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11036 REYSNER, M. 'Udhri codex of love and early Persian romance verses (5th/11th century). *Manuscripta Orientalia*, 21 i (2015) pp. 24-28. *Udhri A & L* 200353

ADDE YAYIMLANDIKTAN
BPA GELEN DOKÜMAN

- 9149 BALDA-TILLIER, Monica. *'Udhri* love and *mujūn*: opposites and parallels. *The rude, the bad and the bawdy: essays in honour of Professor Geert Jan van Gelder*. Ed. Adam Talib, Marlé Hammond and Arie Schippers. Cambridge: Gibb Memorial Trust, 2014, pp. 123-140. Illustrates how the theory of profane love influenced the "code" of *mujūn* in classical Arabic literature. U258 A26
200353

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SONRA GELEN DOKUMAN

22 Ekim 2018

B. Atalay, Ankara 1939-1941; Faks.-Ed. A.B. Taymas, Ankara 1941; hsg. von D. Dilçin, Ankara 1957; Faks.-Ed. Ş. Kurt, Istanbul 2008.

AL-'UḌRĪ

Abu l-'Abbās Ḥmad b. 'Umar b. Anas al-'Uḍrī ad-Dala'ī wurde 393/1002 in Dalías, einem zu Almería gehörenden Dorf, geboren. Er reiste 407/1016 in Begleitung seines Vaters nach Mekka, wo er einige Studienjahre verbrachte und dann nach seiner Heimat zurückkehrte. Zu seinen Schülern in Andalusien gehören Ibn Ḥazm, Ibn 'Abdalbarr und Abū 'Abdallāh al-Ḥumaidī. Er starb 478/1085 in Almería.

Sein wissenschaftliches Interesse galt dem *ḥadīṯ*, der Geschichte und der Geographie. Während das historische Interesse seinen Niederschlag in einem nicht mehr erhaltenen *K. A'lām an-nubūwa* oder *Dalā'il an-nubūwa* fand, verfaßte er über Ländergeographie ein umfangreiches Buch mit einer Neigung für die Mirabilia u.d.T. *Tarṣīf al-aḥbār wa-tanwī' al-āṭār wa-l-bustān fī ḡarā'ib al-buldān wa-l-masālik ilā ḡamī' al-mamālik*. Aus dem von späteren Geographen, darunter al-Iḍrīsī, Yāqūt und al-Qazwīnī, häufig benutzten Buch ist nur der Andalusien betreffende Teil erhalten. Möglicherweise ist das Buch mit demjenigen identisch, das der Oxforder Anonymus (s. GAS XIII, 413) u.d.T. *'Aḡā'ib al-buldān wa-l-arḍ* oder *'Aḡā'ib al-arḍ wa-l-buldān* zitiert (63a, 65a).

al-Ḥumaidī, *Ġaḍwat al-muqtabis* 127-128; Ḍabbi, *Buḡya* 182-184; Ibn Baškuwāl, *Ṣila* I. 69-70; Ṣafadī, *Wāfi* VII, 259-260; Zirikī I, 178; Kaḥḥāla II, 29.

E. Lévi-Provençal, *La Péninsule ibérique au Moyen-âge d'après le Kitāb ar-Rawḍ al-mi'tār fī ḥabar al-aḡtār d'Ibn 'Abd al-Mun'im al-Ḥimyarī*, Leiden 1938, S. XXIV; Kračkovskij S. 274 (arab. Übers. S. 273-274); Ḥ. Mu'nīs, *Ta'riḥ al-ḡuḡrāfiya wa-l-ḡuḡrāfiyīn fī l-Andalus* S. 81-96; J. Vernet, *Un texto nuevo e importante para la historia de la España musulmana hasta el siglo XI* in: *Revista del Instituto Egipcio de Estudios Islámicos* (Madrid) 13/1965-1966/17-24; ders., *¿La más antigua cita de Cataluña?* in: *Al-Andalus* (Madrid) 32/1967/231-232; ders., *El nombre de Cataluña* in: *Boletín de la Real Acad. de Buenas Letras* (Barcelona) 33/1969-1970/133-136; L. Seco de Lucena Parades, *Noticias sobre Almería islámica* in: *Al-Andalus* (Madrid) 31/1966/329-337; ders., *New Light on the military campaigns of Almanzor* in: *Islamic Quarterly* (London) 14/1970/126-142, bes. S. 127f.; M. Sánchez Martínez, *Razi, fuente de al-'Uḍrī para España pre-islámica* in: *Cuadernos de historia*

