras as an arbitrator, differing from the later well-established condition of *qāḍīs* presiding over formal trials, usually in mosques.<sup>47)</sup> Unfortunately, this is the only description attesting of the actual conditions of his *qāḍī*ship. Moreover, since the activities of the *qāḍīs* 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.<sup>48)</sup>

## IV. The Buraydīya Family after the death of ‘Abd Allāh

### 1. The gravesite

‘Abd Allāh b. Burayda died at the village of Jāwarsa<sup>49)</sup> in 115/733–4<sup>50)</sup> at the age of 99–100/96–7, if the years of his birth and

death are accurately recorded in the historical sources.<sup>51)</sup> His body was buried in Jāwarsa 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 Ḥibbān al-Bustī's *al-Thiqāt*, it may have been during the 10<sup>th</sup> century. In the 12<sup>th</sup> century, al-Sam'ānī, a native of Merv, mentions the custom in his explanation of the *nisba* of Jāwarsī as follows.<sup>52)</sup>

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 *Barā'a*.

(*hādhihi al-nisba ilā Jāwarsa wa hiya qarya 'alā thalātha farāsikh min Marw wa bi-hā qabr 'Abd Allāh b. Burayda raḍiya Allāh 'an-humā wa ahl Marw wa al-nawāḥi yajtamī 'ūna 'inda-hu layla al-Barā'a*)

Although al-Sam'ānī refers to the other tombs in the Merv region to which people visit,<sup>53)</sup> the visitation to 'Abd Allāh's tomb is unique in that it was a special yearly event for the people of Merv.<sup>54)</sup>

## 2. The Buraydīya 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-'Abbāsīya* ('Abbāsīd 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 *qāḍī*.<sup>55)</sup> The first leader of the movement in Merv was Sulaymān b. Kathīr al-Khuzā'ī al-Aslamī (d. 132/750), and there were a lot of other Khuzā'īs involved in it.<sup>56)</sup> It is only natural that members of the Buraydīya 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<sup>57)</sup>, joined early on.<sup>58)</sup> Moreover, we know that 'Abd Allāh's grandson, Ḥammād b. Ṣakhr b. 'Abd Allāh b. Burayda, also participated, but there are no details about the role he played.<sup>59)</sup>

When the second leader of the movement in Merv, Abū Muslim (d.

137/755), rose in rebellion (*ayyām khurūj-hi*), the Buraydīya Family faced a serious dilemma, when Lāhiz b. Qurayḏ 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.<sup>60</sup> 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,<sup>61</sup> which was carried out voluntarily by ‘Abd Allāh’s grandson, Bishr b. Ṣakhr b. ‘Abd Allāh b. Burayda.<sup>62</sup> Although, *al-Ansāb* states that the executioner was Ḥammād b. Ṣakhr b. ‘Abd Allāh, not Bishr,<sup>63</sup> 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 *mawlās* rising among the ‘*ulamā*’ of Merv.<sup>64</sup> Although Ibn Ḥazm (d. 456/1064) states that there were many descendants of ‘Abd Allāh and his brother Sulaymān in Merv,<sup>65</sup> no Buraydīya name appears in the sources after Burayda b. Muḥammad (d. 493/1100).<sup>66</sup>

### Conclusion

This article has examined the career of ‘Abd Allāh b. Burayda, an Arab and a *tābi*‘ 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-Balādhurī’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 *ḥadīths* 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 *ḥadīths* were known as his *ṣāhibs*.

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 *qāḍī* remain almost unknown, he must have had a strong influence on succeeding *qāḍīs* in Merv through his transmission of the *ḥadīths*.

- ② ‘Abd Allāh contributed to the prosperity of the Buraydīya 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 ‘Abbāsīd 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 10<sup>th</sup> century; and during the 12<sup>th</sup> 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 *ḥadīths*, ‘*ulamā*’, *qāḍīs*, local leading figures, the ‘Abbāsīd 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.<sup>67)</sup>

( This is a revised English translation of the author’s article in Japanese entitled “‘Abd Allāh b. Burayda: A Tābi’ and his Family in Khurāsān during the Umayyad Period” *Seinan Ajia Kenkyu* (*Bulletin of the Society for Western and Southern Asiatic Studies*), No. 58 (2003), pp. 32–56 (「アブド・アッラーフ・ブン・ブライダ — ウマイヤ朝期ホラーサーン地方のタービウとその一族について —」『西南アジア研究』).

### Notes

- 1) The name of this city can be transcribed as Marw 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 ‘Abbāsīd period, see Yakubovskii & Bosworth 1991; Farīdanī 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-Amṣār*.
  - 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 *āl 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-Ḥuṣaybī. See Ibn Mākūlā, *al-Ikmāl*, vol. 1, p. 548; al-Sam‘ānī, *al-Ansāb*, vol. 1, p. 334; vol. 2, p. 229.
  - 7) Ibn al-Kalbī, *Nasab*, vol. 2, p. 144; Ibn Sa’d, *al-Ṭabaqāt*, vol. 4, p. 241; vol. 7, pp. 8, 365; Khalīfa b. Khayyāt, *al-Ṭabaqāt*, vol. 1, p. 240. According to Ibn Ḥajar al-‘Asqalānī, *al-Iṣāba*, vol. 1, p. 146; Ibn Nāṣir al-Dīn al-Dimashqī, *Tawḍīh*, vol. 3, p. 431, the name Burayda is a *laqab* (nickname) and his real name is ‘Āmir.
  - 8) Ibn Qutayba, *al-Ma‘ārif*, p. 300. Khuzā’a is an Arab tribe of obscure origin. Some Muslim genealogists argue that it is of Muḍarī origin, and others that it is of Yamanī origin. See Kister 1986.
  - 9) Ibn Sa’d, *al-Ṭabaqāt*, vol. 7, p. 221; Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 127; al-Dhahabī, *Siyar*, vol. 5, p. 51.
  - 10) Ibn Sa’d, *al-Ṭabaqāt*, vol. 7, p. 221; Ibn Ḥibbān al-Bustī, *al-Thiqāt*, vol. 5, pp. 16–17; Ibn Ḥibbān al-Bustī, *Mashāhīr*, p. 202; Ibn ‘Asākir, *Ta’rikh*, vol. 27, pp. 127–29, 133, 139. al-Bukhārī (d. 256/870) mentions that they were born during ‘Umar’s reign, but does not refer to the year of their birth. See al-Bukhārī, *al-Ta’rikh*, vol. 4, p. 4. Their birthplace is obscure. Many sources regard them as Baṣrīs, while Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 136 and Ibn Ḥajar al-‘Asqalānī, *Tahdhīb*, vol. 5, p. 158 mention that they are Kūfis. According to an account in Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 139, they were born before their father’s settlement in Baṣra from Medina.
  - 11) It is obscure when he moved from Medina to Baṣra. See Ibn Sa’d, *al-Ṭabaqāt*, vol. 4, pp. 242–43, vol. 7, pp. 8, 365; al-Bukhārī, *al-Ta’rikh*, vol. 2, p. 141; Ibn Abī Ḥātim al-Rāzī, *al-Jarḥ*, vol. 2, p. 424; Ibn Ḥibbān al-Bustī, *Mashāhīr*, p. 100; Ibn ‘Abd al-Barr, *al-Istiy‘āb*, vol. 1, p. 185; Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 139; Ibn al-Athīr, *Usd*, vol. 1, p. 203.
  - 12) al-Balādhurī, *Futūḥ*, p. 577, and similarly Ibn al-Athīr, *al-Kāmil*, vol. 3, p. 489. However according to an account in Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 139, Burayda fought against the infidels in Sīstān before moving to Merv by way of Harāt. Other sources also mention that he went to Sīstān. See Ibn Sa’d, *al-Ṭabaqāt*, vol. 4, p. 243; al-Bukhārī, *al-Ta’rikh*, vol. 2, p. 141; Ibn Ḥibbān al-Bustī, *al-Thiqāt*, vol. 3, p. 29; Ibn Ḥibbān al-Bustī, *Mashāhīr*, pp. 100–101.
  - 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, *Mukhtaṣar*, 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 Khurāsān 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."

