

Harayl
(091688)

DE YAYIMLANDIKTAN
MRA CELEN DOKÜMAN

426-427
بنو كنانة ٤٢٦

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بنو كنانة، خَيْف

الخَيْف: خَيْف مكة، موضع فيها عند منى؛ والجمع خيوف، سُمي بذلك لانحداره عن الغلظ، وارتفاعه عن السيل. ويقال: أخيف القوم، وأخافوا: إذا نزلوا الخَيْف، خيف منى، أو أتوه^(١).

خَيْف بني كنانة اسم يقال، كذلك، لشعب الصُفي، وفق رواية الأزرقى^(٢). وذكر^(٣) أن رسول الله ﷺ، عندما حجَّ، في سنة ١٠هـ/٦٣٢م، سُئِل: أين تنزل غداً، يا رسول الله؟ قال: وهل ترك لنا عقيل من لا؟ ونحن نازلون غداً، إن شاء الله، بخَيْف بني كنانة (يعني المحصَّب)، حيث تقاسمت قريش على الكفر؛ وذلك أن بني كنانة حالفت قريشاً على بني هاشم، ألا يباعدوهم، ولا يؤوؤهم^(٤)، فيما يُعرف بصحيفة المقاطعة التي كُتبت، وعُلقت في جوف الكعبة الشريفة^(٥).

الهوامش:

- ١ ابن منظور، محمد بن مكرم، لسان العرب، ج ٩ (بيروت: دار صادر، د.ت)، ١٠٢.
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صلاح حمودي

بنو كنانة، شعب

من شعاب مكة المكرمة. وموقعه، كما ذكر الفاكهي، «من المسجد الذي صَلَّى فيه علي أبي جعفر، إلى الثنية التي تهبط على شعب الخوز»^(١).

الهوامش:

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عباس طاشكندی

بنو لحيان، غزوة

كانت غزوة بني لحيان في سنة ٦هـ/٦٢٧م. وكان سببها أن الرسول ﷺ وجد جداً شديداً على ما حدث لبعض أصحابه

يوم الرجيع، في سنة ٣هـ/٦٢٤م. ففي تلك السنة قدم على رسول الله ﷺ، بعد غزوة أحد، رهط من غُضل والقارة، وهم من الهون بن خزيمة بن مدركة، فقالوا: يا رسول الله إن فينا إسلاماً، فأبعث معنا نفراً من أصحابك، يفقهوننا في الدين، ويقرئونا القرآن، ويعلموننا شرائع الإسلام. فبعث رسول الله ﷺ ستة من أصحابه. فلما كانوا على الرجيع، وهو ماء لهذيل بناحية الحجاز، غدروا بهم، واستصرخوا عليهم هذيلاً، فقتلوا بعضهم وأسروا بعضاً منهم. واستبدلوا اثنين منهم بأسيرين لهذيل، كانا بمكة. فقتلت قريش الصحابين انتقاماً لبعض قتلها بأحد^(١).

كان الباعث لغزوة بني لحيان، إذًا، ما حدث منهم يوم الرجيع، وغدرهم بمجموعة صغيرة من المسلمين، كانوا في مهمة سلمية. فأراد الرسول ﷺ أن يؤدبهم على تعديهم عليه، دون وجه حق.

استخلف رسول الله ﷺ ابن أم مكتوم على المدينة المنورة^(٢)، وخرج في مائتي رجل من أصحابه، ومعهم عشرون فارساً؛ وأظهر أنه يريد الشام، حتى يأخذهم على غرة. وقد وصف ابن هشام طريق رسول الله ﷺ إلى بني لحيان، فقال: إنه ﷺ «سلك على غراب، جبل بناحية المدينة، على طريقه إلى الشام، ثم على محيص^(٣)، ثم على البتراء، ثم صَفَق [أي عدل] ذات اليسار، فخرج على بين^(٤)، ثم على صُخيرات اليمام^(٥)، ثم استقام به الطريق على المحجة من طريق مكة، فأغذ السير، حتى نزل على غُرَّان^(٦)، وهي منازل بني لحيان، إلى بلد يقال له: ساية^(٧). فوجدهم قد حذروا وتمنعوا في رؤوس الجبال»^(٨)؛ فلم يحدث قتال.

قبل أن يرجع الرسول ﷺ من تلك الغزوة إلى المدينة، وجه رسالة تحذير لقريش. فقال لأصحابه: لو أنا هبطنا عُسفان، لرأى أهل مكة أننا قد جئنا مكة، فيخيفهم ذلك. وبالفعل بعث من عُسفان أبا بكر ﷺ في عشرة فوارس، فأتوا كُرَّاح الغميم، بالقرب من مكة المكرمة، ثم رجعوا. وعاد رسول الله ﷺ بعدها إلى المدينة المنورة^(٩).

في أثناء غزوة بني لحيان، أثار عن الرسول ﷺ، ولأول مرة، الدعاء الذي جاء فيه: «أيون، تائبون، عابدون، ساجدون، لربنا حامدون»^(١٠). وقد جاءت صيغة الدعاء في الحديث النبوي الشريف الذي أورده البخاري ومسلم في (صحيحهما) على النحو التالي: «حدثنا يحيى، وهو القطان، عن عبيد الله، عن نافع، عن عبد الله بن عمر، قال: كان رسول الله ﷺ إذا قفل من الجيوش، أو السرايا، أو الحج، أو العمرة، إذا أوفى على ثنية أو فدقد، كبر ثلاثاً، ثم قال: «لا إله إلا الله وحده لا شريك له،

Tales of the prophets of al-Kīsaʿī (Boston 1978), 109–17; al-Majlisī, *Biḥār al-anwār al-jāmiʿa li-durar akhbār al-ʿimma al-aḥḥār* (Beirut 1983), 11:343–65; Muqātil b. Sulaymān, *Tafsīr*, ed. ʿAbdallāh Maḥmūd Shihāta (Cairo 1979–88), 4:23–6; Sibṭ Ibn al-Jawzī, *Mirʾāt al-zamān fi taʾrīkh al-aʿyān*, ed. Iḥsān ʿAbbās (Beirut 1985), 1:253–61; al-Suyūṭī, *al-Durr al-manthūr fi l-tafsīr al-maʾthūr* (Beirut 1983), 3:484–8, 7:448–51; al-Ṭabarī, *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān* (Cairo 2000), 12:503–23, 22:122–31; al-Ṭabarī, *Taʾrīkh al-nusul wa-l-mulūk*, ed. M. J. de Goeje et al. (Leiden 1879–1901), 1:231–44, trans. William M. Brinner, *The History of al-Ṭabarī*, vol. 2, *Prophets and patriarchs* (Albany 1987), 28–40; al-Ṭarafī, *Qīṣaṣ al-anbiyāʾ*, ed. Roberto Tottoli, *The stories of the prophets by Ibn Muṭarrif al-Ṭarafī* (Berlin 2003), 60–2 (Ar.) and 54–6 (Engl.), trans. Roberto Tottoli, *Storie dei profeti* (Genoa 1997), 120–4; al-Thaʿlabī, *Qīṣaṣ al-anbiyāʾ* (Cairo 1954), 61–6, trans. William M. Brinner, *ʿArāʾīs al-majālis fi qīṣaṣ al-anbiyāʾ* or “Lives of the prophets” as recounted by Abū Ishāq Aḥmad ibn Muḥammad ibn Ibrāhīm al-Thaʿlabī (Leiden 2002), 105–13.

