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UYEYNE B. HİSN ELFEZÂRİ SERİYYESİ <sup>1105</sup>

b. Huzeyfe Ebu  
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(297.92/SEY. 4.)

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El-Weârif (i. kut) - 302 v.d.

Uyeyne b. Hisn

14 HAZİRAN 1993

(Yabancıların medineden çıkarması  
için Hz. Ömese varışta bulunması)  
Tarihü'l-Medineti'l-Münevvere, 890,

D.B. 3977-3

Uyeyne b. Hisn

14 HAZİRAN 1993

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mesini hoş karşılamaması)

Tarihü'l-Medineti'l-Münevvere, 534.

D.B. 3977-2

# كِتَابٌ غَوَامِضُ الْأَسْمَاءِ الْمُبْتَهَمَةِ

الواقعة في متون الأحاديث المسندة

تأليف

المؤلف: المألف: أبو القاسم خلف بن عبد الملك بن بشكوال

(ت ٥٧٨ هـ)

تحقيق  
دكتور

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Türkiye Diyanet Vakfı İslam Ansiklopedisi Kütüphanesi	
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المجلد الأول

٧ - ١

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Uyeyne b. lhan

329-331

بيروت - المزرعة، مكتبة الإيكان - الطابق الأول - ص ٨٧٢٣  
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(٩٧) خبر آخر

عَيْنَةُ بِنِ حِصْنِ بْنِ

حذيفة بن بدر الفزاري - مخرمة بن نوفل

أخبرنا أبو بحر/الأسدي قراءة عليه وأنا أسمع قال: ثنا أبو عمرو بن عبد البر قال: ثنا سعيد بن نصر قال: ثنا قاسم قال: ثنا محمد بن وضاح قال: ثنا يحيى بن يحيى، عن مالك بن أنس: أنه بلغه عن عائشة زوج النبي - ﷺ - أنها قالت: استأذن رجل على رسول الله - ﷺ - قالت عائشة: وأنا معه في البيت، فقال رسول الله - ﷺ -: «بئس ابن العشيرة!» ثم أذن له. قالت عائشة: فلم أنشب أن سمعت ضحك رسول الله - ﷺ - معه! معه! فلما خرج الرجل قلت: يا رسول الله، قلت فيه ما قلت ثم لم تنشب أن ضحكك معه! فقال رسول الله - ﷺ -: «إن شر الناس من اتقاه الناس لشره!»

الرجل المتقى هو عينة بن حصن بن حذيفة بن بدر الفزاري.

الحجة في ذلك: ما أخبرنا به أبو علي حسين بن محمد إجازة عن أبي إسحاق إبراهيم بن عبد الله الحبال قال: ثنا عبد الغني بن سعيد قال:

الخبر في الموطأ بشرح تنوير الحوالك ص ١/٢١٠ - قال السيوطي: وفي المتقى للباجي عن ابن حبيب: أن هذا الرجل هو: عينة بن حصن.  
وفي باب من صحيح البخاري عن عائشة من طريق عمرو بن عيسى ص ٨/١٥ - (باب لم يكن النبي فاحشاً ولا متفحشاً) من (كتاب الأدب).  
وحدث عائشة في صحيح مسلم بشرح النووي ص ١٦/١٤٣ - من طريق قتبية بن سعيد وأبي بكر بن أبي شيبة وغيرهما في (مدارة من يتقى فحشه) مع إهام الرجل. قال النووي: «قال القاضي: هذا الرجل هو عينة بن حصن، ولم يكن أسلم حينئذ وإن كان قد أظهر الاسم الإسلام».

(٩٦) خبر آخر

أَبُو جُحَيْفَةَ وَهْبُ  
بْنِ عَبْدِ اللَّهِ السُّوَائِي

قرأت على أبي محمد بن عتاب، عن أبيه قال: ثنا أبو بكر التميمي، ثنا محمد بن إسحاق قال: ثنا قاسم بن أصبغ، ثنا أبو إسماعيل، ثنا نعيم ابن حماد قال: ثنا ابن المبارك قال: ثنا ببيعة بن الوليد قال: حدثني أيوب ابن عثمان قال: إن رسول الله - ﷺ - سمع رجلاً يتجشأ فقال: «أقصر من جشائك؛ فإن أطول الناس جوعاً يوم القيامة أكثرهم شبعاً في الدنيا».

الرجل هو: أبو جحيفة وهب بن عبد الله السوائي.

الحجة لذلك: ما أخبرنا به القاضي محمد بن أحمد عن أبي علي قال: ثنا أبو عمرو النمري قال: أنا خلف بن قاسم قال: ثنا ابن الوردي، ثنا ابن واضح، ثنا سعيد بن أسد بن موسى، ثنا أبي، ثنا علي بن ثابت الجزري، عن الوليد بن عمرو ابن ساج، عن عون بن أبي جحيفة، عن أبيه قال أكلت ثريدة بر بلحم، فأنت رسول الله - ﷺ - وأنا أتجشأ، فقال: «اكف - أو احبس - عنا جشأك أبا جحيفة؛ فإن أكثر الناس شبعاً في الدنيا أطولهم جوعاً يوم القيامة!» قال: فما أكل أبو جحيفة ملء بطنه حتى فارق الدنيا! كان إذا تعشى لا يتغذى، وإذا تغذى لا يتعشى!