FUAT SEZGİN, GESCHICHTE DES ARABISCHEN SCHRIFTTUM (GAS), BAND, XV/2, FRANKFURT 2010. İSAM DN. 192580

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Teilübers. ins Spanische: F. de la Granja, *La Marca Superior en la obra de al-'Uḍrī* in: *Estudios de Edad Média de la Corona de Aragón* (Zaragoza) 8/1967/447-545; E. Molina López, *La cora de Tudmir según al-'Uḍrī*, Granada 1972 (Cuadernos de historia del Islam. 3); E. Gálvez Vázquez, *Chorographia Hispalense* in: *Historia, Instituciones, Documentos* (Sevilla) 9/1983/113-134.

Zu den Zitaten des Qazwīnī aus dem Buch von al-'Uḍrī s. Maria Kowalska, *The Sources of al-Qazwīnī's Āthār al-bilād* in: *Folia Orientalia* (Krakau) 8/1966/41-88, darin S. 77-79.

ABŪ 'UBAID AL-BAKRĪ

Abū 'Ubaid 'Abdallāh b. 'Abdal'azīz b. Muḥammad b. Aiyūb al-Bakrī entstammte dem großen (arabischen) Stamm der Bakr b. Wā'il, von dem Nachkommen in Libla (Niebla) ansässig geworden waren. Muḥammad b. Aiyūb, sein Großvater, war dort unter dem Kalifat von Hišām al-Mu'ayyad Qāḍī gewesen und hatte die Ortschaften Saltes und Huelva verwaltet. Im Verlauf politischer Unruhen wandelte Muḥammad b. Aiyūb seine Position in die eines selbständigen Fürsten um. Sein Sohn 'Abdal'azīz mußte aber nach einer gewissen Zeit die Regierung aufgeben und mit seiner Familie, darunter sein Sohn 'Abdallāh, von Saltes nach Córdoba fliehen. Nach dem Tod seines Vaters im Jahre 456/1064 trat Abū 'Ubaid in die Dienste des Amīrs von Almería und setzte sein Studium bei dort ansässigen bedeutenden Gelehrten fort. Anscheinend begab er sich nach der Eroberung von Córdoba durch die Almoraviden wieder dorthin. Er starb in Córdoba 487/1094.

Abū 'Ubaid al-Bakrī war Dichter, Literat, Grammatiker, Lexikograph, Historiker und Geograph. Sein uns bekanntes Schriftenverzeichnis be-

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تصنيف ودراسة
الدكتور
محمد أبو المجد غنغ البسيونج

ببليوجرافيا الرسائل العلمية
في الجامعات المصرية منذ إنشائها
حتى نهاية القرن العشرين
الأدب العربي والبلغة والتقد الأدبي

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١١٣١- الأخلاق العربية في الشعر العذري / حسان محمد أحمد / م- ج . الأزهر ،
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- القاهرة ت
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ك . الآداب بسوهاج .

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Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi
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HUDBE B. EL-HAŞREM EL-'UZRÎ

Kemal TUZCU*

Özet

Hudbe b. Haşrem el-'Uzrî, Emevî dönemi başlarında yaşamış bir şairdir. Bu dönemde ortaya çıkan Uzrî gazel (Platonik Aşk Şiiri) türünün en tanınmış şairi Cemil b. Ma'mer'in üstadıdır. Şair, yine kendi ailesinden biri ile arasında doğan düşmanlık yüzünden hapse atılır. Kurtarmak için girişilen çabalar sonuçsuz kalır. Medine'de genç yaşta infaz edilir. İslamî dönemde kısas ile öldürülen ilk kişidir. Şairin divânı kayıptır. Şiirleri XX. yüzyılda çeşitli kaynaklardan yeniden derlenmiştir. Şiirinin çoğu yaklaşık 5 yıl kaldığı hapis hayatı dönemine aittir. Bu nedenle bu dönem şiirlerinde karamsar bir hava hâkimdir.

