

whose *Juz'um mā lā yalzam* he imitated extensively in matters of rhyme and in his defiant attacks, in the form of charades in verse, on the scholars of his time.

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AL-ḤŪT [see *NUḌŪM*; *YŪNUS*; *ZĪDĪ*].

AL-ḤUṬAY'A, nickname of the Arab poet DĪARWAL B. AWS, who traced back his genealogy sometimes to the 'Abs, sometimes to the Dhuhl, but who, in reality, was probably the natural son of a woman named al-Ḍarrā'; his nickname probably derives from his ugliness and appears to signify "deformed". He belonged to the *mukhadramūn* [q.v.], and Ibn Sallām places him in the second class of the poets of the *djāhiliyya*; since he is regarded as the *rāwī* of Zuhayr b. Abī Sulmā [q.v.], he must have been born about forty years before the *hidjra*, and his earliest poetic activities probably date from a time well before Islam, but the major part of his surviving work belongs to the Islamic period. His conversion to Islam appears to have been merely superficial, since he apostasized at the time of the *ridda* [q.v.] which took place during Abū Bakr's caliphate; his reconversion scarcely seems to have been sincere, if we are to place any credence in traditions regarding his "testament", which depict him as refusing to follow the Islamic rules in respect of the apportionment of inheritance between boys and girls.

The character of al-Ḥuṭay'a is presented in a very unfavourable light; his avidity (see Ibn Rashīk, *Umda*, i, 50), avarice (he ranks as one of the four Arab misers [see *BUKHL*]) and venality constitute the principal elements motivating his literary career; his malice was so dreaded that men gave him gifts to safeguard themselves from it. Passing from tribe to tribe, and changing his genealogy according to whether he was satisfied or displeased with the treatment accorded him, he appears as an itinerant mendicant poet, lavishing dithyrambic poems on any liberal patron but threatening the less generous with his vituperation.

During the *ridda* he violently attacked Abū Bakr, and later, under the caliphate of 'Umar b. al-Khaṭṭāb, he poured invective upon the governor of Medina, al-Zibriḳān b. Badr, though not without also attacking the caliph, who threw him into prison and released him only on the intervention of Quraysh notables; at the same time he heaped panegyrics upon an eminent member of the Banū Anf al-Nāḩa, Baḡhīd b. 'Āmir. It is not known with certainty in what year he died, but his connexion with Sa'īd b.

al-'Ās, governor of Medina after 41/661, confirms the tradition that he survived into the reign of Mu'āwiya.

Arab critics place great emphasis upon the talent of al-Ḥuṭay'a and his skill in the successful handling of invective, panegyric, personal glorification and *nasīb*; the author of the *Aghānī* held him in high esteem, Ibn Ṣharaf regarded him as an immortal poet, and later poets looked on him as a distinguished precursor (see *ZDMG*, xvi, 41; al-Kumayt, ed. Horovitz, no. 4, v. 11; Bahā' al-Dīn Zuhayr, ed. Palmer, 217) and he has been held up as a model for imitation in modern times, since critics recognize that his poetry, which he wrote with great ease, is flawless.

Hammād, the grandson of Ibrāhīm al-Mawṣilī, wrote his biography under the title *Akhbār al-Ḥuṭay'a*, but this work is lost, while the works of philologists of the 2nd and 3rd/8th-9th centuries who set out to collect his *Diwān* have survived in part. The recension of Abū 'Amr al-Shaybānī and Ibn al-'Arābī, which dealt very leniently with the apocryphal parts of the *Diwān* which had suffered from interpolations at an early date, notably by Hammād al-Rāwīya, has survived in its entirety, while the recension of Abū Ḥātim al-Sidjīstānī, who took a stricter attitude towards suspect passages, has survived only in fragments.

The *Diwān* of al-Ḥuṭay'a was published in Istanbul in 1890, and subsequently by I. Goldziher (in *ZDMG*, xvi-xlvii and reprint, Leipzig 1893) with an introduction and explanatory notes; Aḥmad al-Shīnkīṭī produced a new edition in Cairo in 1905 with al-Sukkārī's commentary and glosses; the edition of 'Isā Sābā, Beirut 1951, although providing notes, is rather more commercial, while that of N. A. Ṭāhā, published in Cairo in 1958, with the commentaries of Ibn al-Sikkīṭ, al-Sukkārī and al-Sidjīstānī and notes partly based on the apparatus criticus of Goldziher, is of an informed scientific character.

