



AZDI, 'ABD-AL-JABBĀR

AZDI, 'ABD-AL-JABBĀR b. 'Abd-al-Rahmān, was a governor of Khorasan who came into conflict with the caliph al-Manṣūr.

'Abd-al-Jabbār was one of the leaders of the Khorasanian army at the time of the overthrow of the Umayyads and that he was then commander of the caliph al-Saffāḥ's elite military force, or *šorṭa*.

Probably in 140/757-8 he was sent as governor to Khorasan by al-Manṣūr and there then followed a series of events, the causes and significance of which are rather obscure. Upon his arrival in Khorasan, he began to imprison or execute a number of notables of Khorasan and Transoxania. According to a report of Ṭabari (III, p. 123), he suspected them of pro-'Alid sympathies, but Ya'qubi (II, p. 445) and Ṭabari (III, p. 134) indicate that his measures were directed against the party (*šī'a*) of Banu Hāšem. It was these imprisonments and executions which led al-Manṣūr to determine to depose him. An exchange of letters between the caliph and 'Abd-al-Jabbār followed and then al-Manṣūr sent an army to Khorasan to remove him from office (Ṭabari, III, p. 134). The army was under the command of the heir apparent, al-Mahdi, but he remained in Rayy and it was Kāzem b. Kozayma who led the army to Khorasan. 'Abd-al-Jabbār escaped from the battlefield but was later handed over to Kāzem b. Kozayma by some of the Khorasanians. Kāzem sent him to al-Manṣūr who had him tortured and executed, probably in 142/759-60.

In his discussion of the revolt of 'Abd-al-Jabbār, Moscati, relying on Ṭabari and Ya'qubi, concentrates on the exchange of correspondence with al-Manṣūr as



illustrating the caliph's political skill, and he apparently sees 'Abd-al-Jabbār as no more than an over-ambitious governor (II, pp. 613-15). However, Gardizi (ed. Ḥabibi, pp. 123-24) says that he formed an alliance with the remnants of the "heretical" movement which had been led by Eshāq the Turk, while Naršaḳi indicates that at one time al-Moqanna' was in his vizier (tr. Frye, p. 66). A further link between 'Abd-al-Jabbār and the Persian "heretical" movements of the early 'Abbāsīd period is provided by the information that he adopted the color white which was associated with the group of movements known generally as the Abu Moslemiya (Omar, pp. 148-54). But the source material is probably insufficient to enable us to reach firm conclusions about the nature of 'Abd-al-Jabbār's conflict with the caliph.

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