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ROBERTO TOTTOLI

Hudhayl, Banū

The **Banū Hudhayl** is a North Arabian tribe whose members traditionally live in the Ḥijāz to the north and east of Mecca and on the highlands stretching to al-Ṭāʿif. It is part of the Khindif branch of the Muḍar tribal confederation and is closely related to the Kināna and Quraysh tribes. According to the Arabic genealogical sources the Hudhayl tribe included the Banū Liḥyān as one of its branches.

In his *Kitāb al-aṣnām* (*Book of the idols*), Ibn al-Kalbī (d. 204/819) associates the people of Hudhayl with the emergence of idolatry amongst the Arabs, and in particular with the cult of the ancient Arab idols Suwāʿ and Manāt (Lecker, Wellhausen, *Reste*, 18–9, 25–9). In Ibn Hishām’s (d. 218/833) *al-Sīra al-nabawiyya* (“Prophetic biography”) Hudhayl figures in the context of the expeditions against Mecca led by Abū Karīb Asʿad (fourth century C.E.) and Abraha (sixth century C.E.), the rulers of the Ḥimyarite kingdom of South Arabia. Most of the members of Hudhayl sided with the Meccans in their opposition to the prophet Muḥammad and only embraced Islam in 630 C.E., after the Muslim conquest of the city. Among the earliest companions of the Prophet, and one of the principal transmitters of the text of the Qurʾān, was ʿAbdallāh b. Maʿsūd (d. c. 30/650), who may have been a member, or at least a client (*mawlā*), of the Hudhayl tribe.

In pre-Islamic times the Hudhaylīs engaged in feuds with neighbouring tribes and used to sell their captives as slaves in Mecca. Many members of the tribe took part in the early Islamic conquests. Despite this migration wave the Hudhayl remained rooted in the Ḥijāz. Later historical records attest to their undiminished

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MADE IN ALGERIA
SUNRA CELEN DOKU

8383 HUSSEIN, Ali Ahmad. The rhetoric of Hudhali wine
poetry. *Oriens*, 43 i-ii (2015) pp. 1-53. *Hizayl (beni Hizayl)*
Mentioning poets from both pre-Islamic and Umayyad periods. 081638

30 Nisan 2018

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der Banū Buqayla⁶² (s. u.). Sie hatten ihren Schützling, einen Halbbruder von an-Nu'mān III. b. al-Mundīr namens Aswad, seinerzeit nicht in Ktesiphon durchsetzen können. Die Nachrichten über die hinterlistigen Intrigen des wohlhabenden 'Adī b. Marīna, der keine Kosten scheute, um seinen Feind 'Adī b. Zayd zu Fall zu bringen, füllen einige Seiten in den arabischen Quellen.⁶³ Es war vermutlich nicht schwierig, den Argwohn des Königs an-Nu'mān zu wecken, dem die starke Machtposition 'Adī b. Zayds und seiner Familie und seine Abhängigkeit von ihr bedrohlich erscheinen musste. Es klingt auch plausibel, dass der brillante und weltläufige 'Adī arrogant auftrat und sich in den Augen des Königs unziemlich benahm, also seine Stellung augenfällig demonstrierte. So wurde 'Adī b. Zayd schließlich von an-Nu'mān III. b. al-Mundīr entmachtet und im Qaṣr Ṣinnīn gefangen gesetzt, von wo aus er die zahlreichen Kerkergedichte verfasste, die einen großen Teil seines Dīwāns ausmachen. Zwar setzte daraufhin sein Bruder Ubayy seine guten Beziehungen zum persischen Hof ein, so dass sich der Großkönig persönlich für dessen Freilassung einsetzte, dennoch wurde er schließlich im Auftrag an-Nu'māns hingerichtet.

Wann genau der Günstling gestürzt und getötet wurde, wird leider nicht überliefert und lässt sich auch schwer erschließen, denn einziger Terminus *ante quem* ist der Sturz des an-Nu'mān III. b. al-Mundīr 602, und einziger Terminus *post quem* ist die Machtergreifung an-Nu'māns 580.

Trotz der Entmachtung 'Adī b. Zayds blieben die Banū Ayyūb in al-Ḥīra sehr einflussreich, denn auch der 'Adīs Sohn, Zayd b. 'Adī (Nr. 6), war ein wichtiger Mann am Hofe des persischen Großkönigs und erhielt dort denselben Posten wie sein Vater. Vielleicht waren es diese guten Beziehungen zu Ktesiphon, die an-Nu'mān bewogen, nicht auf die Beratung und Unterstützung des Zayd zu verzichten. Zayd wollte aber seinen Vater rächen; unter Ausnutzung seiner Position als Dolmetscher und mit Hilfe seiner Kenntnis der jeweiligen Empfindlichkeiten inszenierte er angeblich ein Missverständnis zwischen Khusraw II. Parwīz und an-Nu'mān, das dazu führte, dass der beleidigte Großkönig den an-Nu'mān III. b. al-Mundīr absetzte. Diese Geschichte, die in den arabischen Quellen zu einer sehr poetischen Erzählung ausgebaut worden ist, ist sicherlich nicht wörtlich zu verstehen;⁶⁴ aber an der Deutung, das Ende der Laḥmidenherrschaft

⁶² S. unten 103–104.

⁶³ Zusammengefasst bei Rothstein, *Dynastie der Laḥmidien*, 109–111 und unten 194–199.

⁶⁴ Die märchenhafte Geschichte – u. a. gibt es dort eine sehr plastische Beschreibung des arabischen Schönheitsideals – erzählt, wie Khusraw II. Parwīz auf Anraten Zayds den

als Folge der persönlichen Rache der Banū Ayyūb zu interpretieren, könnte dennoch etwas Wahres sein. Zwar ist sehr unwahrscheinlich, dass Khusraw II. Parwīz eine so weitreichende Reform des westlichen Verteidigungssystems allein aufgrund seiner gekränkten Ehre unternahm. Aber die Hinrichtung eines seiner engsten Vertrauensmänner und Protégés in al-Ḥīra, nämlich 'Adī b. Zayd, musste beim misstrauischen Khusraw Argwohn wecken, war sie doch vielleicht das Anzeichen einer antisassanidischen Wende in der laḥmidischen Politik. Der gesamte Hintergrund dieser Veränderungen soll weiter unten genauer untersucht werden.⁶⁵

Die Banū Ayyūb blieben noch lange eine angesehene christliche Familie in der Region, wie al-Ya'qūbī berichtet.⁶⁶ Ein Sohn des Zayd b. 'Adī namens Sawād wurde Traditionarier für al-Ḥīra und es ist sehr wahrscheinlich, dass auf ihn viele unserer Nachrichten zurückgehen.⁶⁷