*(qāla Rasūl Allāh ṣallā Allāh 'alay-hi wa sallam yā Burayda anna-hu sa-tub'athu ba'di bu'ūth fa-idhā bu'ithat fa-kun fī ba'th al-Mashriq thumma kun fī ba'th Khurāsān thumma kun fī ba'th arḍ yuqālu la-hā Marw fa-idhā atayta-hā fa-nzil madīna-hā fa-inna-hu banā-hā Dhū al-Qarnayn wa ṣallā fī-hā 'Uzayr an-hār-hā tajrī 'alay-hā bi-al-baraka 'alā kull nahr min-hā malak shāhir sayf-hu yadfa'u 'an ahl-hā al-sū' ilā yawm al-qiyāma)*

This *ḥadīth* in praise of Merv is mentioned also in Ibn Qutayba, *Uyūn*, 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-Balādhurī, *Futūḥ*, p. 576.
- 15) Ibn Sa'd, *al-Ṭabaqāt*, vol. 4, p. 242, vol. 7, p. 365; Khalīfa b. Khayyāt, *Ta'rikh*, p. 156; al-Bukhārī, *al-Ta'rikh*, vol. 2, p. 141; Ibn Qutayba, *al-Ma'arif*, p. 300; Ibn Ḥibbān al-Bustī, *Mashāhir*, p. 101; Ibn 'Abd al-Barr, *al-Istiy'āb*, vol. 1, p. 185. al-Dhahabī, *Ta'rikh*, h. 61–80, p. 76 states the year of his death as 62/681–2, but Ibn Sa'd, *al-Ṭabaqāt*, vol. 7, p. 8 and Ibn Ḥajar al-'Asqalānī, *Tahdhīb*, vol. 1, p. 432 consider it to be 63/682–3.
- 16) For Jaṣṣīn, see al-Bakrī, *Mu'jam*, vol. 2, p. 384; al-Sam'ānī, *al-Ansāb*, vol. 4, p. 305; Yāqūt al-Rūmī, *Mu'jam*, vol. 2, p. 164. As an aside, Burayda's tombstone exists, and the position of the Jaṣṣīn cemetery has been located (See Sato 1994, pp. 32, 52). A picture of the tombstone appears in Zhukovskii 1894.
- 17) al-Bukhārī, *al-Ta'rikh*, vol. 2, p. 141; Ibn 'Abd al-Barr, *al-Istiy'āb*, 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

- shahīd* (martyr).
- 18) In this article, the term *rāwī* means a transmitter of the *ḥadīths*: cf. Jacobi 1995.
  - 19) The bibliographical notes regarding ‘Abd Allāh in al-Dhahabī, *Ta’rikh*, h. 101–120, p. 393; al-Mizzī, *Tahdhīb*, vol. 14, pp. 328–29, given by the editors, are helpful.
  - 20) *Ibid.* pp. 329–30.
  - 21) From several points of view, both tables might need to be confirmed by a careful examination of *isnāds* of *ḥadīths* mentioned in *ḥadīth* 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‘āwiya (Ibn ‘Asākir, *Ta’rikh*, vol. 27, pp. 126–27; al-Dhahabī, *Ta’rikh*, 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.
  - 23) Yaḥyā b. Ma‘īn, *Ta’rikh*, vol. 2, p. 277; Ibn Ḥibbān al-Bustī, *Mashāḥir*, p. 310.
  - 24) See also Ibn Ḥajar al-‘Asqalānī, *Tahdhīb*, vol. 5, p. 158 (an example which shows trust of the people of Merv in the *ḥadīths* 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 *ḥadīths* transmitted by ‘Abd Allāh was regarded as an authority on the subject.
  - 25) Cf. Ibn Ḥanbal, *al-‘Ilal*, vol. 2, p. 22. The term *munkar* means a certain type of *ḥadīth* 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 *ḥadīth*. *Ḥadīths* containing family *isnāds*, genealogies of transmission from father to son to grandson, were also suspected of being *munkars*; therefore those *ḥadīths* with the *isnād* “the Prophet → Burayda → ‘Abd Allāh” would be considered typical *munkars*.
  - 26) According to Ibn Sa‘d’s *al-Ṭabaqāt* (vol. 7, p. 334), Abū ‘Abd Allāh Muḥammad b. ‘Umar al-Wāqidī (d. ca. 207/823), who was the compiler of *Kitāb al-Maghāzī* and a *qāḍī* of Baghdād, was also a *mawlā* (client) of ‘Abd Allāh b. Burayda. This is likely a fiction based on the fact that both al-Wāqidī 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 *qāḍī*.
  - 27) He is Abū Hāshim al-Rummānī, no. 57 in Table 2.
  - 28) Abū Dā‘ūd, *Sunan*, vol. 3, pp. 288–89.
  - 29) al-Khaṣṣāf, *Adab*, pp. 33–34; Ibn Māja, *Sunan*, vol. 2, p. 776; al-Tirmidhī, *Ṣaḥīḥ*, vol. 2, p. 65; al-Ṭabarānī, *al-Mu‘jam*, vol. 4, pp. 377–78, vol. 7, pp.

388, 402–403. In all of these sources, the *isnāds* of this *ḥadīth* include Ibn Burayda (=‘Abd Allāh). Only in *Adab* of al-Khaṣṣāf it is mentioned as Ibn Abī Burayda not as Ibn Burayda, but it can be inferred that it means ‘Abd Allāh. In Wakī’s *Akhbār*, vol. 1, pp. 13–19, this *ḥadīth* is mentioned 13 times, each time accompanied by the respective *isnāds*. Five times out of 13 the *isnāds* include Ibn Burayda or ‘Abd Allāh b. Burayda, and there is no *tābi* mentioned except ‘Abd Allāh, who appears in the *isnāds* more than three times. Four times out of the eight in which ‘Abd Allāh does not appear, the *matn* is attributed to ‘Alī b. Abī Ṭālib (d. 40/661), not to the Prophet. As far as this writer knows, this *ḥadīth* is mentioned 24 times in nine sources (See also note 31 below). Sixteen times out of 24 Ibn Burayda or ‘Abd Allāh appears, and the transmitters after him in the *isnāds* do not show any noteworthy tendency. Meanwhile, the term *al-quḍāt* (pl. of *al-qāḍī*) used in this *ḥadīth* appears in *al-Qur’ān* once in the form of *qāḍin* (the infinite singular form) (XX, 72) and once in the form of *al-qāḍiya* (the definite feminine form) (LXIX, 27). In *al-Qur’ān* also, the Arabic root q-ḍ-y means “to fix, determine (of Allāh),” “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 *ḥadīth* literature, but it seems safe to assume that this *ḥadīth* did exist during ‘Abd Allāh’s lifetime.

- 30) Not found in Table 2.
- 31) Wakī, *Akhbār*, vol. 1, p. 15. The same version of this *ḥadīth* also appears in al-Ḥākim al-Naysābūrī’s *Ma’rifā* (pp. 98–99), al-Nasafī’s *al-Qand* (p. 683) and Ibn ‘Asākir’s *Ta’rikh* (vol. 27, pp. 136–37), although the wording in these three sources differs slightly from that of the version in Wakī’s *Akhbār* (See also notes 32 and 33 below). The version which contains ‘Abd Allāh’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 Khurāsān Qutayba b. Muslim (86~96/705~715), not Yazīd, intended to appoint ‘Abd Allāh.
- 34) al-Ḥākim al-Naysābūrī (d. 405/1014), after putting this *ḥadīth* in his work, adds the following comment to it (al-Ḥākim al-Naysābūrī, *Ma’rifā*, p. 99).

