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للإمام محمد بن يوسف الصالحى الشافعى المنوفى سنة ٩٤٤هـ

الجزء السادس
تحقيق

تحقيق

الأستاذ إبراهيم القوي الأستاذ عبد الكريم العزبى

القاهرة

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الباب السادس والستون

في سرية خالد بن الوليد إلى أكيدر بن عبد الملك ... ٣٣٧-٢٢٧
Ukaydir b. Abd almelik

In the eagle's cyrie can be found a stone-like substance called *ḥaḍjar al-‘uḳāb* "eagle stone" which, when sucked, cures stammering.

From an Islamic legal point of view, it is allowable to kill an eagle but not to eat its flesh. Nevertheless, the eagle has certain medical and pharmacological uses. Its gall smeared in the form of collyrium over the eyes combats blindness and cures cataracts. It can also be used as an unguent for the breasts of a pregnant woman in order to stimulate the flow of milk. Its fat melted down and mixed with oil is an efficacious unguent for gout and stiff limbs; mixed with honey, it makes an excellent ointment for anal fistulas (*nāsūr, nāsūr*) and haemorrhoids (*bāsūr, pl. bawāsīr*).

In the interpretation of dreams, seeing an eagle in a dream is a sign of success, victory over an enemy and the achievement of power.

In astronomy, *al-‘Uḳāb* "The Eagle" is the name of the 17th boreal constellation, yielding, in ancient Latin texts, such deformations as *elaocab, aloocab, alaucab, alocab, alhuocab* and *alancab*. This constellation also has the Latin names of *Jovis nutrix* "nourisher of Jupiter", *Raptrix Ganymedis* "the ravisher of Ganymede", *Promethei aquila* "Prometheus's eagle" and *Vultur volans* "flying vulture". It comprises three stars: (1) α (alpha) *Aquiliae*, mag. 0.9, called *Alḥair, Alṭayr, Alḥair*, from *al-Nasr al-ṭā’ir* "flying vulture"; (2) β (beta) *Aquiliae*, mag. 3.09, called *Alshain*, from Perso-Arabic *shāhīn* "gerfalcon"; and (3) γ (gamma) *Aquiliae*, mag. 2.8, called *Tarazed* (Pers., predatory gerfalcon).

Bibliography: *Djāhīz, Ḥayawān, passim*; *Damīrī, Ḥayāt al-ḥayawān al-kubrā, Cairo 1937, ii, 126-35, s.v. ‘uḳāb*; *Kazwīnī, ‘Adjā’ib al-makhlūqāt* (in margin of *Damīrī*), ii, 276-8; *A. Malouf (al-Ma’lūf), Mu’ḍjam al-ḥayawān/An Arabic zoological dictionary, Cairo 1932, 92-3, s.v. Eagle*; *A. Benhamouda, Les noms arabes des étoiles, in AIEO Alger, ix (1951), 128 ff.*; *P. Kunitzsch, Arabische Sternnamen in Europa, nos. 51-2, 84, 190*; *F. Hue and R.D. Etchécopar, Les oiseaux du Proche et Moyen Orient, Paris 1970, 143-57*; *F. Viré, Essai de détermination des oiseaux-de-vol mentionnés dans les principaux manuscrits arabes médiévaux sur la fauconnerie, in Arabica, xxiv (1977), 138-49*; *D. Möller and Viré, Die Beizvögel (al-Gḥitrif), Hildesheim etc. 1988, chs. 1-2, 29, 41-2*; *H. Eisenstein, Einführung in die arabische Zoographie, Berlin 1991, index s.v. Adler-‘uḳāb.* (F. VIRÉ)

UKAYDIR B. ‘ABD AL-MALIK al-Kindī al-Sakūnī, a contemporary of the Prophet Muḥammad, the Christian king of the oasis and fortified town of Dūmat al-Djandal [*q.v.*] (modern Djawf).