بمثل الخبر في سنن الترمذي ص ٤/٦٤٩ - رقم ٢٤٧٨ - عن ابن عمر من طريق محمد بن حيد الرازي. قال أبو عيسى: وفي الباب عن أبي جحيفة - من كتاب صفة القيامة.  
ومثله عن ابن عمر في سنن ابن ماجه ص ١١١١ برقم ٣٣٥٠ - من طريق عمرو بن رافع.  
كما فيه عن سلمان الفارسي.  
ترجم ابن عبد البر في الاستيعاب لأبي جحيفة السوائي وهب بن عبد الله ص ٤/١٦١٩ برقم ٢٨٩١ - وفي ترجمة حديث الحجة بسنده من طريق خلف بن قاسم.  
وهو هكذا في المستفاد ص ٩٢ - قال: ذكره سعيد بن أسد بن موسى في فضائل التابعين.

of Manisa, as his personal *defterdār*. When Murād was in 982/1574 summoned to Istanbul as successor to Selīm II, Üweys accompanied him, together with his *khodja* Sa'd al-Dīn, his *shaykh* Shudjā' al-Dīn and his close intimate Shemsī Ahmed Pasha, from the ancient line of the Isfendiyār Oghulları [q.v.], with the aim of wresting control in the state from the all-powerful vizier of the two previous reigns, Şokollu Mehmed Pasha [q.v.]. The latter opened hostilities in Shawwāl 982/February 1575 by arranging an accusation against Üweys of financial irregularities whilst travelling from Manisa to Istanbul, but through Shemsī Pasha's protection, he speedily became head of the second section of the financial department (*shikk-i thānī defterdārī*) and then *bashdefterdār* or supreme head after the removal of Şokollu Mehmed's protégé and previous holder of that office, Lālezār Mehmed Çelebi.

Growing in influence with the sultan as those associated with the previous régime were gradually eliminated, he became a *pasha* when he replaced the Grand Vizier's cousin Muştafā Pasha, *beglerbeg* of Budun when the latter was executed, and acted as governor of Buda from September 1578 to the beginning of June 1580, ruling this important frontier province and, as well as acting as administrator and financial director there, functioned as a war leader and a diplomat (for this period of his life, see the study, with *mühimme defteri* documentation, of M.T. Gökbilgin, *Kara Üweys Paşanın Budin beylerbeyliği (1578-1580)*, in *Tarih Dergisi*, ii [1952], 16-34; also G. Dávid, *Incomes and possessions of the Beglerbegs of Buda in the sixteenth century*, in G. Veinstein (ed.), *Soliman le Magnifique et son temps*, Paris 1992, 389, giving the annual revenues received by him, latterly 913,014 aspers; and Cl. Römer, *Osmanische Festungsbesatzungen in Ungarn zur Zeit Murād III dargestellt anhand von Petitionen zur Stellenvergabe*, Vienna 1995, at 106 publishing a petition of Üweys and describing his seal).

For the rest of his career, Üweys held various governorships in the Arab lands, about which we are not well informed: governor of Aleppo 990-3/1582-5 (when his protégé, the historian Muştafā 'Alī [q.v.] was *tīmār defterdārī* of the province); of Damascus, 13 July to October 1585; then back at Aleppo; and finally recalled to Istanbul to take charge of the finances of the empire as *bashdefterdār* again with the rank of a *beglerbeg* (on 7 Rabī' I 994/26 February 1586). Finally, he was appointed governor of Egypt in Rabī' I 995/mid-February 1587 with the mission of re-ordering the province's finances, and died there in 1591, having been raised to the rank of vizier a year previously (for this chronology, see C. Fleischer, *Bureaucrat and intellectual in the Ottoman Empire. The historian Mustafā 'Alī (1541-1600)*, Princeton 1986, *passim*); a different chronology in F. Babinger, *Die osmanischen Statthalter von Damaskus*, in E.F. Weidner (ed.), *Festschrift Max Freiherrn von Oppenheim*, Berlin 1933, 1-7.

**Bibliography:** See the works of 'Alī (*Kūnh ül-akhbār*, *Menshe' ül-inshā'* and *Lāyihat ül-hakīka* (who, not making the usual accusations of corruption and brutality, saw in Üweys a good financial director and a firm and just governor) and the histories of Selānikī and Peçewī; and the *Bibl.* to MURĀD III. Gökbilgin's researches in the *mühimme defterleri* remain to be continued. (G. VEINSTEIN)

AL-'UYAYNA, an oasis in Nadjd [q.v.], now in Saudi Arabia (lat. 25° 0' N., long. 46° 06'). It lies near the upper end of the Wādī Ḥanīfa [q.v.] some 50 km/30 miles northwest of the modern capital al-Riyāḍ.