1.1.2. Die Banū Liḥyān/Banū Aws b. Qallām

Traditionen zu einem christlich-arabischen Clan namens Banū l-Ḥārīt b. Ka'b b. Liḥyān erscheinen schon in der Frühgeschichte von al-Ḥīra. Normalerweise gelten die Liḥyān als ein Zweig der nordarabischen Ḥudayl,⁶⁸ aber die Genealogie dieser Banū Liḥyān scheint anders gewesen zu sein. Ibn al-Kalbī⁶⁹ klassifiziert sie als 'Imlīq, d. h. als Teil der legendären 'Amāliqa, den Amalekitem der Bibel. Tatsächlich erscheinen 'Amāliqa in der Zenobia-Legende als Verbündete der palmyrenischen Königin.⁷⁰ Vermutlich gehen diese konfuse Nachrichten darauf zurück, dass diese Banū Liḥyān/'Amāliqa entweder zur autochthonen Bevölkerung des unteren Euphrat gehörten oder schon lange dort ansässige aramaisierte Araber waren.⁷¹ Banū l-Ḥārīt b. Ka'b erscheinen auch in den Nachrichten zu

an-Nu'mān um arabische Prinzessinnen für seinen Harem ersucht. An-Nu'mān weigert sich und weist Khusraw auf die „großäugigen Wildkühe Persiens“ hin, die ihm doch zu reichen hätten. Zayd übersetzt diesen Ausdruck, der im Arabischen eine positive Metapher für schöne Frauen ist, absichtlich als persische „Kühe“. Khusraw ist natürlich beleidigt. S. Horowitz, „Adī b. Zayd“, 60–63.

⁶⁵ S. unten 208–211.

⁶⁶ Aḥmad b. Abī Ya'qūb al-Ya'qūbī, *Kitāb al-Buldān*, hg. Michael J. de Goeje (Leiden 1892), 309.

⁶⁷ Horowitz, „Adī b. Zayd“, 68.

⁶⁸ A. J. Drewes u. Giorgio Levi Della Vida, „Liḥyān“, in *Encyclopaedia of Islam. Second Edition*.

⁶⁹ Aṭ-Ṭabarī, *Ta'riḥ*, I, 850. S. auch Abū l-Baqā', *Al-Manāqib al-Mazyadīya*, 114.

⁷⁰ S. oben 49–51.

⁷¹ Dem widerspricht, dass Abū l-Baqā' sie als *aḥlāf* einordnet, also als Einwanderer (*Al-Manāqib al-Mazyadīya*, 112), die sich erst später mit den *'ibād* verbündeten. S. aber

THE RAID OF THE HUDHAYL:
IBN SHIHĀB AL-ZUHRĪ'S VERSION OF THE EVENT

Nicolet Boekhoff-van der Voort

I. INTRODUCTION

At the dawn of Islam, the Hudhayl were a tribe of Northern Arab descent living near Mecca.¹ According to the Islamic sources, they were related to the Quraysh in Mecca, with whom they sided in their struggle against the prophet Muḥammad and the new religion of Islam.² To revenge the murder of their chief Sufyān ibn Khālid ibn Nubayḥ by 'Abd Allāh ibn Unays, who had acted on the authority of the prophet Muḥammad, a branch of the Hudhayl, the Liḥyān, ambushed a group of Muslims sent by Muḥammad and killed most of them. They sold the remaining Muslims in Mecca, where the prisoners were killed in the end.³ Muḥammad tried to attack the Liḥyān a few months later as a reaction to their raid, but he did not succeed in overtaking them.⁴

The raid of the Hudhayl is part of the *sīra*, "the life of Muḥammad", and belongs to the *maghāzī*, the stories about Muḥammad's military campaigns. According to the Muslim historiographical sources, the raid took place at the end of the year 3/625 or in the beginning of the year 4/625 after the battle of Uḥud.⁵ The Muslim source material contains a number of variant narrative accounts of the raid. The aim of the study is to examine the origins and the authenticity of one of these variants, the account attributed to the famous Medinan transmitter Ibn Shihāb al-Zuhrī (d. 124/742).

¹ I would like to thank prof. H. Motzki and prof. C. Versteegh for their valuable suggestions to improve this article. Any inaccuracy or mistake is, of course, my fault.

² G. Rentz, "Hudhayl," in *Encyclopaedia of Islam. New Edition (EI2)*, III, Leiden 1971, 540–541.

³ G. Levi Della Vida, "Liḥyān. In Islamic Sources," in *EI2*, V, Leiden 1986, 763.

⁴ A. Guillaume, *The Life of Muhammad. A Translation of Ibn Ishaq's Sirat Rasūl Allāh*, Karachi 1978, 485–486.

⁵ Ibn Ishāq places the raid in the year 3 A.H. according to the version of Ibn Hishām, but most other sources agree on the year 4 A.H. See for example Ibn Kathīr, *al-Bidāya wa-l-nihāya*, IV, Beirut 1966, 61–62. Ibn Hishām, *Sirat sayyidnā Muḥammad rasūl Allāh*, I, Frankfurt am Main 1961, 638.

Herald Motzki, Analysing Muslim Traditions: Studies in
Legal, Exegetical and Maghāzī Hadīth, Leiden 2010

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LIHYĀNITES

period of several centuries, with a gap of an unknown stretch of time, but it has not yet been possible to date them with certainty: conjectures regarding the oldest of them vary between the VIth century B.C. and the first century A.D.

The Lihyānites may originally have belonged to those nomadic or semi-nomadic tribes which served the Minaeans and Sabaeans in their caravan trade, presumably sufficiently long to acquire some of the culture of their overlords. Gradually they may have gained independence and formed a kind of kingdom with its centre at Daydān, whose former inhabitants they either subjugated or expelled. Complete darkness envelops the origin and history of those earlier 'Daydānites' who also left their inscriptions in al-'Ula. Controlling from Daydān an important section of the Incense Road*, the vital artery of the traffic from South-Arabia to the Mediterranean coast and to Syria, the Lihyānites held in their hands the source of the prosperity revealed by the monuments that have come down to us. It has not been elucidated whether they maintained their position against the pressure of their strong neighbours in the North, the Nabataeans*, or whether they became Nabataean vassals like most of the population around them. There is no doubt, however, that close contacts existed and, whatever their nature may have been, produced a continual, two-way current of cultural influence, unmistakably shown by the comparison of certain essential elements of the two civilizations. Recent studies of the inscriptional material have also led to the conclusion that apparently the Lihyānites were the first Arabs to worship a deity by the name of Allāh, a cult which they had probably introduced from Syria.

After the fall of the Nabataean kingdom (early second cent. A.D.) the inscriptions, silent for an indefinite length of time, disclose a second period of expansion. But their idiom as well as their script are now of somewhat different character. In many respects they resemble the so-called Thamūdīc inscription found nearby in the caves of Mount Athlith and ascribed to a people of the Thamūd* group. Presumably the Lihyānites had in the meantime been succeeded in the possession of Daydān by some kindred Thamūd clan or tribe.

At the time of Muhammad a tribe bearing the name of Lihyān, which had its pasture grounds in the region of Makkah and belonged to the great Hudhayl* confederacy of tribes, appears among the most tenacious opponents of the young Islamic community. One of their chieftains, Sufyān ibn-Khālīd, is mentioned by Arab chroniclers as the leading spirit of a conspiracy aiming at the overthrow of the Prophet. No further information about them, however, is extant which would permit their identification with the early masters of Daydān.

RONART, Stephan and Nandy, CEAC,
S. 327, 1959 (AMSTERDAM)

Lihyān. (Kawite arab.)