This is a *ḥadīth* which have been transmitted only by the people of Khurāsān, for the men who heard it from someone except the transmitters in the *isnād* come from Merv.

(*hādihā ḥadīth tafarrada bi-hi al-Khurāsāniyūn fa-inna ruwāt-hu ‘an ākhar-him Marāwiza*)

Judging from this comment, it is only natural to assume that the anecdote of ‘Abd Allāh’s refusal to accept the appointment of the judgeship was fabricated by the ‘*ulama*’ of Khurāsān. 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 ‘ulamā’s refusals of the appointment of *qāḍī* from the 1<sup>st</sup> century to the 4<sup>th</sup> century A.H., see Coulson 1956.

- 35) Earlier sources, for example Yaḥyā b. Ma‘īn’s *Ta’riḫh*; Khalīfa b. Khayyāt’s *al-Ṭabaqāt* and Ibn Sa‘d’s *al-Ṭabaqāt*, give him very little attention. Incidentally, a certain ‘Abd Allāh b. Burayda al-Aslamī is mentioned as a *qāḍī* of Baṣra in Khalīfa b. Khayyāt’s *Ta’riḫh* (p. 235), but the name of the *qāḍī* should be ‘Abd Allāh b. Yazīd al-Aslamī.
- 36) al-Mizzī, *Tahdhīb*, vol.14, p.332. The same account appears in three other sources; namely, Ibn ‘Asākir, *Ta’riḫh* (vol. 27, p. 139); al-Dhahabī, *Ta’riḫh* (h. 101-120, p. 395), and Ibn Ḥajar al-‘Asqalānī, *Tahdhīb* (vol. 5, p. 158). All four of these sources quote from Ibn Ḥibbān al-Bustī.
- 37) al-Sam‘ānī, *al-Ansāb*, 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-Sakhāwī’s *al-I‘lān* (pp. 275-76 (tr. Rosenthal 1968, pp. 476-77)). Sato Akemi states that five kinds of *History of Merv* existed, and F. Sezgin mentions three authors of them (Sato 1994, p. 28; Sezgin 1967, vol. 1, pp. 351-52). Those to which al-Sam‘ānī may have referred are at least the following three:

- ① Abū al-‘Abbās Aḥmad b. Sa‘īd b. Aḥmad b. Ma‘dān (d. 375/986), *Ta’riḫh al-Marāwiza* (cited in al-Sam‘ānī, *al-Ansāb*, vol. 2, p. 13; vol. 3, p. 382).
- ② Abū Rajā’ Muḥammad b. Ḥamdawayh al-Hūrqānī (d. 306/918), *Ta’riḫh al-Marāwiza* (cited in *ibid.*, vol.1, p. 320, vol. 5, p. 656).
- ③ Abū Zur‘a al-Sinjī, *Ta’riḫh li-Marw* (cited in *ibid.*, vol. 5, p. 77).

For the books al-Sam‘ānī 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, *Ta’riḫh* of Ibn ‘Asākir and *Ta’riḫh* of al-Dhahabī carry accounts in accordance with Group 1 also (See note 36).
- 40) Ibn Ḥibbān al-Bustī, *Mashāhīr*, p.202; Ibn Ḥibbān al-Bustī, *al-Thiqāt*, vol. 5, pp. 16-17; Ibn ‘Asākir, *Ta’riḫh*, vol. 27, pp. 129, 137; al-Dhahabī, *Ta’riḫh*, h. 101-120, p. 395.
- 41) Ibn ‘Asākir, *Ta’riḫh*, vol. 27, p. 137.
- 42) Aws heard this story from his brother Sahl, his mother, and his family (*ahl bayt-i*). He was ‘Abd Allāh’s later son, and did not hear the *ḥadīths* directly from his father. Incidentally, he was considered to be an untrustworthy *rāwī* in *ḥadīth* literature (al-Bukhārī, *al-Ta’riḫh*, vol. 2, p. 17; al-Dāraqūṭnī, *al-Du‘afā’*, p. 67).
- 43) Ibn Ḥibbān al-Bustī, *Mashāhīr*, p. 203; al-Dhahabī, *Ta’riḫh*, h. 81-100, p. 502; Ibn Khallikān, *Biographical Dictionary*, vol. 4, pp. 59-62.
- 44) Ibn ‘Asākir, *Ta’riḫh*, vol. 27, p. 130.

- 45) That is to say, as suggested previously, it can not be confirmed that Sulaymān b. Burayda was appointed *qāḍī*. Furthermore, the list of *qāḍīs* of Khurāsān and Merv in the Umayyad period and the early ‘Abbāsīd period compiled by Juynboll (1983, pp. 229–30) regards ‘Abd Allāh as a *qāḍī* of Khurāsān; however, the historical sources, with the exception of Waki’s *Akhbār*, mention him as a *qāḍī* 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 *qāḍīs* of Khurāsān and Merv differed.
- 46) Vol. 3, p. 306.
- 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 Buraydīya 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 Fanīn, where his tomb was located (Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131). Also, there was a village named Ṣakhrābādḥ after ‘Abd Allāh’s son Ṣakhr (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 Buraydīya Family was influential in such villages.
- 48) Concerning the overall situation of *qāḍīs* during the Umayyad and the early ‘Abbāsīd period, see Schachat 1964, pp. 23–48 and Juynboll 1983, pp. 77–95.
- 49) Concerning this village, see Yāqūt al-Rūmī, *Mu’jam*, vol. 2, p. 112.
- 50) Ibn Ḥibbān al-Bustī, *al-Thiqāt*, vol. 5, pp. 16–17; Ibn Ḥibbān al-Bustī, *Mashāḥir*, p. 202; Ibn ‘Asākir, *Ta’rikh*, vol. 27, pp. 130, 139; al-Mizzī, *Tahdhīb*, vol. 14, p. 332; al-Dhahabī, *Ta’rikh*, h. 101–120, p. 395; Ibn Ḥajar al-‘Asqalānī, *Tahdhīb*, vol. 5, p. 158. Ibn ‘Asākir’s *Ta’rikh*, al-Mizzī’s *Tahdhīb*, al-Dhahabī’s *Ta’rikh* and Ibn Ḥajar al-‘Asqalānī’s *Tahdhīb* all quote Ibn Ḥibbān al-Bustī on the year of his death.
- 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, *Tahdhīb*, vol. 14, p. 332; Ibn Ḥajar al-‘Asqalānī, *Tahdhīb*, 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 *Barā’a*” means the night of mid-*Sha’bān* or the religious festival held on that day (Brunschvig 1960).
- 53) Cf. al-Sam‘ānī, *al-Ansāb*, vol. 2, p. 497; vol. 3, pp. 145, 197, 257, 318; vol. 4, pp. 358, 377; vol. 5, pp. 76, 636. al-Sam‘ānī himself personally visited most of these tombs.
- 54) In addition, visitations also seem to have been made to his father Burayda’s tomb located in the Jaṣṣīn cemetery of Merv city proper and to his brother Sulaymān’s tomb located in the village of Fanīn. 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-Hakam b. ‘Amr al-Ghifārī (d. ca. 45 ~ 51/665 ~ 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 qurā Marw ‘alā thalātha farāsikh min-hā wa bi-hā qabr Sulaymān b. Burayda ... wa qabr-hu bi-hā mashhūr yuzālu*)

- 55) Sharon 1983, p. 149. For previous studies on “the ‘Abbāsīd revolution,” see also Humphreys 1991, pp. 104–27; Daniel 1996, pp. 150–58.
- 56) Anonymous, *Akhbār*, p. 216; Daniel 1979, p. 35; Amabe 1983, p. 72.
- 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 needed 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-‘Abbāsīya*, which is a major source for the study of the ‘Abbāsīd movement, does not mention Ḥammād, but it does mention a certain Burayda b. Khuṣayb in a list of *dā’īs* (emissaries) (p. 221). This name is evidently associated with ‘Abd Allāh’s father Burayda despite the spelling “Kh-ṣ-y-b” (not “Ḥ-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.
- 61) Sharon 1990, p. 157.
- 62) Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131.
- 63) al-Sam‘ānī, *al-Ansāb*, vol. 3, p. 468.
- 64) As to the *‘ulamā’* of Merv in the early ‘Abbāsīd 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

Ḥamza Muḥammad b. Maymūn al-Sukkarī, whose father Maymūn was a slave.”