Anahtar Sözcükler: Hudbe, Uzra, Platonik Aşk Şiirleri, Gazel, Kısas, Mu'âviye, Tasavvuf, Cemil b. Ma'mer.

Abstract

Hudbah b. al-Khashram al-'Udhri

Hudbah b. al-Khashram al-'Udhri is a poet who has lived at the beginning of Umayyad period. He is the master of Jamil b. Ma'mar, the most well-known poet of 'Udhri Ghazal (Platonic love poems) which occurred in this period. The poet is thrown in jail because of hostility between him and a person in the same tribe. The efforts for to set free him and to save are not availed. The first figure who was killed by retaliation in the Islamic era. Thus, he executed in Madinah at his young age. The collection of his poems is lost. But these poems are compiled from different sources in lates of the 20th century. Most of his poems belong to jail life continued about 5 years. In this duration his poems are in a pessimistic atmosphere.

Keywords: Hudbah, 'Udhrah, Platonic Love Poems, Ghazal, Retaliation, Mu'âviyah, Sufism, Jamil b. Ma'mar.

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Gabriel MARTINEZ-GROS

L'IDÉOLOGIE OMEYYADE La construction de la légitimité du Califat de Cordoue (X^e-XI^e siècles)

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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L'IDÉOLOGIE OMEYYADE

ment représentée aux Musulmans par la généalogie de leurs guides. Au XI^e siècle, malgré l'intrusion des Turcs, l'Orient sauvegarde ces principes. Mais pas l'Espagne — ni même l'Occident en général — où la souveraineté se disloque avec la disparition des Quraysh que souligne le morcellement territorial. On a souvent insisté sur le «légitimisme» omeyyade d'Ibn Hazm. Ce qu'il écrit dans le *Fisal* devrait suffire à nuancer cette assertion. Au sens strict, Ibn Hazm est sunnite, c'est-à-dire qu'il accepte l'ordre de prééminence des Compagnons que donne la succession des premiers califes — l'ordre de l'*histoire*. Il n'est pas kharijite parce qu'il constate que tous furent Arabes et Qurayshites; ni shiite puisque la quatrième position de 'Alī sur cette liste ne confère aucune préséance à ses descendants; ni «hashimite» pro-Abbasside pour les mêmes raisons. Les Omeyyades tiennent leurs privilèges de Mu'āwiyā, le dernier *imām* de cette génération consacrée, et non pas, bien sûr, de la puissance d'Abū Sufyān ou de l'antiquité de son lignage, que l'Islam a totalement effacées. Ils peuvent prétendre *parmi d'autres* à la première place. La tradition en avait fait les Califes d'Occident. Ils se sont éteints sans successeur et nul ne songe plus à leur en donner. C'est bien pour cela que l'affaire est grave. Car avec eux les témoins de l'*origine* se sont tus. L'Islam est menacé de perdre le fil de son histoire, et d'en mourir peut-être comme d'autres Révélations avant lui. Plus que les Omeyyades, c'est le Califat qu'Ibn Hazm défend, comme un signe visible de l'intégrité du Message et de la fidélité des vivants à l'œuvre de l'Envoyé. Cette lumière voilée, en est-il une autre qui puisse rassembler la Communauté? Très évidemment non, pour Ibn Hazm comme pour beaucoup de ses contemporains andalous. La question du Califat — ou de la légitimité du pouvoir — ne cessera pas d'inquiéter ceux qui écrivent, en Espagne musulmane, jusqu'à la fin du siècle. Le mérite d'Ibn Hazm est de lui avoir donné une ampleur rare en posant l'histoire au cœur d'une pensée qui dépasse le «politique» pour envahir l'enclos du sentiment religieux ou amoureux. C'est d'avoir nourri de l'angoisse du cœur sa réflexion sur un naufrage qu'il a mieux compris que beaucoup: sinon celui de l'Islam, du moins celui d'une *umma* authentifiée par les familles qui l'avaient vue naître, et par leurs conflits mêmes; celui d'un temps que les Modernes considèrent eux aussi comme achevé avec l'extermination de la dernière d'entre elles — les Abbassides en 1258 — et qu'ils nomment l'«Islam classique».

