

nephew Mu'tamid al-Dawla Ǧirwāsh b. al-Muqallad b. al-Musayyab emerged as victor and began a fifty years' reign (391-442/1001-50), controlling Mawṣil and several other fortresses and towns of al-Djazīra. The main threat to Ǧirwāsh's power in the second half of his reign proved to be that from bands of Turkmens who were moving westwards from Persia, taking advantage of the enfeebled state of the Būyids in 'Irāk. Ǧirwāsh and his allies the Mazyadids [q.v.] of al-Hilla did defeat the Oghuz in 435/1044, but Ǧirwāsh lost his power as a result of disputes among the 'Uḳaylid family members [see art. *Ǧirwāsh*, in *EI'*].

With the reign of Ǧirwāsh's great-nephew Sharaf al-Dawla Muslim b. Ǧuraysh b. Badrān (453-78/1061-85 [q.v.]), the 'Uḳaylid dominions reached their greatest extent and stretched almost from Baghdad to northern Syria and Aleppo. Careful to ally himself with what was now the dominant power in the Middle Eastern lands, the Saldjūks under Alp Arslan and Malik Shāh, he was able to occupy Ḥarrān, Edessa and, in 472/1079, Aleppo. However, he coveted control of Damascus also, so now switched sides to the Saldjūks' enemies in Syria, the Fāṭimids [q.v.], in the hope of receiving Fāṭimid military support for the conquest of Damascus. This proved a disastrous decision, and a Saldjūk army appeared at Mawṣil. Muslim turned westwards to attack the Saldjūk chief in Asia Minor, Sulaymān b. Kutulmīsh [q.v.], but was defeated near Antioch by the latter and killed in 478/1085.

'Uḳaylid chiefs, including Muslim's brother Ibrāhīm and his own sons 'Alī and Muḥammad, now became involved in internecine strife over control of Mawṣil, with their Saldjūk suzerains intervening at various junctures; but Ibrāhīm was killed in 486/1093 and 'Alī forced finally to yield the city to the Saldjūks in 489/1096.

There were also several local lines of 'Uḳaylid governors in towns of northern 'Irāk and Diyār Muḍar, including Takrīt, Hīt, 'Ukbarā, Ana, al-Ḥadītha and Ǧal'at Dja'bar, and some of these persisted into the 6th/12th century; a branch at Ǧal'at Dja'bar and al-Raḳqa lasted until 564/1169 under a descendant of Badrān b. al-Muqallad until ended by the Zangids.

There are indications that the 'Uḳaylids were something more than predatory Bedouin chiefs and that they introduced certain administrative techniques into their lands. Thus Muslim b. Ǧuraysh is said to have installed a *ṣāhib al-khabar* or intelligence agent in each one of his villages; and several 'Uḳaylids achieved fame as poets. The subjection of the 'Uḳaylids and then of the Mazyadids to Saldjūk power marks the end of purely Arab control over the countryside of 'Irāk and al-Djazīra, which now became politically dominated by Turkish potentates, whilst the land acquired an increasing element of Turkish and Kurdish nomads.

*Bibliography:* 1. Sources. These are basically dated ones for the history of the period, *Hilāl al-Sābi'*, Miskawayh and Ibn al-Athīr. Idies. H.C. Kay, *Notes on the history of the ray*, in *JRAS*, N.S. xviii (1886), 491-526; oğlu, *Sultan Melikşah devrinde Büyük Selçuklu uğu*, Istanbul 1953, 40 ff., 86 ff.; C.E. , in *Camb. hist. Iran*, v, 24-5, 98; idem, *The nic dynasties*, 91-2 no. 38.

(C.E. BOSWORTH)

(+) AL-UḲAYSHIR, the appellative of the Umayyad poet al-Mughīra b. 'Abd Allāh b. al-Aswad b. Wahb b. Nā'idj b. Ǧays b. Mu'riḍ of the 'Amr b. Asad b. *Khuzayma* (Ibn Ḥazm, *Djamharat ansāb al-'Arab*, Cairo 1391/1971, 191, and not as is

commonly acknowledged after the *Aghānī*). He owed this appellative "red face" to a skin disease which ancient sources denoted by the generic term *baraṣ*, leprosy (al-Djāhiz, *al-Burṣān wa 'l-'urḍiān*, Beirut 1401/1981, 68, 74, referring to al-Uḳayshir by name). This must have made him repulsive to look at, and he attacked anyone at all who called him by this nickname.