X

LIHYĀNITES, ancient Central-Arabian tribe which three or four centuries before our era seems to have attained a comparatively advanced degree of civilization, as can be judged from the statues and reliefs found in their tombs and sanctuaries at Daydān (in northern Hijāz, the present-day village al-^cUla). A great number of inscriptions accompany these monuments. While their language is a North-Arabian dialect coming close to the classical Arabic, they are written in three types of script related to those that were used by the South-Arabian peoples of the Minaean* and Sabaean* groups. So far only the shorter texts have been fully deciphered. They obviously cover a

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RONART, Stephan and Nandy,
CEAC, 5-326, 1959 (AMSTERDAM)

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للإمام محمد بن يوسف الصالحى الشافعى المنوفى سنة ٩٤٤هـ

الجزء الخامس
تحقيق

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X

الباب الحادى والعشرون

LIHYAN (SERIAL)
IDM

- ٥٠ في غزوة بنى لحيان بن هذيل بن مدركة بناحية عسفان
٥١ تنبيهات
٥٢ بيان غريب ماسبق

BENU LIHYAN GARVESI

X

'Uyūnūl-Ēser - II, 83

(297.92/SEV/u)

-BENU LIHYAN GARVESI-
-DEWMETUL CENDEL GARVESI- yolk

Bencetūl-Menāliā - I, 296 v.d.

297.92
HAYIB

Hūzeyl Beni Hūzd

GOLDZIEHER, I. Some notes on the diwāns of the Arabic tribes (Hudailites) [GAL 1, 20]. JRAS, 1897, pp. 325-334.

14 SURAT 1995

BENU LIHYAN GARASI

956.3012
HUD.M

Tarihul Umamīl Islamiyye - I, 123

Hūzeyl (Kabīlī)

الطيب، عبد الجواد

- هذيل في جاهليتها واسلامها / تأليف عبد الجواد الطيب - ليبيا، تونس: دار العربية للكتاب، 1982، 198 ص؛ 21 سم.
- 193 - 189 ص: بليوغرافيا: 1 - القبائل العربية. 2 - هذيل. 1 - العنوان.

BENU LIHYAN GARVESI

922.9762
MUNA

M-el-Emin, "Ayanū's-Sīa," I, 267

(217) 931 (=927) Hūzeyl
عبد الجواد (الطيب). هذيل في جاهليتها واسلامها / الطيب عبد الجواد - تونس: دار العربية للكتاب، 1982 - 199 ص، 21 سم.

"HUZEYL KABILESI"

GARVETU BENI LIHYAN

Watt, "Muhammad...", S. 90
11818
297.92/WAT.M.

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لِحْيَان LIHYAN

• بَعَثُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى لِحْيَانِ

عد - ج ٢ ق ١ ص ٥٦

حم - ثالث ص ٩١ و ٥٥ و ٤٩ و ٣٤

هش - ص ٧١٨

قد - ص ٢٢٦

WENSINCK AREN JEAN, MİFTAHU KÜNUZÜ's-SÜNNE,

Trc: ABDÜLBAKİ MUHAMMED FUAD, BEYRUT 1983. ss . 428 DİA DM NO: 04160.

KISALTMALAR:

بخ = صحيح البخاري، مس = صحيح مسلم، بد = سنن أبي داود، تر = سنن الترمذي، نس = سنن النسائي، مع = سنن ابن ماجه، مي = سنن
الدارمي، ما = موطأ مالك، ز = مسند زيد بن علي، عد = طبقات ابن سعد، حم = مسند احمد بن حنبل، ط = مسند الطيالسي، هش = سيرة ابن
هشام، قد = مغازي الواقدي

- Hüzeyl (Benn)

Jordanland⁷²⁾. Auch bei Tunis heisst eine heilige Stätte Arba'in. Barth erzählt, dass sein Maulesel-treiber an dieser Stelle eine Handvoll der geheiligten Erde aufnahm und ihn und seine Begleiter damit besprengte⁷⁴⁾.

Auf sechzig fromme Personen scheint sich der Name des Gâmi 'al-Sittîn (Moschee der 60) in der Umgebung des biblischen Schilô (Sejlân) bezogen zu haben⁷⁵⁾. Wir haben bereits erwähnt, dass die beim Assuâner Grabmal erscheinende Zahl die höchste ist, die in der Nomenklatur der mohammedanischen Heiligengräber nachgewiesen werden kann. Man darf wohl annehmen, dass mit der Zahl 77 eine hyperbolische Zahlenangabe beabsichtigt ist (wie Genes. 4, 24); für diesen Zweck wird die Nebeneinanderstellung von identischen Zahlen an der Einer- und der Zehnerstelle verwendet; in Syrien nennt man die Myriapoden Umm arba' wa-arba'in, d. h. die Mutter von vierundvierzig Füßen⁷⁶⁾. Be-

sonders wird die Zahl 99 gern in solcher Weise gebraucht⁷⁷⁾, z. B. in dem Traditionspruch: „Über den Ungläubigen werden in seinem Grabe neunundneunzig Drachen gesetzt, die ihn bis zum Tage der Auferstehung unaufhörlich beißen; bliese nur einer von ihnen auf die Erde, würde an der Stelle kein Gras mehr wachsen“⁷⁸⁾. Nach einer mohammedanischen Legende sind in Mekka „zwischen dem Schwarzen Stein und dem Zemzem die Gräber von 99 Propheten“⁷⁹⁾. Noch höhere Zahlen mit identischen Elementen an allen Stellen findet man in ähnlichen Sprüchen der religiösen Litteratur der Parsen; z. B. 9999 Schutzgeister der Gerechten, 9999 Dämonen, böse Feinde, Zauberer und Hexen, die gegen die himmlischen Sphären kämpfen⁸⁰⁾ u. s. w.

Hirsch, Reisen in Südarabien etc. (Leiden, 1897), 144, unten.
⁷²⁾ Dahin gehören zum Teil auch die in der ZDMG., XLIX (1859), S. 216, Anm. 2 angeführten Beispiele.
⁷³⁾ Musnad Ahmed b. Hanbal (Kairo 1313), III, p. 38.
⁷⁴⁾ Al-Damiri (1284) II, p. 413 unten, Al-Thalabi, Ara'is al-magâlis (1312), p. 40 oben.
⁷⁵⁾ Mainogi-Khirad, 49, 15; Sad-der, [13, 4] (Sacred Books of the East).

Some Notes on the Dîwâns of the Arabic Tribes.¹

THE *Divân of the Hudeilites* must be regarded as our single remaining inheritance of a great mass of literature which formed an important part of the results obtained by the Arab philologists in their first endeavours to collect the old poetry of the Arabs.

Indeed, the history of Arabic literature, which—if it be ever once realised—must suffice for the oldest period with recording many lost productions of learning and diligence, has exactly this office to fulfil when it begins to give an account of the labours of philological workers in the field of ancient poetry.

Besides preserving and revising those more remarkable poems which of old won fame and renown throughout all Arabdom as the most exalted products of their classic composers (fuḥûl), quite regardless of the special tribes which produced them, the old scholars did not fail to devote themselves to collecting the dîwâns of particular tribes. Their task was to gather together all the traditions of each tribe relating to earlier times, and to set them down in writing. In so doing, they turned their attention to the compositions of the *tribe-poets* which had been preserved in the memory of the tribe, and which were mostly associated with its historical recollections. To obtain such information, the philologists themselves were not always obliged to wander about in the desert from tent to tent. Frequently, they caused to be brought into town some dweller of the waste who was especially fitted to impart the desired

¹ For the English translation of the following article, written originally in German, the author is obliged to the kindness of his friend, Dr. F. D. Chester, Rogers Fellow of Harvard University, Cambridge, Mass.