8 | La géographie contre l'histoire? Le Tarsī' al-Akhbār d'al-'Udhri

'Udhri est encore un nouveau venu parmi les auteurs andalous. Longtemps ce ne fut qu'un nom dont l'intérêt des citations qu'on lui attribuait et le respect que lui manifestaient ses contemporains faisaient regretter la perte jugée irrémédiable des manuscrits. Ibn Bashkuwal en fait l'égal d'Ibn Hazm et d'Ibn 'Abd al-Barr dans les sciences du *hadīth* qu'il avait particulièrement cultivées au cours d'un long voyage d'étude en Orient¹. Et surtout Bakrī fut son disciple. Aussi la découverte fortuite, dans les années cinquante, à Jérusalem, puis la publication en 1965 d'un important fragment de son œuvre majeure a-t-elle suscité un intérêt légitime mais ambigu. D'abord parce que les quarante huit feuillets retrouvés ne représentent guère, d'après les calculs de 'Abd al-'Azīz al-Ahwanī leur éditeur, plus d'un dixième du texte originel: l'essentiel de la septième et dernière partie du livre dont al-'Udhri poursuivait, semble-t-il, la rédaction jusqu'aux approches de sa mort, en 478/1085². Mais surtout parce que, à l'exception de quelques brèves notations sur l'Égypte et la Syrie — l'histoire de la conquête de Homs en particulier — la quasi-totalité du manuscrit porte sur al-Andalus. On peut, avec le Dr. al-Ahwanī s'en réjouir: l'auteur vivait en Espagne et les passages qu'il lui consacre devaient sonner plus juste et plus neuf que les résumés, livresques peut-on supposer, qu'il dédiait rituellement au reste du monde. Le

¹ 'Abd al-'Azīz al-Ahwanī, édition du *Tarsī' al-akhbār wa-tanwī' al-athār wa-l-bustān fi gharā'ib al-buldān wa-l-masālik ilā jamī' al-mamālik [= Tarsī']*, Madrid, 1965, introduction, page «b» et note 4, où référence est faite au *Mu'jam al-buldān*.

² Sur la date de rédaction de l'ouvrage, voir les intéressantes remarques d'al-Ahwanī sur les blancs laissés à la fin de chaque chapitre, qui permettaient à 'Udhri de compléter son texte grâce à de nouvelles informations. Il ne cessa, semble-t-il, de le faire jusqu'à sa mort (Introduction, p. «w»).

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'Ubayd, 'Isā (18??–1922)

Syrian short-story writer living in Egypt. Brother of Shihāta 'Ubayd, he was associated with the literary movement known as the 'Modern School', and with the Sufūr group. Influenced by French literature, he published two collections of short stories in a psychological and realistic vein. In the introduction to the first collection, *Ihsān Hānim* (1921), he advocated an Egyptian literature that would depict the social, psychological and national life of the Egyptians in a realistic manner, in contrast with the idealistic and Romantic style of **al-Manfalūṭī**. He also advocated the use of a so-called 'middle language', subsequently adopted by realist writers such as **Mahfūz** for dialogue. The title story of his second collection *Thurayyā* (1922) is a novella. The work of 'Ubayd, with its special attention to feminist questions, deserves more scholarly analysis.

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E.C.M. DE MOOR

'Ubayd, Shihāta (18??–1961)

Short-story writer of Syro-Lebanese origin living in Egypt. Like his brother 'Isā 'Ubayd, Shihāta advocated a new realistic prose literature, and attacked the Romantic style. His stories, which have a Syro-Lebanese emigrant background, are novel-like in structure. His first collection, *Dars mu'lim*, was published in 1922, but he stopped writing after the death of 'Isā in 1923. Shihāta 'Ubayd is regarded as one of the pioneers of the so-called *adab qawmī* ('national literature').