Dūmat al-Djandal was an important caravan station and its annual market took place in the month of Rabī‘ I. Muḥammad is supposed to have raided it in 5/626, following complaints by Arab merchants about Ukaydir's oppression. Control of the market was contested between the ‘Ibādiyyūn (or the ‘Ibād, sc. of al-Ḥīra [*q.v.*]) and the Ghassāniyyūn [see GHASSĀN]; when the former ruled over it, Ukaydir held sway. Considering the association of the ‘Ibād with al-Ḥīra, the contest would seem to have been one between the vassals of the Sāsānids [*q.v.*] and those of the Byzantines. But elsewhere Ukaydir is specifically said to have been in allegiance to Heraclius (al-Mas‘ūdī, *Tanbīh*, 248, l. 17).

For several generations after Ukaydir's time, his descendants lived in Dūmat al-Djandal. These or other descendants of his were no doubt behind some of the reports about him. For example, a report about Ukaydir found in a dictionary of Companions (for a fragment, see Ibn ‘Asākir, *Ta’rīkh madīnat Dimashk*, ed.

al-‘Amrawī, Beirut 1415/1995 ff., ix, 199) goes back to Ukaydir's great-great-grandson, who is quoting his forefathers.

Ukaydir's brother, Hurayth, embraced Islam and in due course, the Umayyad caliph, Yazīd b. Mu‘āwīya, married his daughter; many of Hurayth's offspring were still living in Dūmat al-Djandal in the latter half of the 2nd/8th century. Ukaydir's elder brother Bishr married before Islam a sister of Abū Sufyān [*q.v.*]. Bishr and his father-in-law, Ḥarb b. Umayya, are said to have played a role in the alleged transfer of Arabic script from al-Ḥīra to Arabia.

The reports about Ukaydir are often conflicting. Significantly, a Shī‘ī source reports that before the Tabūk expedition (9/630), Ukaydir threatened to attack Muḥammad and exchanged letters with the Medinan *munāfīkūn* [*q.v.*], who invited him to joint action against Muḥammad (al-Maḍjlī, *Bihār al-anwār*, Tehran 1376/1957 ff., xxi, 257-8; cf. M. Lecker, *Muslims, Jews and pagans*, Leiden 1995, 86 n.). Ukaydir was killed by Khālīd b. al-Walīd [*q.v.*] during the lifetime of Muḥammad (Ḥassān b. Thābit, *Dīwān*, ed. Arafat, ii, 78), or was brought to Muḥammad unharmed having been captured outside his fortress by Khālīd's cavalry, or came to Muḥammad voluntarily. According to some, after Muḥammad's death, Ukaydir left his stronghold and went to al-Ḥīra. Yāqūt says that the compilers of the *Futūḥ* books unanimously agreed that Khālīd raided Ukaydir in the days of Abū Bakr and killed him; however, elsewhere Ukaydir is said to have been expelled by ‘Umar b. al-Khaṭṭāb.

Bibliography (in addition to references given in the article): *Ibn al-Kalbī, Nasab Ma‘add wa ‘l-Yaman al-kabīr*, ed. Ḥasan, Beirut 1408/1988, i, 190-2; *Ibn Ḥabīb, Muḥabbar*, ed. I. Lichtenstaedter, Haydarābād 1361/1942, index; *Yāqūt, s.v. Dūmat al-Djandal.*

(M. LECKER)

‘UḲAYL, an old Arab tribe and in recent usage, until the motor age, in the pronunciation ‘Agēl, the name for caravan-leaders and camel-dealers.

