

sister ‘Anāk. (‘Anāk thus becomes a woman’s name). Although chastised by his mother, ‘UḌj caught the stone with which Iblīs tried to kill her. She therefore blessed him with strength and longevity. When he waded through the sea, it reached to his knees; when he walked, the earth trembled; when he wept, rivers flowed from his eyes; he used to eat two elephants at a meal. He slept twice a year. In Nimrod’s time, he boasted that he controlled the heavens. He worked on the Ark with Noah. He was sitting on Pharaoh’s council when Yūska’, sent by Moses, demanded that he worship God. In order to win Pharaoh’s daughter, he was going to destroy the camp of Israel with the gigantic rock, but was slain by Moses.

The sources of these legends are to be found in the Bible and in the Haggadah. The Bible mentions ‘Ög’s great size (Deut., iii, 11) and his fall (Num., xxi, 33-5). E. Jöhanan describes ‘Ög as a fugitive who had escaped the Flood (*B. Nidda*, 61a). Sometimes he is said to be the fugitive who brought Abraham the news of Lot’s capture (Gen., xiv, 13). As a reward for this, he was given long life (*Gen. Rabba*, xlii, 8). Like al-Kisā’ī, *Deut. Rabba*, i, 25 puts him at the court of Pharaoh. *B. Berachot*, 54b, Palest. *Targum* on Num., xxi, 35, records how Moses slew him in one leap. It is in keeping with Muslim legend that in place of the ants or worm which eat away ‘Ög’s rock we have the *hudhud*, celebrated in the legend of Solomon.

*Bibliography*: Ṭabarī, i, 192 (Eng. tr. F. Rosenthal, *The History of al-Ṭabarī. I. General introduction and From the Creation to the Flood*, Albany 1989, 361 and n. 1110), 500-1 (Eng. tr. W.M. Brinner, *ibid.* III. *The Children of Israel*, Albany 1989, 83-4); Ṭha’labī, *Kiṣaṣ al-anbiyā’*, Cairo 1325/1907, 151-3; Kisā’ī, *Kiṣaṣ al-anbiyā’*, ed. Eisenberg, 233-5, Eng. tr. W.M. Thackston, *The Tales of the Prophets of al-Kīsa’ī*, Boston 1978; 251-3; M. Grünbaum, *Neue Beiträge zur semitischen Sagenkunde*, Leiden 1893, 180-2; D. Sidersky, *Les origines des légendes musulmanes dans le Coran et dans les vies des prophètes*, Paris 1933, 100-2; Farīd al-Dīn ‘Aṭṭār, *Ilāhī-nāme. Die Gespräche des Königs mit seinen sechs Söhnen. Eine mystische Dichtung*, ed. H. Ritter, Leipzig and Istanbul 1940, 291, ll. 6-7; Ibn Khaldūn, *Mukaddīma*, ed. Quatremère, i, 318-19, tr. Rosenthal, i, 357-8; L. Ginzberg, *The legends of the Jews*, Philadelphia 1968, vi, 118-21 (extensive comparative refs.).

(B. HELLER-[S.M. WASSERSTROM])

✓ **‘UDJAYF** b. ‘ANBASA, ‘Abbāsīd army commander who served al-Ma’mūn and al-Mu’tasīm in the first half of the 3rd/9th century, d. 223/838.

Nothing is recorded of his antecedents, but he seems to have been of Khurāsānian or Transoxanian Arab stock; at the height of his career, he had a grant of the revenues of the market at Ishṭūkhān [*q.v.* in Suppl.] near Samarkand (Yāqūt, *Buldān*, ed. Beirut, i, 196). He was originally a partisan of the rebel in Transoxania Rāfi’ b. al-Layṭh [*q.v.*], during the latter part of Hārūn al-Raṣhīd’s reign, but went over to the caliphal side in 192/807-8 (al-Ṭabarī, iii, 732). Subsequently, he became one of al-Ma’mūn’s leading generals, leading campaigns in northern Persia and against the Khārijīte leader Bilāl al-Dībābī (214/829) (*ibid.*, 1093, 1101-2). He continued in high favour under al-Mu’tasīm, directing operations against the Zuṭṭī [*q.v.*] in Lower ‘Irāk (219/834) and participating in several campaigns into Byzantine Anatolia (*ibid.*, 1103, 1109, 1166-8). It was during the course of al-Mu’tasīm’s Amorion expedition of 223/838 that ‘UḌjayf fell out with the caliph, ostensibly over the financing and the commissariat arrangements of the ‘Abbāsīd army; he

was accused of complicity in a plot to kill al-Mu’tasīm and replace him by his nephew al-‘Abbās b. al-Ma’mūn, and killed (*ibid.*, 1254, 1256-7, 1264-6).