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E.C.M. DE MOOR

'Ubayd ibn Ayyūb (probably first half of the second/eighth century)

Outlaw poet. A *dīwān* of 'Ubayd is not known; the collection of fragments by N.Ḥ. al-Qaysī contains 29 pieces with 160 verses. 'Ubayd describes himself as a man persecuted by the authorities because of a crime (which is not specified) and therefore forced to lead the life of an outcast. Isolated from human company, he tries to find a surrogate in relationships with wild animals and desert demons and asks pardon from God. One of his poems (no. 18, ed. al-Qaysī) is the longest outlaw poem known so far except for **al-Shanfarā's** *Lāmiyya*.

Text editions

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T. SEIDENSTICKER

'Udhri poetry

Love poetry of an elegiac kind, flourishing during the **Umayyad** period among **bedouins** in the Hijaz. The term is coined after two poets of the Banū 'Udhra, a tribe of Yemeni

Arab features of formative Islam. It acquired secular characteristics through the cultural and political activities of some members of the Arab élite during the Young Turk era. Although historians have used the term Arabism to designate the proto-nationalism of these early activists, the word *urūba* does not appear with any frequency in the Arab political journalism of the period. However, with the end of the Ottoman Empire in 1918 and the emergence of separate Arab states in its place, the need arose for an expanded vocabulary that could express new forms of national identity. It was in this context that the meaning of *urūba* was politicised.

In its modern usage, *urūba* is an emotive term that does not lend itself to precise definition. For the secular ideologues who invested the word with its political content, it was synonymous with Arab nationalism [see *قAWMIYYA*. i] and the imperative of Arab unity. As a political creed, Arabism assumed the existence of an Arab nation based on shared bonds of language and history. The expression of feelings of identification with that nation and the desire that it should become a single unified state were embraced by the concept of Arabism. The most influential proponent of secular pan-Arabism was the Iraqi-based educator Sāṭi' al-Ḥuṣrī (1880-1968 [q.v. in Suppl.]), who defined the concept as an urgent call for action: "More than religion, more even than patriotism and nationalism, the banner under whose shade all Arabs should unite is the banner of Arabism and we should all say, 'Arabism first!'" (*al-Urūba awwal^{am}*, 190). From this perspective, Arabism pre-dated Islam and included all Arabs, not just the Muslims among them. Yet it must be noted that the question of the compatibility of Arabism and Islam and the nature of the relationship between them have been widely debated within Arab political and intellectual circles.

The vagaries of domestic politics and regional alignments caused Arabism to receive differing degrees of emphasis in individual Arab states. The original Ba'ṯh Party of Syria endorsed the nationalist principles of Arabism, and a succession of post-independence régimes described Damascus as *kalb al-urūba al-nābid*. By contrast, Egyptian politicians of the interwar era initially rejected Arabism as an alien form of identity, but by the late 1930s the doctrine had become integrated into the Egyptian self-view, thus laying the groundwork for the Nāṣir regime to make the pursuit of Arabism a central feature of its foreign and domestic policies. However, the failure of Nāṣir to fashion an effective Arab union, the persistence of inter-Arab tensions, and the decision of some Arab leaders to sign peace agreements with Israel in the 1990s, deprived political Arabism of the potency and promise that it once possessed.

Bibliography: For the modern origins of the concept, see C.E. Dawn, *From Ottomanism to Arabism. Essays on the origins of Arab nationalism*, Urbana 1973; Rashid Khalidi *et alii* (eds.), *The origins of Arab nationalism*, New York 1991; and Sylvia G. Haim (ed.), *Arab nationalism: an anthology*, Berkeley 1962. The works of Sāṭi' al-Ḥuṣrī are essential, including *al-Urūba awwal^{am}*, 5th ed. Beirut 1965, and *Difā' 'an al-urūba*, Beirut 1956. See also W.L. Cleveland, *The making of an Arab nationalist: Ottomanism and Arabism in the life and thought of Sati' al-Husri*, Princeton 1971; and Israel Gershoni and J.P. Jankowski, *Defining the Egyptian nation, 1930-1945*, Cambridge 1995 (excellent case study). (W.L. CLEVELAND)