In pre- and early Islamic times, al-'Uyayna lay in

the territory of the Banū Ḥanīfa [see ḤANĪFA B. LUDJ-AYM], although it is not mentioned as such by early geographers like al-Hamdānī (who mentions another 'Uyayna in the territory of the Balḥārīth in the Nadjran region), al-Bakrī and Yākūt. Nearby at Ṭhaniyyat al-Aḥīsā, identified in modern tradition with the present settlement of al-Djubayla, took place, according to older lore, the encounter between Khālīd b. al-Walīd and Musaylima al-Kadhdhāb [q.v.] in ca. 11/633 known as the battle of 'Akrabā or al-Yamāma [q.v.].

Al-'Uyayna was always famous for its water resources, wells and springs (*wyūn*), fed from the nearby hills. In the 9th/15th century the oasis passed into the hands of the local Mu'ammār family. It was there that the reformer Muḥammad b. 'Abd al-Wahhāb was born in 1115/1703 [see IBN 'ABD AL-WAHHĀB] at a time when the oasis was being ruled by 'Abd Allāh b. Muḥammad b. Mu'ammār, and he returned thither in ca. 1153/1740 and converted to his religious doctrines the then ruler 'Uthmān b. Mu'ammār. The oasis decayed in the 19th century, partly through political strife (Muḥammad b. Muḥārī Mu'ammār had been briefly installed as ruler in al-Dir'iyya [q.v.] by the Egyptian general Ibrāhīm Pasha [q.v.] 1819-21) and partly through failure of the water supply. The English traveller W.G. Palgrave in 1862 found it an uninhabited field of ruins (*Narrative of a year's journey through Central and Eastern Arabia*, London 1965, i, 381-2), and over sixty years later, H.St.J.B. Philby described it still as "the abomination of desolation" (*Arabia of the Wahhabis*, London 1928, 72-6). More recently, however, agriculture and some prosperity have been restored to the region.

**Bibliography** (in addition to references in the article): Naval Intelligence Division. Admiralty Handbooks, *Western Arabia and the Red Sea*, London 1946, 263, 269; 'Abd Allāh b. Khamīs, *Mu'djam al-Yamāma*, 2 vols. Riyāḍ 1978, ii, 198-205; idem, *al-Dir'iyya al-'āšima al-ūlā*, Riyāḍ 1982, 393-400.

(S.A. AL-RASHID)

'UYAYNA B. HİŞN, the charismatic chief of the Fazāra [q.v.] at the time of the Prophet Muḥammad. 'Uyayna ("one having prominent eyeballs") was a nickname, his real name being Ḥudhayfa. 'Uyayna b. Hīşn b. Ḥudhayfa b. Badr b. 'Amr descended from famous warriors: his father led the Asad [q.v.] and Ghaṭafān [q.v.]; his grandfather, great-grandfather and great-great-grandfather commanded the forces of their own tribe, the Fazāra, and those of other tribes belonging to the Ghaṭafān group. 'Uyayna was called *waththāb* or "leaper, jumper" since before the advent of Islam he had attacked a certain tribe (i.e. in Arabia) and had then raided the Taghlib [q.v.] in the Djazīra.

At the time of Muḥammad, 'Uyayna, together with the whole military force of the Fazāra, participated in the siege of Medina, having been promised by the Jews the annual date crop of Khaybar [q.v.]. In Rabī' I 5/August-September 626 he concluded with Muḥammad a three-months' non-belligerency pact which guaranteed the safety of his herds when severe drought pushed them to grazing lands within Muḥammad's sphere of influence. Several months later, 'Uyayna attacked Muḥammad's milch camels pasturing near Medina. He undertook to assist in the defence of Khaybar (Muḥarram 7/May-June 628) in return for half its annual crop of dates, but deserted his Jewish allies before the battle began. Together with several fellow-Fazārīs he participated in the conquest of Mecca (Ramaḍān 8/January 630), and later he fought at Hunayn [q.v.] and al-Ṭā'if [q.v.]. According to some, 'Uyayna had already embraced Islam before the con-

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Uyayne

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# سبل الهدى والرشاد في سيرة خير العباد

للإمام محمد بن يوسف الصالحى الشافعى المتوفى سنة ٩٤٤هـ

الجزء السادس

08 EKIM 1993

تحقيقه

الأستاذ إبراهيم الصميم الترمذى الأستاذ عبد الكريم العزيرى

القاهرة

١٤٠٢ هـ - ١٩٨١ م

الباب التاسع والخمسون

في سرية عيينة بن حصن الغزاري إلى بني تميم في

المحرم سنة تسع

٣٢٦-٣٢٤

Hehmin