Ignaz Goldziher
GESAMMELTE SCHRIFTEN
Herausgegeben: Joseph Descamoggi
Hildesheim - 1970, IV

Some Notes on the Dîwâns of the Arabic Tribes. (Journal of the Royal Asiatic Society. 1897. S. 325-334) 119 - 128

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19 Oct 1907
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Hudhayl ✓

Tribe of Arabia

Hudhayl are a tribe of Northern Arab descent in the vicinity of Mecca and al-Ta'if. Belonging to the branch of Mudar known as Khindif, Hudhayl was closely related to Kinana and consequently to Quraysh. Since early times Hudhayl has occupied much of the territory immediately west and east of Mecca and on up into the mountains towards al-Ta'if. There is no tradition of its having migrated here from elsewhere.

This territory which has been called 'the heart of al-Hijaz', includes the valley of Batn Marr or Marr al-Zahran (modern Wadi Fatima) between Mecca and the present port of Judda and the valley's main tributaries, Nakhla al-Sha'miyya (or al-Sha'amiyya) and Nakhla al-Yamaniyya. The tribe had a market, Dhu 'l-Majaz, near 'Arafa.

According to Ibn al-Kalbi, the people of Hudhayl were the first among the descendants of Isma'il to become idolators. At a place called Ruhāt they had the idol Suwa'. Although Ibn al-Kalbi locates Ruhāt in the environs of Yanbu, it was more probably close to Mecca and may have been in Nakhla al-Yamaniyya.

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During the struggle between the Prophet and Quraysh, most of the members of Hudhayl, with Lihyan in the forefront, sided with their kinsmen of Mecca. The Muslim commander given a stick by

the Prophet as guardian for his victory over Hudhayl was 'Abd Allah b. Unays of Banu Wabra, known as al-Juhani. When the men of Hudhayl captured a handful of Muslims, they sold them to Quraysh.

After the conquest of Mecca, the Muslims obliterated the idols of Hudhayl. 'Amr b. al-'As destroyed Suwa', and various persons, including 'Ali, were credited with the destruction of Manat. Hudhayl joined Quraysh in embracing Islam.

Although most of Hudhayl were slow in coming in, one man prided himself on being among the earliest converts. This was 'Abd Allah b. Mas'ud, who may have been a client of the tribe, though Ibn Hazm lists him as a Hudhali by descent; he became a faithful companion and servant of the Prophet and a prolific traditionalist. The historian al-Mas'udi claimed him as an ancestor.

Hudhayl stands out among the Arab tribes for its bountiful poetry, its renown in this field being due in part to the fact that its tribal *diwan* is the only one to have survived *in extenso*. Among the scores of poets of the stock of Hudhayl were Abu Dhu'ayb, Abu Kabir, Abu Khirash, and Abu Sakhr. Not many of the Hudhali lived wholly in the Jahiliyya; a number began life in that period and ended as Muslims.

Among the sparse references to Hudhayl given by al-Hamdani in the 4th/10th century is the statement that in his time Hudayl was driven from its accustomed range by Banu Sa'd (Sa'd b. Bakr).

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A. SEGAL

Hui

Community of China

The Hui (pronounced 'whey') are the most widely distributed and the second largest of all ethnic

(227 km.), thus replacing the old motor track by the country's first asphalt road. Besides its harbour, comprising quays to a length of 9.5 km. and a basin in which ships 140 m. long and drawing 8 m. of water can be accommodated, the town, with an estimated number of 50,000 inhabitants in 1964, has little in the way of modern equipment. Before the arrival of Egyptian troops there was one hospital, and a landing-ground for aircraft. To the traditional textile handicrafts were added in recent years some primitive cotton manufactories, in connexion with a rapid expansion of cotton cultivation in parts of Tihāma. An attempt to establish a modern cotton mill at Bādīl failed. Projects have been made for a cement factory in that place, and also for prospective oil drilling operations.

The population in the *liwā'* of al-Ḥudayda is estimated at 660,000. In addition to the district (*ḥadā'*) of the capital, it comprises those of Bayt al-Faḥih, Bādīl, al-Zaydiyya, and Luḥayya.

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(L. O. SCHUMAN)

AL-ḤUDAYN (not al-Ḥuṣayn) B. AL-MUNDHIR B. AL-ḤĀRITH B. WA'LA AL-RAKĀSHĪ AL-BAKRĪ, ABŪ SĀSĀN, a notable and poet of Baṣra ranking among the leading *Tābi'ūn* (d. ca. 100/718-9). His family was well-known even before Islam; some at least of its members had a reputation for avarice, which al-Ḥudayn seems to have justified, if we may judge by the words attributed to him by al-Djāhīz, which leave no doubt as to his love of riches. While still quite young, he took part in the battle of Šiffin [q.v.] and fought bravely; he carried the standard of the Rabī'a in the army of 'Alī b. Abī Ṭālib, but owed this honour to the rivalries between the Bakrī notables who were seeking to secure the command. Subsequently, no further mention of him occurs except as a poet—in particular he sang the praises of the chief of the Bakr of Baṣra, Mālik b. Misma'—and as a transmitter of secular traditions, some of which concerned the kings of Persia; his *kunya* Abū Sāsān would indeed appear to indicate that his family had been subject to some sort of Persian influence.

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(CH. PELLAT)

HUDHAYL, a tribe of Northern Arab descent in the vicinity of Mecca and al-Ṭā'if. Belonging to the branch of Muḍar known as *Khindif*, Hudhayl was closely related to Kināna and consequently to *Quraysh* [q.v.]. Since early times

Hudhayl has occupied much of the territory immediately west and east of Mecca and on up into the mountains towards al-Ṭā'if; there is no tradition of its having migrated here from elsewhere. This territory, which has been called "the heart of al-Ḥidjāz", includes the valley of Baṭn Marr or Marr al-Zahrān (modern Wādī Fātima) between Mecca and the present port of Djudda and the valley's main tributaries, *Nakhla al-Šha'miyya* (or al-*Šha'amiyya*) and *Nakhla al-Yamāniyya* [see AL-ḤIDJĀZ]. The tribe had a market, *Dhu 'l-Madjāz*, near 'Arafa.

According to Ibn al-Kalbi, the people of Hudhayl were the first among the descendants of Ismā'il to become idolators. At a place called Ruhāt they had the idol Suwā'. Although Ibn al-Kalbi locates Ruhāt in the environs of Yanbu', it was more probably close to Mecca and may have been in *Nakhla al-Yamāniyya* (see Yākūt, s.v., and al-Azraqī, i, 78, n. 7; al-Sukkari, i, 165, however, identifies Baṭn Ruhāt, the only Ruhāt mentioned by the poets of Hudhayl, as being in the land of Banū Hilāl, three nights from Mecca). The custodians of Suwā' were Banū Liḥyān [q.v.], a division of Hudhayl. Hudhayl also had ownership, or shared it with *Khuzā'a*, of one of "the daughters of Allāh", *Manāt* [q.v.], a stone at Kudayd on the way from Mecca to Yathrib reputed to be the oldest of the Arab idols.