*(qāla al-‘Abbās b. Mus‘ab kharaja min Marw arba‘a min awlād al-‘abid mā min-hum aḥad illā wa huwa imām ‘aṣr-hi ‘Abd Allāh b. al-Mubārak wa al-Mubārak ‘abd wa Ibrāhīm b. Maymūn al-Ṣaygh wa Maymūn ‘abd wa al-Ḥusayn b. Wāqid wa Wāqid ‘abd wa Abū Ḥamza Muḥammad b. Maymūn al-Sukkarī wa Maymūn ‘abd)*

Concerning ‘Abd Allāh b. al-Mubārak (d. 181/797), a typical case of such a *mawlā*, see Robson 1971.

- 65) Ibn Ḥazm, *Jamhara*, p. 240. According to Ibn Sa‘d, *al-Ṭabaqāt*, vol. 4, p. 242; vol. 7, pp. 8, 365, some members of Buraydiya moved from Merv to Baghdād and settled there in the 3<sup>rd</sup>/9<sup>th</sup> century or even earlier.
- 66) Burayda b. Muḥammad lost his eyesight in his later years and died at the age of 76-7/74-5. He had transmitted the *ḥadīths* to al-Sam‘ānī’s uncle Abū Muḥammad (al-Sam‘ānī, *al-Ansāb*, vol. 3, p. 361).
- 67) This article is by no means an exhaustive treatment of ‘Abd Allāh b. Burayda’s life. For example, we find the following rather obscure anecdote in Abū Zur‘a al-Dimashqī, *Ta’rikh*, vol. 1, p. 630.

He (‘Abd 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.’”

*(qāla ji’tu ilā ummī yawm qatl ‘Uthmān rahma Allāh ‘alay-hi fa-qultu yā umm-hu [sic] qutila al-rajul fa-qālat yā bun-ī idhhab fa-al‘aba ma‘a al-ghilmān)*

In al-Sam‘ānī, *al-Ansāb*, vol. 4, p. 135, there is another rather strange reference.

He (al-Ḥasan b. Shaqīq al-‘Abdī) said, “I saw ‘Abd Allāh b. Burayda urinate in running water.”

*(qāla ra‘aytu ‘Abd Allāh b. Burayda yabūlu fi al-mā’ al-jārī)*

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.

## References

## 1. Primary sources

- Abū Dā'ūd, *Sunan Abi Dā'ūd*, 4 vols., Bayrūt, 1994.
- Abū Zur'a al-Dimashqī, *Ta'riḫ Abi Zur'a al-Dimashqī*, ed. Shukr Allāh b. Ni'ma Allāh al-Qawjānī, 2 vols., Dimashq, 1980.
- Anonymous, *Akhbār al-Dawla al-'Abbāsīya*, ed. 'Abd al-'Azīz al-Dūrī & 'Abd al-Jabbār al-Muṭṭalibī, Bayrūt, 1971 (3<sup>rd</sup> ed. 1997).
- al-Bakrī, *Mu'jam mā Ista'jam*, ed. Muṣṭafā al-Saqqā, 4 vols. in 2, Bayrūt, 1983.
- al-Balādhurī, *Futūḥ al-Buldān*, ed. 'Abd Allāh Anīs al-Ṭabbā' & 'Umar Anīs al-Ṭabbā', Bayrūt, 1987.
- al-Bukhārī, *al-Ta'riḫ al-Kabīr*, 9 vols., Ḥaydarābād, 1958–64.
- al-Dāraquṭnī, *Kitāb al-Du'afā' wa al-Matrūkin*, ed. Ṣubḥī al-Badrī al-Sāmarrā'ī, Bayrūt, 1986.
- *al-Mu'talif wa al-Mukhtalif*, ed. Muwaffaq b. 'Abd Allāh b. 'Abd al-Qādir, 5 vols., Bayrūt, 1986.
- al-Dhahabī, *Siyar A'lām al-Nubalā'*, 25 vols., Bayrūt, 1994.
- *Ta'riḫ al-Islām wa Wafayāt al-Mashāḥir wa al-A'lām*, ed. 'Umar 'Abd al-Salām Tadmūrī, 49 vols. to date, Bayrūt, 1987–.
- al-Ḥākim al-Naysābūrī, *Kitāb Ma'rifa 'Ulūm al-Ḥadīth*, ed. Mu'zam Ḥusayn, al-Qāhira, n.d..
- Ḥākim Nishābūrī, *Ta'riḫ-i Nishābūr*, ed. M. R. Shafī'ī Kadkanī, Tehrān, 1996.
- Ibn Abī Ḥātim al-Rāzī, *al-Jarḥ wa al-Ta'dīl* (includes *Taqdīm al-Ma'rifa li-Kitāb al-Jarḥ wa al-Ta'dīl* in vol. 1), ed. 'Abd al-Raḥmān b. Yaḥyā al-Mu'allimī al-Yamānī, 9 vols., Bayrūt, n.d..
- Ibn 'Abd al-Barr, *al-Istiyāb fī Ma'rifa al-Aṣḥāb*, ed. 'Alī Muḥammad al-Bajāwī, 4 vols., al-Qāhira, n.d..
- Ibn 'Asākir, *Ta'riḫ Madīna Dimashq*, ed. 'Umar b. Gharāma al-'Amrawī & 'Alī Shīrī, 80 vols., Bayrūt, 1995–2001.
- Ibn al-Athīr, *al-Kāmil fī al-Ta'riḫ*, ed. C. J. Tornberg, 13 vols., Bayrūt, 1979–82.
- *al-Lubāb fī Tahdhīb al-Ansāb*, 3 vols., Bayrūt, 1980.
- *Usd al-Ghāba fī Ma'rifa al-Ṣaḥāba*, ed. Khalīl Ma'mūn Shīḥā, 5 vols., Bayrūt, 1997.
- Ibn al-Faqīh, *Mukhtaṣar Kitāb al-Buldān*, ed. M. J. De Goeje, Bibliotheca Geographorum Arabicorum V, Leiden, 1967.
- Ibn Ḥajar al-'Asqalānī, *al-Iṣāba fī Tamyiz al-Ṣaḥāba*, 4 vols., n.p.: Dār al-Fikr al-'Arabī, n.d..
- *Tahdhīb al-Tahdhīb*, 12 vols. in 6, al-Qāhira, 1993.
- Ibn Ḥanbal, *Kitāb al-'Ilal wa Ma'rifa al-Rijāl*, ed. Waṣīy Allāh 'Abbās, 4 vols., Bayrūt & al-Riyāḍ, 1988.
- *al-Musnad*, 9 vols., Bayrūt, 1993.
- Ibn Ḥazm, *Jamhara Ansāb al-'Arab*, Bayrūt, 1983.
- Ibn Ḥibbān al-Bustī, *Mashāḥir 'Ulamā' al-Amṣār*, ed. Marzūq 'Alī Ibrāhīm, al-Manṣūra, 1991.
- *al-Thiqāt*, ed. Muḥammad 'Abd al-Mu'īd Khān, 9 vols., Ḥaydarābād,