Born and raised within Islam, he arrived in Kūfa at a very early age and settled there until his death ca. 80/699 (Ibn Shākir al-Kutubī, fol. 13a<sub>2</sub>, records the date of his death as 84/703). His fate was no different from that of a good number of poets of his generation. For his subsistence he hired out his services to the factions who were squabbling for power; this former 'Uḥmānī took up the Zubayrid and the Marwānid cause in turn with every new reversal of fortune. Two episodes stand out clearly in his disordered, pleasure-seeking life. He was conscripted into the Zubayrid army raised by the governor of the city, but turned back hardly having set foot in Syria. On this occasion, he composed a piece of writing describing his desertion, his refusal to let himself be killed and his preference for the joys of life (*Diwān*, no. XL). The second concerns his assassination by the followers of Muḥammad b. al-Ash'ath al-Kindī (*ibid.*, no. XXXVII) or of 'Abd Allāh b. Ishāḳ b. Ṭalḥa (al-Zubayrī, *Nasab Ǧuraysh*, 287), both members of the aristocracy of Kūfa, whom he had praised profusely during his career as a laudatory poet.

The rare vestiges of his poetry which survive (48 pieces and fragments which amount to 184 verses) show that he can in no way be regarded as a minor poet. In the classical period his work had two recensions. The first one was made by Muḥammad b. Ḥabīb, and was therefore prior to 245/859. Of the second, nothing is known, but it was cited by several anthologists. His poetry looks in a determined way to new horizons, breaking free from the poetic and the secular conventions and constraints. The poetry which he composed was libertine in its language and motifs. There are short poems which hold religion and its practices up to ridicule; the tone is astonishingly insolent. In his spirited and nimbly drawn parodies, he portrays drunken *imāms* professing cynical views, irreverent men who come close to the borders of heresy (*Diwān*, nos. XIII, XXI). In some respects, the sexual dimensions of libertinism and profligacy are less acceptable; such fragments here flow readily into pornography (nos. X, XLV). His *hidjā'*, which was very much feared in that period and seems to have been the cause of his assassination, exploited the subject of dissolute sexual mores. Without doubt he is the herald of the epigrams of the modernist mainstream poets of the 2nd/8th century. The best of his poetic contribution is, however, his bacchanalian verse. In his poems devoted to this theme the poet succeeds in conveying his enthusiasm and his love for wine. He manages this by means of sketches which kindle the imagination in a particularly fascinating way as comical situations are drawn: such is the image of the pipe stretched out by the drinkers across the door of the tavern to pour out wine for the soldiers (*ibid.*, no. II); and also the hybrid faun frequenting the taverns (Ḥunayn al-Ḥirī, *Dawma*, Abu 'l-Ḍaḥḥāk, *Umm Ḥunayn*) which seems here to come alive before our very eyes.

In the history of Arab literature, al-Uḳayshir is a representative of the urban poet. In an urban civilisation, the poet who is abandoned by his tribe must become laudatory. Patrons soon tire of incessant

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حوبات الجامعة العربية 1981 Sep. 8

Ukayir el-Esedi

K. Poet.

## الأقشیر الأسدي

أخباره وأشعاره

بقلم : الطيب العشاش

قائمة المصادر والمراجع والرموز \*

اتجاهات هداية : اتجاهات الشعر العربي في القرن الثاني الهجري.  
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الأعلام

بيروت 1969/1389 .

(\*) رتبنا المصادر والمراجع ترتيباً أبجدياً معتبرين عنوان الكتاب في القسم العربي واسم المؤلف في القسم الفرنسي ووضعنا أمام كل كتاب رمزا هو الذي استعملناه في التعاليف على الدراسة وفي تخريج الأسماء والتعليق عليها . وقد وضعنا رقم 1 بعد بعض الرموز مما رموز الكتب التي بها ترجمة الأقران أو نصيب واقر من أخباره . وقد أهدنا من القائمة بعض ما أشرنا إليه إشارة عابرة مثل شعر دجيل في التعليق رقم 56 من الدراسة أو ما ذكرته بعض المصادر ولم نطلع عليه مثل شرح الشواهد الكبرى للميني وقد طبع بهامش بخرانة الأدب طبعه بولاق أو شرح مقامات الحريري . وقد استعملنا بالنسبة لكتاب الأغاني بعض التعليقات الأخرى غير التي ذكرنا فنهنا إلى ذلك في الهوامش ونقتر أن هذه المجموعة من المراجع قد تكون غير تامة ولعلنا نعود إليها يوماً إذا ما طبعنا بعض الكتب المخطوطة أو أعيد طبعا طبعا مفهرسا عليها يمكن الباحث من البحث الصحيح .