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During the struggle between the Prophet and *Quraysh*, most of the members of Hudhayl, with Liḥyān in the forefront, sided with their kinsmen of Mecca. The Muslim commander given a stick by the Prophet as guerdon for his victory over Hudhayl was 'Abd Allāh b. Unays (not Uwais, as in *ET*, ii, 329) of Banū Wabra, known as al-Djūhanī. When the men of Hudhayl captured a handful of Muslims, they sold them to *Quraysh*. After the conquest of Mecca, the Muslims obliterated the idols of Hudhayl. 'Amr b. al-Āṣ destroyed Suwā', and various persons, including 'Alī, were credited with the destruction of *Manāt*. Hudhayl joined *Quraysh* in embracing Islam.

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MS. EYL. 1993

Hudhayl (Hudhaylī poets)

Among his many books were works on the topographical history of Egypt, histories of Egyptian dynasties, biographies of Egyptian notables, a history of Muslim coinage and an analysis of the struggle between the Umayyads and the 'Abbāsids. Finally, and perhaps most significantly, this period witnessed the production of the justly famous work of **Ibn Khaldūn** (d. 808/1406), who attached a profound philosophy of history as a preface to his otherwise conventional chronicle. With these developments, Arabic historiography had clearly reached the point where it was ready to go beyond the compilation of historical data to the systematic exploration of the meaning of history itself.

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E. DANIEL

homilectics see didactic literature; oratory and sermons

Hudhayl (Hudhaylī poets)

The Banū Hudhayl, a northern Arab tribe in the Hijaz, sided with the Meccans against **Muḥammad** and embraced Islam in 8/630. They are famous in Arabic literature because their collected poetry is the only surviving tribal *dīwān*, offering an opportunity to study a poetic tradition over five generations (c.550–81/700). Since the majority of Hudhaylī poets are *mukhadramūn*, their verses constitute a primary source of political conditions at the time of Muḥammad and the **Orthodox caliphate**.

The *dīwān* is preserved in the recension of **al-Sukkārī**. Their are several partial editions, some with translations into German, and a complete edition by A. Farrāj. The corpus

(c.4,600 verses) contains poems by sixty-nine Hudhaylīs, among them two women and three anonymous poets, and a considerable number of verses by poets from other tribes, e.g. **Ta'abbata Sharran** of Fahm. Analysis of the *dīwān* from a literary aspect has scarcely begun. The principal study still is by E. Bräunlich (1937), who analysed wording and style, and established relations between individual poets. The region of Hudhayl, the highland between Mecca and Ṭā'if, evidently favoured certain themes, e.g. the description of thunder-storms and the topic of bees and the seeking of honey. Hudhaylīs excel in the depiction of wild animals, whereas horses and camels are rarely described and with less artistic skill. There are also definite similarities in the composition of *rithā'*, such as a preference for hunting scenes exemplifying the inescapability of death. No references to Islam are apparent before the **Umayyad** period, which indicates a slow acceptance of the new religion. Several Hudhaylīs disapprove of their tribesmen joining the Arab campaigns, regarded by them as 'emigration', e.g. **Usāma ibn al-Hārith** (*Sharḥ ash'ār al-Hudhaliyyīn*, vol. 3, Nos. 3, 4/*Neue Hudailiten-Diwane*, vol. 2, 51–4) and **Abū Khirāsh** (No. 21/*Neue Hudailiten-Diwane*, vol. 2, 40), who died during the caliphate of 'Umar.

Some poets are particularly valued by medieval scholars. Most famous after **Abū Dhu'ayb** is **Abū Kabīr**, of the first generation, although only four odes by him are known. They all begin in the same way and consist of a complaint about old age, followed by memories of youthful pleasures and pursuits (see *fakhr*).

Two poets of the following generation are closely related, **Sā'ida ibn Ju'ayya**, who lived to embrace Islam, and his *rāwī* **Abū Dhu'ayb** (d. c.28/649), the greatest Hudhaylī poet. **Sā'ida's** *dīwān* contains thirteen poems, most of them monothematic (see *qīṭ'a*). *Rithā'* and complaints about old age and the transitoriness of life are his favourite themes.

His motifs and techniques are developed and elaborated upon by **Abū Dhu'ayb** in an original way. He migrated to Egypt and joined a campaign to Ifriqiyya in 26/647. Shortly afterwards he returned to Medina, but died on the way. In Egypt he lost five sons to the plague. His elegy upon their death (*Sharḥ ash'ār al-Hudhaliyyīn*, No. 1/*Neue Hudailiten-Diwane*, vol. 1, 10–14) is valued by medieval and modern critics alike. His

population of 5.5 to 7 million, 67% to 74% will live in cities of 20,000 or more, i.e., that the number of city-dwellers will triple or quadruple. The study of social and cultural changes consequent to these processes greatly increases the challenges to Libyan ethnography.

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LIHYA-YI SHERIF, the hairs of the Prophet. In imitation of the Prophet's practice shaving of the hair and beard later became a *sunna*. According to al-Bukhārī, during his penultimate and last pilgrimages, Muḥammad permitted people who wanted to get his hair when he was being shaved (Ahmet Zebidi Zeynüddin, *Sahih-i Buhari muhtasari tecridi sarik tercemesi*, tr. Ahmed Naim-Kāmil Miras, Istanbul 1926-46, vi, 193-8, x, 442). The hairs of his head and beard, thus obtained, were preserved and later circulated in all Islamic countries. People kept this hair in a bottle, wrapped in layers of green

cloth, in mosques, palaces, etc., opening this on public festivals such as during the days of Kandıll, Bayram, and in the second half of Ramaḍān. In the houses of the rich, the Lihya-yi Sherif was regarded with respect and placed in an honoured, elevated position. In the mosques it stood on a high stool on the landing above the last stair of the pulpit (Osman Ergin, *Türkiye maarif tarihi*, Istanbul 1939-43, i, 172; Mehmet Zeki Pakalın, *Osmanlı tarih deyimleri ve terimleri sözlüğü*, Istanbul 1971, ii, 366).

Although it means properly a hair from the head of beard of the Prophet, it is called Saḳal-i Sherif incorrectly by the public in the Turkish-speaking countries, meaning the Prophet's beard only.

The Lihya-yi Sherif is today kept in a silver box at the Topkapı Palace, together with the other relics of Islam, in the Imperial Chamber (*Khāss Oda*), in the Pavilion of the Holy Mantle (*Khırka-yi Sa'adat Da'iresi*) (Kemal Çiğ, *Relics of Islam*, Istanbul 1966, 7). Two other examples which belong to the Yıldız Palace, now transferred with other objects to Istanbul University Library, are however in boxes encrusted with mother-of-pearl on which verses from the Qur'ān are written. As well as green cloths, these are wrapped in a kind of gauze with inscriptions printed on it, called *destimal* ("napkin"), specially made (İsmail H. Baykal, *Enderun mektebi tarihi*, Istanbul 1953, 148) for the visits to the Holy Mantle organised by the Sultan-Caliph on 15 Ramaḍān and then distributed to the courtiers and other people invited to the ceremony [see *KHIRKA-YI SHERIF*].