- 1973–83.
- Ibn al-Kalbī, *Nasab Ma‘add wa al-Yaman al-Kabir*, ed. Maḥmūd Firdūs al-‘Aẓm, 3 vols., Dimashq, 1988.
- Ibn Khallikān, *Ibn Khallikan’s Biographical Dictionary*, tr. M. G. De Slane, 4 vols., Paris & London, 1843–71.
- Ibn Māja, *Sunan Ibn Māja*, ed. Muḥammad Fu‘ād ‘Abd al-Bāqī, 2 vols., al-Qāhira, n.d..
- Ibn Mākūlā, *al-Ikmāl fi Raf‘ al-Irtiyāb*, ed. ‘Abd al-Raḥmān b. Yaḥyā al-Mu‘allimī al-Yamānī, 7 vols., Bayrūt, 1990.
- Ibn Nāṣir al-Dīn al-Dimashqī, *Tawḍīḥ al-Mushtabih*, ed. Muḥammad Na‘īm al-‘Irsūsī, 10 vols., Bayrūt, 1993.
- Ibn al-Qaysarānī, *al-Jam‘ bayna Rijāl al-Ṣaḥīḥayn Bukhārī wa Muslim*, 2 vols., Bayrūt, 1984.
- Ibn Qutayba, *al-Ma‘ārif*, Miṣr: Hay‘a al-Miṣrīya al-‘Āmma li-al-Kitāb, 1992.
- *‘Uyūn al-Akhbār*, 4 vols. in 2, Bayrūt, n.d..
- Ibn Sa‘d, *al-Ṭabaqāt al-Kubrā*, ed. Iḥsān ‘Abbās, 9 vols., Bayrūt, 1985.
- Kātip Çelebi, *Lexicon Bibliographicum et Encyclopaedicum (Kashf al-Zunūn)*, ed. & tr. G. L. Flügel, London & Leipzig, 1835–58.
- Khalīfa b. Khayyāt, *al-Ṭabaqāt*, ed. Suhayl Zakkār, 2 vols., Dimashq, 1966.
- *Ta’rikh*, ed. Muṣṭafā Najīb Fawwāz & Ḥukmat Kashlī Fawwāz, Bayrūt, 1995.
- al-Khaṣṣāf, *Adab al-Qāḍī*, ed. Farḥāt Ziyāda, al-Qāhira, 1978.
- al-Mizzī, *Tahdhīb al-Kamāl fi Asmā’ al-Rijāl*, ed. Bashār ‘Awwādh Ma‘rūf, 35 vols., Bayrūt, 1992–94.
- al-Nasafī, *al-Qand fi Dhikr ‘Ulamā’ Samarqand*, ed. Yūsuf al-Hādī, Tehrān, 1999.
- al-Sakhāwī, *al-I‘lān bi-al-Tawbikh*, ed. F. Rosenthal, tr. (notes into Arabic) Ṣāliḥ Aḥmad al-‘Alī, Bayrūt, n.d..
- al-Sam‘ānī, *al-Ansāb*, ed. ‘Abd Allāh ‘Umar al-Bārūdī, 5 vols., Bayrūt, 1988.
- al-Ṭabarānī, *al-Mu‘jam al-Awsaṭ*, ed. Maḥmūd al-Ṭaḥḥān, 11 vols., al-Riyāḍ, 1985–95.
- al-Ṭabarī, *Ta’rikh al-Rusul wa al-Mulūk*, ed. Muḥammad Abū al-Faḍl Ibrāhīm, 11 vols., al-Qāhira, 1979–93.
- al-Tirmidhī, *Ṣaḥīḥ Sunan al-Tirmidhī*, 4 vols., al-Riyāḍ, 2000.
- Wakī‘, *Akhbār al-Qudāt*, 3 vols., Bayrūt, n.d..
- Yaḥyā b. Ma‘īn, *Ta’rikh Yaḥyā b. Ma‘īn*, ed. ‘Abd Allāh Aḥmad Ḥasan, 2 vols., Bayrūt, n.d..
- Yāqūt al-Rūmī, *Mu‘jam al-Buldān*, ed. Farīd ‘Abd al-‘Azīz al-Jundī, 7 vols., Bayrūt, 1990.

## 2. Secondary sources

- Amabe, F. 1983 “The ‘Abbāsīd Revolution in Khurāsān,” *Bulletin of the Society for Near Eastern Studies in Japan* 26(1), pp. 69–84 (余部福三「アッバース朝革命とホラーサーン」『オリエント』).
- Brunschvig, R. 1960 “BARĀ’A,” in *The Encyclopaedia of Islam* (2<sup>nd</sup> ed.), Leiden, vol. 1, pp. 1026–28.

- Coulson, N. J. 1956 "Doctrine and Practice in Islamic Law: One Aspect of the Problem," *Bulletin of the School of Oriental and African Studies* 18, pp. 211-26.
- Daniel, E. L. 1979 *The Political and Social History of Khurasan under Abbasid Rule 747-820*, Minneapolis & Chicago.
- 1996 "The 'Ahl al-Taḡādum' and the Problem of the Constituency of the Abbasid Revolution in the Merv Oasis," *Journal of Islamic Studies* 7(2), pp. 150-79.
- Farīdanī, Āzarmīdokht Mashāyekh 1992 "Marv dar 'Ahd-e Banī Omayye," in Farīdanī (ed.), *Majalle-ye Taḡqīqāt-e Ta'rikhī ('Elmī va Pazhūheshī)* 6 and 7, Tehrān, pp. 155-94.
- Humphreys, R. S. 1991 (rev. ed.) *Islamic History: A Framework for Inquiry*, Princeton.
- Jacobi, R. 1995 "RĀWĪ," in *The Encyclopaedia of Islam* (2<sup>nd</sup> ed.), Leiden, vol. 8, pp. 466-67.
- Juynboll, G. H. A. 1983 *Muslim Tradition*, Cambridge.
- 1986 "Dyeing the Hair and Beard in Early Islam: A Ḥadīth-analytical Study," *Arabica* 33, pp. 49-75 (being included in *Studies on the Origins and Uses of Islamic Ḥadīth*, Aldershot (VARIORUM), 1996).
- 1993 "MUNKAR," in *The Encyclopaedia of Islam* (2<sup>nd</sup> ed.), Leiden, vol. 7, pp. 575-76.
- Kamaliddinov, Sh. S. 1993 "KITAB AL-ANSAB" *Abu Sa'da Abdalkarima ibn Mukhammad as-Sam'ani kak istochnik po istorii kul'tury Srednei Azii*, Tashkent.
- Kennedy, H. 1999 "Medieval Merv: An Historical Overview," in G. Herrmann, *Monuments of Merv: Traditional Buildings of the Karakum*, London, pp. 25-44.
- Kister, M. J. 1986 "KHUZĀ'A," in *The Encyclopaedia of Islam* (2<sup>nd</sup> ed.), Leiden, vol. 5, pp. 76-80.
- Lecker, M. 2000 "On the Burial of Martyrs in Islam," in Yanagihashi Hiroyuki (ed.), *The Concept of Territory in Islamic Law and Thought*, London, pp. 37-49.
- Margoliouth, D. S. 1910 "Omar's Instructions to the Kadi," *Journal of Royal Asiatic Society*, pp. 307-26.
- Rādfar, Abū al-Qāsem 1372Kh. "Olamā-ye Marv," in Mas'ūd Mehrābī (ed.), *Yād Yār ... Majmū'e-ye Maqālāt darbāre-ye Āsiyā-ye Markazī*, Tehrān, pp. 125-46.
- Ranjbar, A. 1343Kh. *Khorāsān-e Bozorg*, Tehrān.
- Robson, J. 1971 "IBN AL-MUBĀRAK," in *The Encyclopaedia of Islam* (2<sup>nd</sup> ed.), Leiden, vol. 3, p. 879.
- Rosenthal, F. 1968 *A History of Muslim Historiography*, Leiden.
- Sato, A. 1994 "Marw al-Shāhijān in the Early Islamic Era," *The World of Islam* 43, pp. 27-53 (佐藤明美「初期イスラーム時代のメルヴ」『イスラーム世界』).
- Schachat, J. 1964 *An Introduction to Islamic Law*, Oxford.
- Sezgin, F. 1967-84 *Geschichte des Arabischen Schrifttums*, 9 vols., Leiden.
- Shaban, M. A. 1970 *The 'Abbāsīd Revolution*, Cambridge.
- Sharon, M. 1983 *Black Banners from the East*, Jerusalem & Leiden.
- 1990 *Revolt: The Social and Military Aspects of the 'Abbāsīd Revolution*, Jerusalem.
- Shimada, J. 1977 *State and Society in Islam*, Tokyo (嶋田襄平『イスラームの國家と社

會』岩波書店).