URUDJ B. 'ADIL (*fl.* late 15th-early 16th century), Ottoman historian and author of one of the

earliest histories in Turkish of the Ottoman dynasty. Uruđj b. 'Adil el-Kazzāz was the son of a silk merchant, lived in Edirne and was a *kātib* [q.v.] by profession. His only known work, the *Tawārīkh-i āl-i 'Othmān*, was composed most probably during the reign of Bāyezīd II [q.v.]. No other biographical details about him are known.

For early Ottoman history, Uruđj's history was based largely on royal calendars, *takwīms*, and on various *menākīb-nāmes*, including that by Yakhshī Faḳīh [q.v.], which also served as a principal source for other Ottoman historians writing independently in the later 15th century (cf. H. Inalcık, *The rise of Ottoman historiography*, in B. Lewis and P.M. Holt (eds.), *Historians of the Middle East*, London 1962, 152-67). His accounts of the reign of Mehmed II [q.v.] and of the first half of the reign of Bāyezīd II are fuller and contain more individual information. Many manuscripts of the work exist, though some are only partial, and the textual history is further confused by the false attribution to Uruđj of later continuations dating from the early and mid-16th century. It now appears that Uruđj made two principal recensions of his chronicle, the first ca. 900/1494-5 (represented by mss. in Oxford and Cambridge, ed. F. Babinger, *Die frühosmanischen Jahrbücher des Urudsch. Quellenwerke des islamischen Schrifttums*, ii, Hanover 1925; *Nachtrag*, with amendments, 1926), and the second ca. 908/1502-3 (represented by mss. in Manisa, ed. N. Atsız, *Oruç Beğ tarihi*, Istanbul 1972, and in Paris, unpubl.) (cf. V.L. Ménage, *On the recensions of Uruđj's "History of the Ottomans"*, in *BSOAS*, xxx [1967], 314-22). Although Uruđj's history was apparently little used by historians until the early 20th century, it is now recognised as a significant contribution to the corpus of early Ottoman histories (F.R. Unat, *IA* art. *Oruç b. 'Adil*).

Bibliography: Given in the text.

(CHRISTINE WOODHEAD)

'URWA B. HIZĀM B. MUḤĀSİR (or B. MĀLİK) AL-'UDHRĪ, Arab poet of early Islamic times (d. around 30/650 or some decades later) and, alongside his younger fellow-tribesman Djamīl [q.v.], the most famous representative of the "'Udhrite" lovers, who died in consequence of a chaste and unrequited love affair.

According to the most widespread version of the story (cf. Ibn Ḳutayba, *Aghānī*, *Dīwān* of 'Urwa, Ibn 'Asākir, al-Sarrāđj, and al-Anṯākī), 'Urwa falls in love with his cousin 'Afrā'. Though her father promised to marry her to 'Urwa, he gives her in marriage to another cousin during 'Urwa's absence. After 'Urwa realises what happened, he falls ill and none of the healers consulted, among them the legendary 'Arrāf al-Yamāma (see 'ARRĀF; the verses quoted in this article are 'Urwa's), can cure him. To restore 'Urwa's health, he is brought to Syria, where 'Afrā' now lives with her husband, in order to give him the opportunity to steal secret glances at her. 'Urwa indeed recovers, but his secretly watching 'Afrā' is betrayed to her husband, who, however, is full of sympathy for 'Urwa and invites him to his house. 'Urwa, instead, decides to leave 'Afrā' for ever and to return home. On his way back, he is seized by lovesickness again, this time causing his death. Only a few days later, 'Afrā' dies of grief beside 'Urwa's grave.

Another version (cf. *Aghānī* and al-Ṣafadī) differs in many points and shows close parallels to the romance of al-Murakḳish the Elder [q.v.]. In this we are told that the father of 'Afrā', after having married her to a rich member of the Umayyad clan, tries to deceive 'Urwa by showing him a faked grave to make him