There were at least two persons in the 6th/12th century who bore the name al-Ḥuṭay'a (see al-Subkī, *Ṭabaḳāt al-Shāfi'iyya*, iv, 234, 279).

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ḤUTAYM is properly the name of a pariah tribe with its main centre in northwestern Arabia, but Hutaym is also used imprecisely at times as a designation for any of the pariah tribes in the eastern Arab lands. The definite article prefixed to the name Hutaym in some Arabic and Western sources is incorrect; the initial radical is *h*, not *h* as in *EP*, iv, 512; the usual pronunciation in Arabia is *ihṭēm*; and the plural is *Hitmān* rather than the forms given in *EP*, ii, 348.

None of the many versions explaining the origin and lineage of Hutaym seems particularly plausible. About the only statement that can be made with

Hutaym ✓ Gulu

- Misir
- Sudan

imams of San'a' only since the latter part of the 19th century, gradually and at first indirectly by being subjugated by the tribe Dhu Muhammad, an offshoot of the Bakil of the country to the north of San'a, who established small garrisons in the Hujriyya area. To escape this oppression, many of the Hujriyya emigrated to Aden, where they earned a living as labourers.

Several features of the topography of Hujriyya are mentioned by al-Hamdani, such as the high mountain Sabir (*Sabr*). H. Von. Wissmann and Maria Hofner have established the identity of (Turbat al-) Dhubhan with the ancient south-Arabian place Dhubhan of Kashr and Shirgab.

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Hutaym ✓

Tribes of Arabia, Egypt and Sudan

The Hutaym is properly the name of a pariah tribe with its main centre in northwestern Arabia, but Hutaym is also used imprecisely at times as a designation for any of the pariah tribes in the eastern Arab lands. The definite article prefixed to the name Hutaym in some Arabic and Western sources is incorrect; the initial radical is *h*, not *h* as in *EI*, IV 512; the usual pronunciation in Arabia is *item*; and the plural is Hitman rather than the forms given in *EI*, II, 348.

None of the many versions explaining the origin and lineage of Hutaym seems particularly plausible. About the only statement that can be made with certainty is that the noble Arab tribes unanimously hold that members of Hutaym are no *asil* i.e., they are outside the accepted Arab system of pure descent from Qahtan or 'Adnan.

This, however, does not rule out the possibility that Hutaym may have originally been of Arab stock, as is suggested by the story that their lowly status goes back to a crime of incest committed by their ancestor Hutaym, presumably an Arab, with his mother.

Members of Hutaym acknowledge close kinship with the pariah tribe of the Shararat. These two tribes are generally considered to occupy a somewhat higher position in Arabian society than Sulayb. This distinction may derive from the fact that Hutaym and the Shararat raise excellent breeds of camels, whereas Sulayb with rare exceptions are primarily ass nomads. There is a tradition that Hutaym and the *Shararat* are descended from Banu Hilal.

The main body of the tribe of Hutaym proper lives in the vicinity of Khaybar north of Medina. The eastern part of the large lava field stretching from Khaybar towards Ha'il is called Harrat Hutaym. Doughty, who travelled with *rafik* of Hutaym through this area in 1877-8, provides our most intimate account of the tribe.

Beyond this centre elements of Hutaym spread southwards into Tihama in the region of Mecca and Judda, while others are found as far north as the sandy desert of the Great-Nafud. Some are settled in oases such as al-Mustajidda south of Ha'il.

Further research is needed to determine the exact relationships of two pariah tribes in eastern Arabia, the 'Awazim and the Rashayida, to the main body of Hutaym. In the time of Doughty, there were 'Awzim in the west, 'an old Hutaym kindered', but they were nearly extinct. He was told of members of Banu Rashid of Hutaym established near Kuwait. Further research is also needed to fix the identity of people called Hutaym outside Arabia. In Sinai the Jibaliyya, retainers of the monastery of St. Catherine, are reckoned among their number; some of these retainers are said to be of Bosnian or Wallachian extraction.

The name Hutaym occurs along the shores and on the islands of the Red Sea, in Lower and Upper Egypt and in the eastern Sudan, where Hutaymis have been engaged in the camel trade between Kasala and Egypt and Hutaymis are reported to be intermingled with the Beja.