Yakubovskii, A. Yu. & Bosworth, C. E. 1991 “MARW AL-SHĀHIDJĀN,” in *The Encyclopaedia of Islam* (2<sup>nd</sup> ed.), Leiden, vol. 6, pp. 618–21.

Zettersteen, K. V. & ‘Arafat, W. 1960 “BURAYDA B. AL-ḤUṢAYB,” in *The Encyclopaedia of Islam* (2<sup>nd</sup> ed.), Leiden, vol. 1, p. 1313.

al-Ziriklī, Khayr al-Dīn 1996 (10<sup>th</sup> ed.) *al-ʿĀlām: Qāmūs Tarājīm*, 8 vols., Bayrūt.

Zhukovskii, V. A. 1894 *Razvaliny Starogo Merva*, Sankt-Peterburg.



## Appendix

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

	Names	Notes
1	Anas b. Mālīk	A companion of the Prophet, d. ca. 91~93/709~711.
2	Burayda b. al-Ḥuṣayb	‘Abd Allāh’s father, a companion of the Prophet, d. ca. 60~63/680~683.
3	Bushayr b. Ka‘b al-‘Adawī	A companion of the Prophet (or possibly a <i>tābi</i> ‘).
4	Ḥumayd b. ‘Abd al-Raḥmān al-Ḥimyarī	
5	Ḥanzala b. ‘Alī al-Aslamī	A companion of the Prophet (or possibly a <i>tābi</i> ‘).
6	Ḥuwayṭib b. ‘Abd al-‘Uzzā	A companion of the Prophet, d. 54/674.
7	Daghfal b. Ḥanzala al-Nassāba	A companion of the Prophet.
8	Abū Sabra Sālim b. Sabra al-Hudhalī	
9	Sa‘īd b. al-Musayyib	A <i>tābi</i> ‘, d. 94/713.
10	Samura b. Jundab	A companion of the Prophet, d. 60/679.
11	Ṣa‘sa‘a b. Ṣawḥān	A companion of the Prophet, d. 56/676.
12	‘Āmir al-Sha‘bī	A <i>tābi</i> ‘, d. 103/721.
13	‘Abd Allāh b. ‘Abbās	A companion of the Prophet, d. 68/687-8.
14	‘Abd Allāh b. ‘Umar	A companion of the Prophet, d. 73/693.
15	‘Abd Allāh b. ‘Amr	‘Abd Allāh b. ‘Amr b. Hilāl, a companion of the Prophet.
16	‘Abd Allāh b. Mas‘ūd	A companion of the Prophet, d. after 32/652-3.
17	‘Abd Allāh b. Mughaffal al-Muzanī	A companion of the Prophet, d. 57/677.
18	<b><i>‘Imrān b. Ḥuṣayn</i></b>	A companion of the Prophet, a <i>qāḍī</i> of Baṣra, d. 52/672.
19	Mu‘āwiya b. Abī Sufyān	A companion of the Prophet, first caliph of the Umayyad dynasty, d. 60/680.
20	al-Mughīra b. Shu‘ba	A companion of the Prophet, d. ca. 48~51/668~671.
21	<b><i>Yahyā b. Ya‘mar</i></b>	A <i>tābi</i> ‘, a <i>qāḍī</i> of Merv, d. 129/746.
22	Abū al-Aswad al-Du‘alī	A <i>tābi</i> ‘, possibly a <i>qāḍī</i> of Baṣra, d. 69/688.
23	Abū Mūsā al-Ash‘arī	A companion of the Prophet, d. ca. 42/662-3.
24	Abū Hurayra	A companion of the Prophet, d. ca. 58~59/678~79.
25	‘Ā’isha	A companion and wife of the Prophet, d. 58/678.
26	Umm Salama	A companion and wife of the Prophet, d. 62/681.

- ※ 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 four sources: *al-Jarḥ* of Ibn Abī Ḥātim al-Rāzī; *al-Iṣāba* and *Tahdhib* of Ibn Ḥajar al-‘Asqalānī; *Tahdhib* of al-Mizzī. The years of their death are from *The Encyclopaedia of Islam* (2<sup>nd</sup> ed., 11 vols., Leiden, 1960-2008) or al-Zirikli 1996.

**Table 2: *Rāwīs* to Whom ‘Abd Allāh b. Burayda Transmitted the *Ḥadīths***  
(al-Mizzī, *Tahdhīb*, vol. 14, p. 329–30)

	Names	Notes
1	al-Ajlaḥ b. ‘Abd Allāh al-Kindī	A Kūfī, d. 145/762.
2	Bashīr b. al-Muhājir	A Kūfī.
3	Bashīr al-Kawsaj al-Naysābūrī al-Marwazī	A Marwazī.
4	Thawāb b. ‘Utba	A Baṣrī.
5	Abū Bakr Jibrīl b. Aḥmar	A Baṣrī or Kūfī.
6	Ḥujayr b. ‘Abd Allāh	
7	Ḥusayn b. Dhakwān al-Mu‘allim	A Baṣrī, d. 145/762–3.
8	<b><i>Ḥusayn b. Wāqid al-Marwazī</i></b>	A Marwazī, a <i>qāḍī</i> of Merv, d. 157/773–4 or 159/775–6.
9	Ḥammād b. Abī Sulaymān	A Kūfī, d. 119/737 or 120/737–8.
10	Khālīd b. ‘Ubayd al-‘Atakī	A Baṣrī, lived in Merv.
11	Dā‘ūd b. Abī al-Furāt	Came from Merv, d. 167/783–4.
12	Rumayḥ b. Hilāl al-Ṭā‘ī	
13	al-Zubayr b. Junāda al-Hajarī	A Kūfī, lived in Merv.
14	<b><i>al-Zubayr b. ‘Adiy</i></b>	Abū ‘Adiy al-Kūfī al-Hamdānī al-Yāmī, a <i>qāḍī</i> of Rayy, d. 131/748–9. Stayed in Merv according to one authority.
15	Sa‘d b. ‘Ubayda	Abū Ḥamza al-Kūfī al-Sulamī, d. ca. 102~105/720~724.
16	Sa‘d al-Jurayrī	A Baṣrī, d. 144/761–2.
17	Sahl b. ‘Abd Allāh b. Burayda	‘Abd Allāh’s son, lived in Merv.
18	Suhayl b. Abī Ṣāliḥ	Abū Yazīd al-Madanī al-Sammān.
19	Ṣāliḥ b. Ḥayyān al-Qurashī	A Kūfī, d. ca. 140~150/757~768.
20	Ṣakhr b. ‘Abd Allāh b. Burayda	‘Abd Allāh’s son, lived in Merv.
21	‘Āmir al-Aḥwal	A Baṣrī.
22	‘Āmir al-Sha‘bī	Transmitted <i>ḥadīths</i> to ‘Abd Allāh also: see table 1, no. 12.
23	‘Abd Allāh b. ‘Aṭā’ al-Makkī	A <i>ṣāḥīb</i> Ibn Burayda.
24	<b><i>Abū Ṭayba ‘Abd Allāh b. Muslim al-Sulamī al-Marwazī</i></b>	A Marwazī, a <i>qāḍī</i> of Merv.
25	‘Abd al-Jalīl b. ‘Aṭīya	A Baṣrī.
26	‘Abd al-Karīm b. Salīḥ al-Baṣrī	A Marwazī, lived in Baṣra.
27	<b><i>‘Abd al-Mu‘min b. Khālīd al-Ḥanafī</i></b>	A Marwazī, a <i>qāḍī</i> of Merv, a <i>ṣāḥīb</i> of ‘Abd Allāh b. Burayda.
28	Abū Mālik ‘Ubayd Allāh b. al-Akhnas	al-Kūfī al-Nakha‘ī al-Khazzāz.
29	Abū al-Munīb ‘Ubayd Allāh b. ‘Abd Allāh al-‘Atakī	A Marwazī.
30	‘Ubayd Allāh b. al-‘Ayzār	A Baṣrī.
31	‘Uthmān b. Ghiyāth	A Baṣrī.