The ceremony of visiting the Holy Mantle is explained at length in many Ottoman writers. Although the Lihya-yi Sherif is kept with the other relics there, it is never mentioned, and the Mantle of the Prophet occupied the most important place in these ceremonies (H. Z. Uşaklıgil, *Saray ve ötesi*, Istanbul 1966, 223; Leylâ Saz, *Haremin içyüzü*, Istanbul 1974, 125). It is interesting to note that in histories such as those of Silāhdār or Selānki, we find much information about the Holy Standard and the Holy Mantle's being removed from their places and sent away in times of crisis, and about help being expected from them when the sultans or the Ottoman army were in trouble; butn one of these authors writes anything about the Lihya-yi Sherif (İ. H. Uzunçarşılı, *Osmanlı devleti'nin saray teşkilatı*, Ankara 1945, 250-60).

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LIHYĀN, people and State of early Arabia. 1. Lihyān and Lihyānite in epigraphy. Inscriptions discovered in the north of the Hidjāz and speedily identified as "Lihyānite" have preserved the names of at least six kings of Lihyān, a kingdom which must have existed for several centuries in pre-Islamic times. The great majority of the Lihyānite inscriptions are found in the valley of al-'Ulā and its immediate surroundings, especially in the neighbourhood of al-Khurayba, the site of ancient Dedān, not far to the south of the great Nabataean centre of al-Hidjir [q.v.], i.e. modern Madā'in Šāliḥ. Not only Lihyānite, but also other inscriptions are found in more or less considerable numbers in the same area: Dedānite, Minaean, Thamudic,

caused by lightning? How and when does lightning take away sight, temporarily or permanently? What is the meaning of the oft-repeated concept in *the Qur'an* that such phenomena are the 'signs' (*ayat*) of God? What are the 'signs of God' in lightning that rational or educated people can know?

The basic Qur'anic idea above is that lightning, and other hydro-meteorological variables and phenomena mentioned here, are among the 'signs' or 'messages' of God. This means that the creation of certain clouds, the generation of lightning and thunder, the consequent precipitation with 'normal' or 'extreme' floods, the many losses and benefits, are all subject to God's laws of those sciences of nature and human behaviour.

The laws governing these geo-physical sciences, meteorology and hydrology, are also God's determination (6:96; 13:8; 25:2; 36:38; etc.). God made these physical laws in the very nature of the earth and heavens. It is man's duty to know and apply these *ayat* of God. Man must adopt appropriate technological and social means so as to gain the benefits and avoid the harm of lightning.

The variables mentioned in these verses are hydro-meteorological parameters for certain functions of relationship. The dependent variables are God's 'signs' (laws), clouds, lightning, thunder, precipitations, etc. The independent variables may be lightning or precipitation as a function of particular kinds of clouds, and the benefits and losses. Buildings and their occupants could be harmed by lightning; but they could avoid harm by using lightning rods to dissipate the electricity harmlessly into the ground.

The mountainous masses of clouds with darkens mentioned in the above verses would describe the cumulous (piled-up) and

nimbus (rain-bearing) clouds; the latter are dark gray rain clouds. These clouds may rise to great heights while their bases are near the ground. A cumulonimbus may extend to a height of 60,000 feet from very low altitudes. Since they are heaped-up piles of cloud, by reflecting and absorbing sunlight they create different layers of darkness along their height.

The lightning we see is a giant spark of electricity between a cloud and the earth. It consists of electrical strokes or discharges. What is seen as a bright light is the return stroke; it travels at about the speed of light which is 186,282 miles per second. These strokes may discharge about 100 million volts of electricity, each stroke may be 15 million volts; they may heat the air in their way to over 60,000 degrees F. the air heated thus expands quickly; it produces a pressure wave called thunder.

Lightning between a cloud and the atmosphere scatters electric energy in the air. Through His laws and purpose, if God were to dissipate this intensity of light and pressure closer to the earth, instead of in the upper atmosphere, people will be made blind and deaf. When lightning does strike the ground, it may cause fires, death, and damages.

The adaptation to light and dark occurs in the pupil and, more important, the retina. The pupil may become small like a pin-head to prevent the eye from being damaged or dazzled by too much light. Light rays are absorbed by pigments in the retina's rods and cones (the light-sensitive cells). Light changes the chemical structure of vitamin A in the pigments. When the pigments are bleached, the vitamin A moves into a part of retina to regain its original chemical structure, and then returns to rods and cones. The renewal of rhodopsin (the pigment that enables the eye to see in dim

light) occurs mostly in the dark. The eye cannot see in dim light. Depending on how much it was bleached, it takes 10 to 30 minutes for rhodospin to be renewed. Thus, lightning does plunge one into darkness, or a kind of temporary blindness.

How do meteorologists explain the occurrence of lightning? It is associated with cumulonimbus clouds (thunderclouds). Matter is made up of atoms which may become charged positive or negative by losing or gaining electrons. Lightning is the spark of electric current resulting from the movement of charged particles within a cumulonimbus cloud, between such a cloud and the ground, etc. Thus lightning could be intracloud, cloud-to-air, cloud-to-cloud, cloud-to-ground, etc. depending on the direction in which the charges first began to flow.

People can avoid getting struck by lightning by taking safety measures during thunderstorms. Lightning strikes the earth nearly 100 times each second. It strikes the Empire State Building 30 to 48 times a year. Lighting rods (metal poles) attached to building tops, and wired to a ground rod buried 10 feet or more in moist earth, protects them from lightning. They are not needed in cities if there is much metal used in the buildings that stands close together.

Air contains about 78% nitrogen and 21% oxygen. Protoplasm is the living material in all animal tissues and plants. Nitrogen is an important part of the protein molecules in protoplasm. Lightning causes nitrogen and oxygen in the air to form nitrogen oxides; they form nitric acid with water which is carried to the earth in rainwater. Some of the nitric acid used by plants to manufacture their protein comes from atmospheric rainwater. Thus, lightning plays a part in the nitrogen cycle: a

God's way to 'naturally' circulate nitrogen among the atmosphere, soil water, plants and animals of the earth. The pollution caused by nitrogen compounds in air, water, and soil is the work of man; we produce them through combustion of gasoline, manufacture them as nitrogen fertilizers, etc., and misuse them through our careless technology.

We saw above how the generalised 'fear' and 'hope' mentioned in the Qur'anic verses were directly related to lightning through fire, death, losses, natural soil fertility and agricultural productivity through nitrification, etc. Man's understanding and application of these *ayat* of God brings direct benefits and avoidance of harm; the *kafirun* (literally, the Ingrates, or those who Deny) are the people who do not get these due to their ignorance and the misuse of the sciences and technology.

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World Book Encyclopaedia, 1948 and 1981.

