

Benü Ümeyye

Makdisi, el-Bed 4/110

BENÜ ÜMEYYE

(297.9. Kut. M)

Et-Me'orit - (1. Kut) - 72 v.d

Ümeyye b. Abdü Şems

İbn Harım, el-Fasl, C.IV, s. 154

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ÜMEYYE BİN ABD-İ ŞEMS

El-Mufassal - IV, 72

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sunk off Alexandria. He was imprisoned by the angry caliph for three years, which he used for study and composition. On being freed, he intended to return to al-Andalus via al-Mahdiyya [q.v.], capital in Tunisia of the Zīrids, but was so well received by the ruler 'Alī b. Yahyā that he remained at his court, as eulogist and chronicler, for the rest of his life, dying there. Abu 'l-Šalt had a son, 'Abd al-'Azīz, who was also a great poet. On both the historical and literary levels, Abu 'l-Šalt was an important source for many later authors, such as Ibn Abī Ušaybi'a, Ibn al-Kifī, etc., and in their works numerous fragments of his works are given.

He was an abundant and eclectic author—medical man, philosopher, astronomer, musician, historian and poet, though he had no interest whatever in the religious sciences.

2. Works

Medicine. (a) *K. al-Adwiya al-mufrada*, of which Latin and Hebrew trs. were made, partial ed. Ibrāhīm b. Murād, in *al-Hayāt al-Thakafiyya*, iv/3 (1979), 153-68, ed. al-Khaṭṭābī, in *al-Aghdhiya wa 'l-adwiya*, 8. See Steinschneider, in *Archiv für Pathologische Anatomie und für Klinische Medizin*, xciv (1883), 28-50. (b) *K. al-Intiṣār li-Hunayn b. Ishāk 'alā Ibn Ridwān*. (c) *Fi 'l-tibb wa 'l-tandjīm wa 'l-alhān*. (d) *K. al-Intiṣār fi uṣūl al-tibb*. On his place in the history of medicine, see Leclerc, *Histoire de la médecine arabe*, Paris 1876, ii, 74-5.

Philosophy. (a) *Takwīm al-dhīn*, a treatise on Aristotelian logic, Span. tr. and study by A. González Palencia, *Rectificación de la mente*, Madrid 1915.

History. (a) *al-Risāla al-miṣriyya*, describing all he saw and those he met in Egypt, dedicated to the Zīrid prince Yahyā b. Tamīm, father of 'Alī b. Yahyā, often cited by al-Makrīzī in his *Khiṭaṭ*, ed. Cairo 1951, and also in Hārūn, *Nawādir al-makhtūṭāt*, i, 5056, partial tr. in A.L. de Prémare, in *MIDEO* (1964-6), 179-208. (b) *al-Dibāḍja fi mafākhīr Ṣanhādja*, on the Zīrid dynasty, known from citations in later North African historians; see Idris, *Zīrides*, i, Introd. pp. xvii ff. (c) *Fi 'l-adab wa 'l-arūd wa 'l-tarīkh*. (d) *Ta'rikh*, cited by Ibn al-Abbār and al-Balafīkī.

Literature. (a) *K. Hadīqa*, a poetical anthology on the model of al-Tha'ālībī's *Yatīma*, extracts cited by 'Imād al-Dīn in his *Kharīdat al-kaṣr, ḳism shu'arā' Miṣr*, Cairo 1951-2, and ed. al-Dasūkī and 'Abd al-'Azīm, Cairo 1964. (b) *K. al-Mulaḥ al-'aṣriyya*, dedicated to the poets of al-Andalus. (c) Eulogising poems addressed to al-Afdal and Yahyā b. Tamīm, plus many other poems on varied themes. All these are now lost, but with numerous extracts in Ibn Abī Ušaybi'a and al-Makḳarī. (d) *Dīwān*, ed. M. al-Marzūq, Tunis 1974, and see J. Calvo Puig, in *Canfali* (1985), 16. (e) Different meanings of the word *nukṭa*. (f) *Dīwān rasā'ilīhi*. (g) *Fi 'l-funūn*.

Astronomy. (a) *R. fi 'l-amal bi 'l-asturlāb*, analysis in J.M. Millás Vallicrosa, *Assaig d'història de les idees físiques i matemàtiques a la Catalunya medieval*, Barcelona 1931, 75-81. (b) *Šifāt 'amal saḳīha djamī'a taḳawwama bihā djamī' al-kawākib al-sab'a*, the last of the equatoria of al-Andalus, studied by E.S. Kennedy, in *Physis*, xii (1970), 73-81, repr. in *Studies in the exact sciences*, Beirut 1983, 481-91, and by M. Comes, *Ecuatorios Andalusies: Ibn al-Samh, al-Zarqalluh y Abū-al-Šalt*, Barcelona 1990, 1991. (c) *K. al-Waḍjīz fi 'ilm al-hay'a*, a summary of astronomy, regarded, however, as useless by the Fāṭimid astronomer Ibn al-Ḥalabī. (d) *Aḍjīwiba 'an masā'il su'ila 'anhā fa-aḍjāba*, the solution of six astronomical problems with the help of geometrical drawings.

Geometry. (a) *K. fi 'l-handasa (waḍjīz)*. (b) *al-Ikṭiṣār fi 'l-handasa*. (c) A *mukhtaṣar* of Euclid's *Elements*, according to Ibn Khaldūn.

Music. (a) *R. fi 'l-mūsikā*, see on it H. Avenary, in *Musica Disciplina*, vi (1952), 27-32, and in *Tuwal*, iii (1974), 7-84; also I. Adler, *Hebrew writings concerning music in manuscripts and printed books from Geonic times up to 1800*, in *Répertoire internat. des sources musicales*, série B, ix/2, Munich 1975, 9-35.