32	‘Aṭā’ b. al-Sā’ib	al-Kūfī al-Thaqafī, d. 136/753–4.
33	‘Aṭā’ al-Khurāsānī	Came from Balkh, d. 135/752–3.
34	‘Alī b. Suwayd b. Manjūf al-Sadūsī	A Baṣrī.
35	‘Umāra b. Abī Ḥaḥṣa	al-Baṣrī al-Azdī al-‘Atakī, d. 132/749–50.
36	‘Amr b. Abī Ḥakīm al-Wāsiṭī	
37	‘Isā b. ‘Ubayd al-Kindī	A Marwazī.
38	Fā’id Abū al-‘Awwām	A Baṣrī.
39	Qatāda	Ibn Di‘āma al-Baṣrī al-Sadūsī, d. 117/735–6 or 118/736–7.
40	Kahmas b. al-Ḥasan	A Baṣrī, d. 149/766–7.
41	Mālik b. Mighwal	A Kūfī, d. 158~159/775.
42	<b><i>Muḥārib b. Dīthār</i></b>	A Kūfī, a <i>qāḍī</i> of Kūfa, possibly d. 116/734–5.
43	Abū Hilāl Muḥammad b. Sulaym al-Rāsībī	A Baṣrī, d. 167/784 or 169/785.
44	Maṭar al-Warrāq	Abū Rajā’ al-Khurāsānī, lived in Baṣra, d. 125/742–3 or 129/746–7.
45	Mu‘āwiya b. ‘Abd al-Karīm al-Thaqafī	A Baṣrī, the person to whom ‘Abd Allāh transmitted <i>ḥadīths</i> last, d. 180/796–7.
46	al-Mughīra b. Subay’	
47	Muqāṭil b. Ḥayyān	Lived in Balkh, d. before 150/767–8.
48	Muqāṭil b. Sulaymān	A Balkhī, d. 150/767–8.
49	al-Mundhir b. Tha’laba al-‘Abdī	A Baṣrī.
50	Maymūn Abū ‘Abd Allāh	A Baṣrī.
51	al-Walīd b. Tha’laba al-Ṭā’ī	A Baṣrī.
52	Yazīd b. Ḥayyān	A Balkhī, a brother of Muqāṭil b. Ḥayyān (no. 47).
53	Yazīd b. ‘Uqba al-‘Atakī	A Marwazī.
54	Yazīd al-Naḥwī	A Marwazī, d. 131/748–9.
55	Yūsuf b. Ṣuhayb	A Kūfī.
56	Abū Rabī’a al-Iyādī	‘Amr b. Rabī’a.
57	Abū Hāshim al-Rummānī	Yaḥyā b. Dīnār, d. 122/739–40 or 145/762–3.

※ 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’rikh* of al-Dhahabī; *al-Jarḥ* of Ibn Abī Ḥātim al-Rāzī; *Tahdhīb* of Ibn Ḥajar al-‘Asqalānī; *Mashāḥir* and *al-Thiqāt* of Ibn Ḥibbān al-Bustī; *Tahdhīb* of al-Mizzī.

**Table 3: Historical Sources Related to ‘Abd Allāh and Sulaymān as *Qādī***

	Sources	‘Abd Allāh		Sulaymān		Notes
①	al-Bukhārī (d. 256/870), <i>al-Ta’rikh</i>	◎	vol. 5, p. 51	△	vol. 4, p. 4	
②	Abū Zur’a al-Dimashqī (d. 280/893), <i>Ta’rikh</i>	○	vol. 1, pp. 206–207	×		It mentions in the section concerning <i>qādī</i> s of Merv.
③	Ibn Abī Ḥātim al-Rāzī (d. 327/939), <i>al-Jarḥ</i>	◎	vol. 5, p. 13	△	vol. 4, p. 102	
④	Wakī’ (d. 330/941), <i>Akhhbār</i>	◎	vol. 3, pp. 306, 322	×		Strictly speaking, it doesn’t call ‘Abd Allāh a <i>qādī</i> . But it deals with him virtually as a <i>qādī</i> .
⑤	Ibn Ḥibbān al-Bustī (d. 354/965), <i>Mashāḥir</i>	◎	p. 202	△	p. 202	
⑥	Ibn Ḥibbān al-Bustī (d. 354/965), <i>al-Thiqāt</i>	◎	vol. 5, pp. 16–17	◎	vol. 4, p. 303	It reports about Sulaymān “he is said to have held the post of <i>qādī</i> of Merv.”
⑦	Ibn al-Qaysarānī (d. 507/1113), <i>al-Jam’</i>	◎	vol. 1, p. 247	△	vol. 1, p. 185	
⑧	al-Sam’ānī (d. 562/1166), <i>al-Ansāb</i>	○	vol. 4, p. 404	◎	vol. 4, p. 404	
⑨	Ibn ‘Asākir (d. 571/1176), <i>Ta’rikh</i>	◎	vol. 27, pp. 125–39	○	vol. 27, p. 139	‘Abd Allāh’s biographical entry in it is consist of accounts cited from previous sources. In 8 accounts among them ‘Abd Allāh is introduced as a <i>qādī</i> , and in an account cited from Abū Ḥātim Muḥammad b. Ḥibbān al-Bustī, Sulaymān is introduced as a <i>qādī</i> .
⑩	Ibn al-Athīr (d. 630/1233), <i>al-Kāmil</i>	◎	vol. 5, p. 180	×		It mentions in the events of the year h.114.
⑪	Ibn al-Athīr (d. 630/1233), <i>al-Lubāb</i>	×		◎	vol. 2, p. 443	It is an abridgement of the source ⑧.
⑫	al-Mizzī (d. 742/1341), <i>Tahdhīb</i>	◎	vol. 14, pp. 328–32	●	vol. 11, pp. 370–72, vol. 14, p. 332	Sulaymān is introduced as a <i>qādī</i> in an account cited from Abū Ḥātim b. Ḥibbān.
⑬	al-Dhahabī (d. 748/1348 or 753/1352–3), <i>Ta’rikh</i>	◎	h. 101 ~ 120, pp. 393–95	●	h. 101 ~ 120, pp. 97–98, 395	Sulaymān is introduced as a <i>qādī</i> in an account cited from Ibn Ḥibbān.
⑭	Ibn Ḥajar al-‘Asqalānī (d. 852/1449), <i>Tahdhīb</i>	◎	vol. 5, pp. 157–58	◎	vol. 4, pp. 174–75, vol. 5, p. 158	Sulaymān’s biographical entry includes an account cited from the source ⑥. Also in ‘Abd Allāh’s biographical entry Sulaymān is introduced as a <i>qādī</i> in an account cited from Ibn Ḥibbān.

The symbol ◎ indicates that the source introduces him as a *qādī* in his biographical entry.