— R.S. Robinson

The Lihyanites: Poepple of the Qur'an

Arab historians including Ibn Khaldun make mention of another tribe named Banu Lihyān (the Lihyanites), a clan of the Jurhamites. Recently some inscriptions have been discovered in the town of al-Ulā in north Arabia, together with Sabaena and Nabataean inscriptions from which we come to the

كنز الأنساب

ومجمع الآداب

تأليف

محمد بن أبي بكر بن محمد بن عبد الله الحفيل

رئيس مكتبة الفروع سابقاً

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	55344
Tas. No:	892.7 HAK.K

الطبعة الثانية عشرة

١٤١٣هـ - ١٩٩٣م

منقحة وفيها ما يزيد على ألف عائلة
عن الطبقات السابقة

Hizayl (Beni)

قبيلة هذيل

قبيلة (حجازية)، وكان منهم في (الجاهلية.. وصدر الإسلام) شعراء.. ويقع قسم منهم في أطراف (مكة المكرمة). وهذيل تتألف من عشائر هي:

- ١ - الجنابر، وتسكن جبل (الكري).
- ٢ - السعايدة، يسكنون في سهل البيضا والسعدية وما جاورها.
- ٣ - الحساسنة.
- ٤ - الكباكية، يسكنون جبل كبكب.
- ٥ - المجاريش.
- ٦ - المطارقة، في وادي فاطمة، والشرايع وجعرانة.
- ٧ - عمر.. أو (عمير) على يمين الطريق من مكة إلى جدة.
- ٨ - لحيان، إلى الشرق من مكة.
- ٩ - السواهره، في السيل.
- ١٠ - المساعيد، في السيل.
- ١١ - هذيل (اليمين) وتتألف من الأقسام الآتية:

(أ) العدوية وفيها ثلاثة فروع هي:

- ١ - المرزيق.
- ٢ - الجيسة.
- ٣ - الجملة.

(ب) دعد وفيه ثلاثة فروع هي:

- ١ - الصبان.
- ٢ - آل (يعلي).
- ٣ - آل (الحسان).

(ج) السراونة وفيها ثلاثة فروع هي:

- ١ - المجاريش.
- ٢ - الظهوان بالواو بعد (الماء).
- ٣ - آل (عليا).

(د) العاهلة.

- (ز) القصبة.
(ط) بريد.
(ك) فهيدة.
(م) هادي.

أما الفخذ الثاني (علي بن مرة) ذكر من عشائره:

- (أ) عشائر (العيانين).
(ب) الحرايمية.
(ج) تايب.

أما (جابر) فن عشائره:

- (أ) الغضبان.
(ب) آل (ابن نعام).

قال القلقشندي: بنو (مرة) بطن من (الأوس) من القحطانية وهم بنو (مرة) بن مالك بن أوس) ثم قال: بنو (مرة) بطن من بكر بن وائل، من العدنانية، وهم بنو مرة بن ذهل بن شيبان بن عكابة.

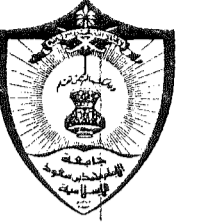
قلت: العكابة هي (الدخان).

قال القلقشندي: بنو (مرة) بطن من بني (ذبيان) من (العدنانية).

وقال: بطن من (قريش). انتهى ما ذكره باختصار.

قلت: ومن أمراء هذه القبيلة.

- ١ - المرصف.
- ٢ - أبو (ليلة).
- ٣ - ابن (شريم).
- ٤ - ابن (نديل).
- ٥ - ابن (نقادان).



المكتبة التاريخية

(١)

LIHYÂN (Beni Lihyân)

دراسات
في

تاريخ العرب القديم

Lâhure Diyonet Vakfi	
Tasnihi Kütüphanesi	
Kayıt No. :	3087
Tasnif No. :	953 MEH. D

دكتور

محمد بيومي زهران

أستاذ التاريخ القديم المشارك

كلية الآداب - جامعة الإسكندرية

كلية العلوم الاجتماعية - جامعة الإمام محمد بن سعود الإسلامية

الطبعة الثانية

١٤٠٠ هـ - ١٩٨٠ م

الفصل الخامس عشر

الحميانون

يختلف المؤرخون في أصل اللحيانيين هؤلاء ، فمنهم من يرى أنهم فرع من ثمود^(١) ، بينما يرى آخرون أنهم من شعوب العربية الجنوبية ، بدليل ورود إسم لحيان في نص عربي جنوب^(٢) ، وربما كان السكان يتألفون من طائفتين أولاهما من أهل البلاد الأصليين ، والثانية هي الجالية السبئية التي هاجرت من جنوب بلاد العرب ، وربما يفسر لنا هذا اضطراب التوراة بالنسبة إليهم فهي تعتبر « ددان » تارة من الكوشيين من جنوب بلاد العرب ، وتارة أخرى من الساميين من ولد إبراهيم من زوجته قطورة^(٣) .

وكانت العلا (أو الحربية وهي جزء منها) مركزا للحيانيين ، وهي على أي حال مستعمرة معينة قديمة ، كما أنها القاعدة الشمالية القصوى للحضارة العربية الجنوبية ، وتقع في وادي القرى جنوب شرق حرة العويرض بين سلسلة من الجبال في الشرق والغرب ، وعلى مبعده حوالي ١٥ كم إلى الجنوب من مدائن صالح ، وكانت تسمى

(١) P. K. Hitti, op. cit., P. 72.
(٢) جواد علي ٢٤٤/٢ ، وكذا F. Altheim and R. Stiehl, op. cit., P. 93.
(٣) الويس موصل : شمال الحجاز ص ٩٦ ، تكوين ٧ : ١٠ ، ٤-١٢٥٠ .

97063

موسوعة الفبائيل العربية

بحوث ميدانية وتاريخية

محمد سليمان الطيب

المجلد الخامس

طبعة مزيدة ومنقحة

١٤٢١هـ - ٢٠٠١م

ملتزم الطبع والنشر

دار الفكر العربي

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ت: ٢٧٥٢٩٨٤ - فاكس ٢٧٥٢٧٣٥

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(Bis) اهتد

هذيل

***** ٤٣٤ - ٥٢٤ *****

هذيل

نسب القبيلة :

هم بنو هذيل بن مدركة بن إلياس بن مضر بن نزار بن معد بن عدنان.

تاريخهم وفروعهم ومساكنهم

تبعاً لما قاله المؤرخون عن هذيل قديماً وحديثاً

(١) ما قاله ابن حزم الأندلسي (١) :

ولد هذيل بن مدركة : سعد، وحيان. فولد لحيان بن هذيل : طابخة، ودابغة، ولهم عدد. فمن ولد دابغة : المحبوق واسمه صخر بن عبيد بن الحارث، وابناه سلمة، وسانان، روى عنهما الحديث، ومن بني طابخة : أسامة بن عمير، له صحبة؛ وابنه أبو المليح المحدث وأول شعراء هذيل، وهو أبو قلابة الحارث بن صعصعة بن طابخة بن لحيان.

وولد سعد بن هذيل : خريب (٢)، من ولده : أبو كبير الهذلي الشاعر، وحوية، دخلوا في بني عبس من غطفان، وقيل إن الخطيئة الشاعر منهم، وخناعة، وبطن، ورهم، وتميم. فولد تميم : الحارث، ومعاوية، وعوف. والعدد في بني معاوية؛ فمنهم عبد الله بن مسعود الصحابي الجليل، وأخوه عتبة بن مسعود، وعميس بن مسعود بن غافل بن حبيب بن شمع بن فار بن مخزوم بن

(١) الجمهرة ص ١٩٦، ١٩٧، ١٩٨ طبعة دار الكتب العلمية - بيروت.

(٢) اسمه عامر أو زيد عن التهذيب ١٢ : ٢٤٦.

10 FYLUL 2004

MADE IN TURKEY
SONRA HESAPLANIR