According to the Arabic sources, Abu 'l-Šalt played the lute very well, and he seems to have introduced Andalusī music into Tunisia. He seems also to have undertaken the composition of an encyclopaedia on the scientific disciplines of the *Quadrivium*, and from some indications in Hebrew translations of his works, it apparently dealt with geometry, astronomy, arithmetic and music. The major part of the Hebrew translation made in 1395 by Benvenist ben Lavi of an arithmetical commentary by Abu 'l-Šalt (and also of a musical text) is in fact a translation of the relevant section of Ibn Sīnā's *Šifā'*. See T. Langermann, *Un nouvel extrait de l'ouvrage des nombres amiables. Le témoignage des textes hébreux médiévaux*, in *Arabic Science and Philosophy*, vi (1996), 63-87. On Abu 'l-Šalt and the history of science in Muslim Spain, see J. Samsó, *Las ciencias de los antiguos en al-Andalus*, Madrid 1992, 310-17. Abu 'l-Šalt is cited by many Jewish authors, such as Samuel of Marseilles and Isaiah ben Isaac ben Nathan of Cordova (both 14th century) and Profiat Duran (15th century).

Bibliography (in addition to references in the article): 1. Sources. Ibn al-Abbār, *Takmilat al-Šila*, Algiers 1920, 539; Dhahabī, *Siyar a'lām al-nubalā'*, xix, 634-5 no. 375; Yākūt, *Irshād*, ed. Margoliouth, ii, 361-3 no. 133; Ibn Khallikān, ed. 'Abbās, i, 243-7 no. 104, tr. de Slane, i, 228-30; Ibn al-Kifī, 237; Ibn Sa'id, *Mughrib*, Cairo 1953, i, 256-7, no. 186; Šafadī, *Wāfi*, ix, 402 no. 4333; Ibn al-'Imād, *Šadharāt*, iv, 83-5, 144; Suyūṭī, *Ḥuṣn al-muḥādara*, i, 232; Hādjdjī Khalifa, vi, 430.

2. Studies and reference works. Pons Boigues, 198-201 no. 159; Suter, *Mathematiker*, 115 no. 272; Steinschneider, in *Virchows Archiv*, xciv, 28-65; J.A. Sanchez Pérez, *Biografías de matemáticos árabes que florecieron en España*, Madrid 1921, 130-2; Brockelmann, I², 641, S I, 889; Ziriklī, *A'lām*, ii, 23; M.J. Rubiera Mata, *Literatos del Sharq al-Andalus. Abu-šalt de Denia e Ibn Dihya de Calpe*, in *Revista del Instituto de Estudios Alicantinos*, xxxvi (1982), 33-43; M.I. Fierro, *HATA* (database of Andalusī scholars, in course of preparation). (MERCÈ COMES)

UMAYYA B. 'ABD SHAMS, ancestor of the Umayyads, the principal clan of the Quraysh of Mecca. His genealogy (Umayya b. 'Abd Šams b. 'Abd Manāf b. Ḳuṣayy) and his descendants are given in Wüstenfeld, *Geneal. Tabellen*, U, V, and Ibn al-Kabbī, in Caskel-Strenziok, i, nos. 8 ff. Like all other eponyms of Arab tribes and clans, his actual existence and the details of his life have to be accepted with caution, but too great scepticism with regard to tradition would be as ill-advised as absolute faith in its statements. As those Umayyads who were living at the beginning of the Muslim epoch were only in the third generation from their eponym (e.g. Abū Sufyān b. Ḥarb b. Umayya), there is nothing improbable in the latter's being a historical personage; besides, there is nothing in tradition to suggest he was a mythical individual or a later invention. The name Umayya is common in Arab nomenclature, and is found in both northern and southern tribes; the meaning which anti-Umayyad polemic gives to it (a diminutive of *ama* "slave-girl") would make it a sobriquet; we also have the positive form Banū Ama as the name of a tribe (cf. Ibn Durayd, *Kūṭab al-Iṣṭikāḳ*, 34).

رؤية جديدة في حقيقة النزاع بين هاشم بن عبد مناف وأمّية بن عبد شمس

د. منى حسن محمود

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يكاد يجمع المؤرخون في رواياتهم التاريخية^(١) أنه كان هناك نزاع وتخاصم بين هاشم بن عبد مناف وابن أخيه أمية بن عبد شمس الذي أراد أن ينافس عمه في مكانته لدى قريش وقد قامت بينهما منافرة من أجل ذلك فتباينت الآراء التي جاءت فيما بعد على هذا الأمر، وقالوا إن العداوة ظلت مستحكمة وقديمة بين الهاشميين والأمويين من قبل الإسلام بسبب هذه المنافرة، بل بعد ظهور الإسلام لدرجة أن بعض المؤرخين مثل المقرئزي ذهب إلى تأصيل هذا النزاع بين البيتين، وذلك بتأليف كتابه في هذا المضمون أسماه «النزاع والتخاصم فيما بين بنى أمية وبنى هاشم»^(٢). فما هي الحقيقة وراء هذا النزاع والتي جعلت مؤرخاً مثل المقرئزي يؤلف كتابه هذا؟

من المعروف في تاريخ العرب قبل الإسلام أن النزاع على الزعامة والمكانة كان أمر شائعاً بين العرب، وكانت أيام العرب خير شاهد على ذلك^(٣)، فالأمر بين هذين البيتين لم يكن مستحكماً العدا، بل كانوا يقفون بدأ واحدة لمواجهة أي خطر يهددهم جميعاً.

ولنستعين ذلك فعلياً الرجوع إلى الوراء واستعراض بعض الروايات الواردة في المصادر التاريخية حتى نستطيع استخلاص رأي جديد في حقيقة هذا النزاع.