1. The tribe.

Its genealogy is ‘Uḳayl b. Ka‘b b. Rabī‘a b. ‘Amīr b. Ṣa‘ṣa‘a of the Hawāzin branch of the Ḳays-‘Aylān [*q.v.*]; among the larger sections are the ‘Ubāda and Rabī‘a b. ‘Uḳayl as well as the *Khafādja* [*q.v.*] b. ‘Amr and al-Munṭafīk [*q.v.*] b. ‘Amīr b. ‘Uḳayl. Al-Muḳallad b. *Dja‘far*, the ancestor of the dynasty of the ‘Uḳaylids [*q.v.*], traced his descent directly from Ḥazn b. ‘Ubāda. Al-Ḳalkashandī (*Nihāya*, 297) besides these knows of a clan of the Asad b. *Khuzayma*, called ‘Uḳayl (not in *Wüstenfeld*).

The ‘Uḳayl were settled in southern Najd and the adjoining western part of al-Yamāma. Their habitat is more accurately defined by a number of districts, waters, hills and villages, which the geographers describe as lying in their territory. The list given by *Wüstenfeld, Register*, 362, based on al-Bakrī's *Mu‘ḍjam*, can be completed from *Yāqūt*. It is worthy of note that a number of mines were in their possession, including the gold-mine of al-‘Aḳīk, said to be the most productive in all Arabia; with reference to this, the Prophet is alleged to have said; "The land of ‘Uḳayl rains gold" (al-Ḥamdānī, *Sifa*, 153-4, 177). This "‘Aḳīk of the Banū ‘Uḳayl" is also called "‘Aḳīk Tamra" and lies in the vicinity of Ranya, *Bīsha* [*q.v.*] and *Taḥlīlīth*, which all belong to the ‘Uḳayl (*Yāqūt*, ii, 826, iii, 700-1; *A. Sprenger, Die alte Geogr.*, 52-3, 237 n., 240 n.). Among other places belonging to them, the watering-place of *Hubāla* is better known from the encounter there with the *Ghanm* (al-Bakrī, 826; *Dhu ‘l-Rumma, Dīwān*, ed. Macartney, 231).

19 EYL 2000

The Authenticated Miracles of MOHAMMAD

Ukeydir b. Abd. Imelik

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MAULVI MOHAMMAD INAYAT AHMAD

Türkiye İslam Ansiklopedisi
Kütüphanesi

Türkiye İslam Ansiklopedisi
1979
Kisim: 7480K
Sayı: 292.37
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49th Miracle.—Beha'iqe and Ibn-i-Ishaq have left a tradition that when the prophet sent Khalid-bin-Valeed against Ukaidar, Governor of Dumatul Jandal, that the latter would have come out to prey upon Neelghan when he would become surrendered to the former, and it was exactly so. The prophet during the battle of Batook dispatched Khalid-Ibin-i-Valeed at the head of 420 horsemen against Ukaidar-bin-Abdulkul, the Chief of Dumatuljandal, a Nestorian, Khalid arrived at his fort in a moonlight night. He was very fond of Neelghan hunting and so it came to pass that when he was reclining over his balcony in that moonlight some Neelghans came to the wall of his stronghold and began to rub themselves with the wall of the fortress. On hearing the whiz so produced he saw from the prophet of the castle four animals near the fort, and came out of it with his brother Hassaun to hunt them. Khalid with his cavaliers fell upon him suddenly and made him a captive; his brother having been slain in the skirmish. He was brought as a captive before the prophet, who fixed a tax him and then let him go. So as it was told by the prophet that he would be seized upon, when ahunting Neelghan, he was made a captive by Khalid accordingly.

50th Miracle.—In the Sahihain there is a tradition of Abu Hamaid bin Saadi that during battle of Batuk the prophet told that night there would below a strong wind storm in which none should stir about and he who might have a camel should keep it tied tight. And so it was, that there was the predicted storm and a certain got up, and was blown away by the storm to the dale of Twai. This prophycy of the prophet proved true in its fulfilment.

PART V. Prophecies relative to the Religious Personages.

31st Miracle.—In the Sahihain there is a tradition from Abu-Horaira that the prophet said that the religion should be swinging by the Ursae some Persians would still maintain it. And there is in another tradition that he said if the knowledge be suspending by the Ursae some Persian would rear it, and so