*Bibliography*: Given in the article.

(C.E. BOSWORTH)

**UDJDA** [see WADJDA].

**UDJĀJAYN**, a town of Central India in what was the mediaeval Islamic sultanate of Mālwa [*q.v.*] and at times its capital. It is now a fair-sized town in the westernmost part of Madhya Pradesh State in the Indian Union (lat. 23° 11' N., long. 75° 50' E.).

Renowned since Mauryan and Gupta times as a sacred site for Hindus, it also played a leading role in Indian astronomy, since the ancient Indians came to calculate longitudes from the meridian of UḌjājayn [see AL-KUBBA]. Hence the town appears in Ptolemy’s *Geography* as Ozēnē, in the geographical section of Ibn Rusta’s encyclopaedia as *’dh.y.n* for Uzzayn (22, tr. Wiet, 19), in al-Bīrūnī’s *India* and *al-Kānūn al-Mas’ūdi* as *’w.dj.y.n*, *’z.y.n*, *’w.dh.y.n*, and in mediaeval European sources misread as *medius locus terrae dictus Arin* (see *Hudūd al-‘ālam*, tr. Minorsky, comm. 189, 245). Its ruler was one of the coalition of Indian princes which strenuously resisted the raids of Maḥmūd of Ghazna in the early 5th/11th century, but it was sacked in 632/1234 by the Dihlī Sultan Itutmush [*q.v.*], who demolished the temple of Mahākālī; later it became part of Mālwa, until in 969/1562 it passed to Akbar and became the chef-lieu of the Mughal *ṣūba* of Mālwa. In the period of Mughal decline, however, the Rāḍjput ruler of Dājyāpūr, Mahārāḍjā Dājyā Singh, became governor of UḌjājayn for the emperor Muḥammad Shāh [*q.v.*]. It was this ruler who ca. 1730 built at UḌjājayn one of his five observatories, reviving the above-mentioned ancient importance of the town for Indian astronomical studies [see MARṢAD]. After ca. 1750 it passed under Marāṭhā [*q.v.*] control, until the advent of the British in 1818, after which it came within the Central India Agency.

*Bibliography*: See that to MĀLWĀ, and also *Imperial gazetteer of India*<sup>2</sup>, xxiv, 112-15.

(C.E. BOSWORTH)

**AL-UFRĀNĪ** [see AL-IFRĀNĪ].

**UGANDA**, Muslims in.

#### 1. *The pre-colonial period*

Originally, Islam came into Uganda from three directions, i.e. the east and south along the established caravan routes of what is today Tanzania and Kenya [*q.v.*] and from the north, along the Nile in what is today Sudan [see SŪDĀN]. Later, Indian Muslims came into Uganda. Initially the contacts were almost exclusively with the kingdom of Buganda around the north-western end of Lake Victoria.

Muslim traders who had established themselves in the Tabora region of present-day Tanzania by 1825 were trading at Koki in southern Buganda sometime before 1832. However, the earliest recorded Islamic influence in Uganda began during the reign of Kabaka Suna II (ca. 1825-56) with the northward advance of Muslim traders from Karagwe, in northwestern Tanzania. One Isa ibn Husain, a pioneer Muslim trader, said to have been a Baluchi, who at one time acted as Suna’s bodyguard, was made a chief under Kabaka Suna II. The first Muslim settlements were at Buddu, Kibibi and Kibuga. Two of the most important of the earliest traders were Ahmad ibn Ibrahim and Snay ibn Amir (d. 1861). Tradition has it that some time before his death Suna had learnt some chapters of the Qur’ān. He was also told about the Islamic faith in one God. He showed particular interest in the concepts of the resurrection and life after death. The first