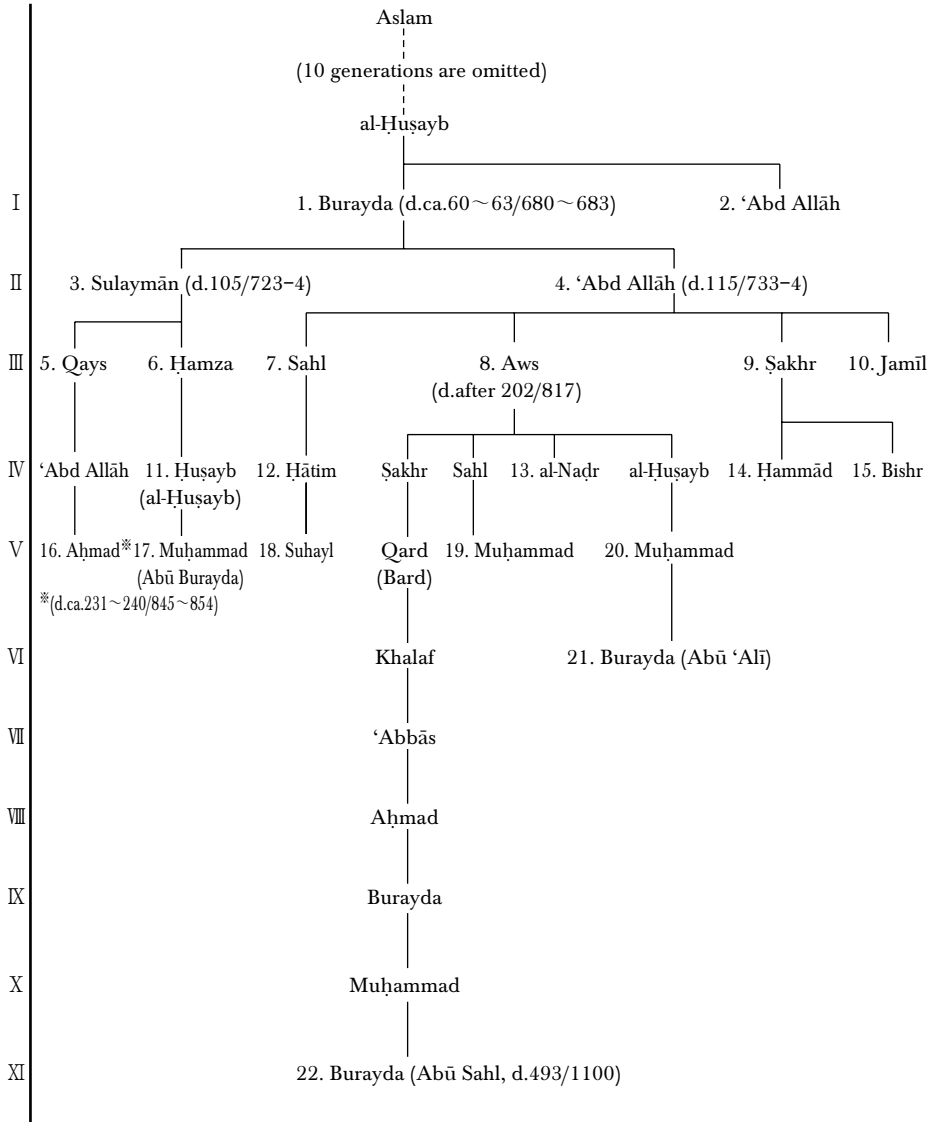
The symbol ○ indicates that the source doesn’t have his biographical entry while it introduce him as a *qādī* in the other entries.

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

The symbol △ indicates that the source doesn’t introduce him as a *qādī* in his biographical entry.

The symbol × indicates that the source doesn’t have his biographical entry and doesn’t introduce him as a *qādī* in the other entries.

**Table 4: Genealogy of the Buraydiya Family**



### Genealogical Key

1. Burayda Ibn Ḥibbān al-Bustī, *Mashāḥir*, p. 101 (for the year of his death); Ibn al-Kalbī, *Nasab*, vol. 2, pp. 144-45.
2. ‘Abd Allāh Ḥākim Nishābūrī, *Ta’rikh*, p. 69.
3. Sulaymān Ibn Ḥibbān al-Bustī, *Mashāḥir*, p. 202 (for the year of his death); Ibn al-Kalbī, *Nasab*, vol. 2, pp. 144-45.
4. ‘Abd Allāh Ibn Ḥibbān al-Bustī, *Mashāḥir*, p. 202 (for the year of his death); Ibn al-Kalbī, *Nasab*, vol. 2, pp. 144-45.
5. Qays Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131.
6. Ḥamza Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131.
7. Sahl al-Dhahabī, *Ta’rikh*, h. 191-200, p. 113; h. 201-210, p. 70; Ibn Abī Ḥātim al-Rāzī, *al-Jarḥ*, vol. 2, p. 305; Ibn ‘Asākir, *Ta’rikh*, vol. 27, pp. 130-31; Ibn Ḥazm, *Jamhara*, p. 240; Ibn Nāṣir al-Dīn al-Dimashqī, *Tawḍīḥ*, vol. 1, p. 476; vol. 2, p. 371.
8. Aws al-Bukhārī, *al-Ta’rikh*, vol. 2, p. 17; al-Dhahabī, *Ta’rikh*, h. 191-200, p. 113; h. 201-210, p. 70; Ibn Abī Ḥātim al-Rāzī, *al-Jarḥ*, vol. 2, p. 305; Ibn ‘Asākir, *Ta’rikh*, vol. 27, pp. 130-31; Ibn Ḥazm, *Jamhara*, p. 240; Ibn Ḥibbān al-Bustī, *al-Thiqāt*, vol. 8, p. 135; Ibn Nāṣir al-Dīn al-Dimashqī, *Tawḍīḥ*, vol. 1, p. 476; vol. 2, pp. 370-71.
9. Ṣakhḥ al-Bukhārī, *al-Ta’rikh*, vol. 4, p. 312; Ibn Abī Ḥātim al-Rāzī, *al-Jarḥ*, vol. 4, p. 426; Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131; Ibn al-Athīr, *al-Lubāb*, vol. 2, p. 235; Ibn Ḥajar al-‘Asqalānī, *Tahdhīb*, vol. 4, p. 412; Ibn Ḥazm, *Jamhara*, p. 240; Ibn Ḥibbān al-Bustī, *Mashāḥir*, p. 312; Ibn Ḥibbān al-Bustī, *al-Thiqāt*, vol. 6, p. 473; al-Mizzī, *Tahdhīb*, vol. 13, pp. 122-23; al-Sam‘ānī, *al-Ansāb*, vol. 3, p. 525.
10. Jamīl Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131.
11. Ḥuṣayb Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131.
12. Ḥātim Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131.
13. al-Naḍr Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131.
14. Ḥammād Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131; al-Sam‘ānī, *al-Ansāb*, vol. 3, p. 468.
15. Bishr Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131.
16. Aḥmad al-Dhahabī, *Ta’rikh*, h. 231-240, p. 48; Ibn Abī Ḥātim al-Rāzī, *al-Jarḥ*, vol. 2, p. 58.
17. Muḥammad Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131; Ibn Nāṣir al-Dīn al-Dimashqī, *Tawḍīḥ*, vol. 1, p. 476; vol. 2, p. 371.
18. Suhayl Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131.
19. Muḥammad Ibn ‘Asākir, *Ta’rikh*, vol. 27, p. 131.
20. Muḥammad al-Dāraquṭnī, *al-Mu’talīf*, vol. 2, p. 916; Ibn Mākūlā, *al-Ikmāl*, vol. 3, p. 159; Ibn Nāṣir al-Dīn al-Dimashqī, *Tawḍīḥ*, vol. 3, p. 431; al-Sam‘ānī, *al-Ansāb*, vol. 2, p. 229.
21. Burayda Ibn Mākūlā, *al-Ikmāl*, vol. 3, p. 159; Ibn Nāṣir al-Dīn al-

22. Burayda            Dimashqī, *Tawḍīḥ*, vol. 3, p. 431.  
                         al-Dhahabī, *Ta'riḥ*, h. 491-500, p. 145; Ibn al-Athīr, *al-Lubāb*,  
                         vol. 2, p. 167; al-Sam'ānī, *al-Ansāb*, vol. 3, pp. 361, 525.

- ※ 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 Ṭāhir al-Buraydī 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.