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عنزة

نسب وتاريخ قبيلة عنزة القديم

قال ابن عبّار العنزي [1]:

يستنتج الباحث بالأنساب أن قبيلة عنزة المعروفة في هذا العصر هي من قبيلة عنزة بن أسد بن ربيعة، وقد انتسبت إلى وائل مع أن وائل المشهور بالتاريخ هو وائل بن قاسط بن هنب بن أفصى بن دعمي بن جديلة بن أسد بن ربيعة، ويلاحظ أن جديلة أخو عنزة فكلاهما أبناء أسد، ومن المرجح أن وائلاً الذي تعتزي به قبائل عنزة هو ليس وائلاً الذي من سلالة جديلة، بل إنها تنتسب إلى وائل بن هزان بن صباح بن عتيك بن أسلم بن يذكر بن عنزة، وقد حالفت عنزة بكر بن وائل ثم برزت عنزة في القرن الثاني الهجري وما بعده، وشكلت عنصر ربيعة الباقي حيث انضم إلى مسمى عنزة كل وائلي، كما أن قبيلة عنزة انتسبت إلى وائل؛ ولكون وائل بن قاسط هو المشهور بالتاريخ مع وجود الصلة في ربيعة فقد عرفت عنزة أبناء وائل ولا يجد الباحث مصدراً مستقلاً يفيد عن تاريخ هذه القبيلة حاضرها وماضيها، وننقل ما أورده البكري في معجم ما استعجم عن تفرق قبائل ربيعة، ولا أجد مصادر تحيد عن ما ذكره البكري المتوفى عام ٤٨٧هـ حيث ذكر ما نصه :

«فلم يبق بتهامة وغورها من ولد عدنان إلا ربيعة ومضر ومن كان معهم أو دخيلاً فيهم أو مجاوراً لهم. قال: وانتشرت ربيعة في بلاد نجد وتهامة».

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(١) كتاب أصدق الدلائل فى أنساب بني وائل ص ٤٢ الطبعة الثالثة ١٤١٥هـ/ ١٩٩٤م - الرياض - المملكة العربية السعودية - مؤسسة الجريسي، ولم نجد أفضل من هذا المصنف الرائع للنقل عنه في الموسوعة عن قبيلة عنزة العدنانية أكبر قبائل الجزيرة العربية.

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instructions to the tribal guards of the *amîr*. Dâli' has a permanent military landing ground for aircraft. A sub-grade school has an average of 50 pupils.

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SAKIL AHMAD

AnatolianTurks

See under **Turks**

Anaza

Tribe of Arabia, Egypt and Syria

The Anaza is a very ancient, but still existing, Arab tribe. The classical genealogical scheme 'Anaza b. Rabî'a has in recent times been changed in the same way as in the case of other tribes such as the Banû 'Atiyya in Northern Hijaz and Wa'il, the ancestor of the Bakr and Taghlib, is taken to be their tribal ancestor; in the most recent genealogies Kuraysh appears above Wa'il. Whether or not the Rabi'a groups are inter-related, as implied in the genealogy, they were in any case connected by neighbourly and other ties in their home, the Yamâma.

The 'Anaza were living in the Tuwayk to the south of the Wâdî Nisah; there, in Haddar, remnant of them, the Banu Hizzan, remain to this day. Sections in al-Aflaj have disappeared and 'Anaza villages south of Ta'if were destroyed by the plague in about 1200. The Banu 'Otba/'Otub, to which the ruling houses of Kuwayt and Bahrayn belong, also come from Haddar.

Accompanying some migrating Bakr, 'Anaza elements reached as far as the Euphrates in the second half of the 6th century, and like them, eventually stayed there. As allies of the Kays b. Tha'laba, whose area was to the south of Basra, they took part in the East Arabian *ridda*.

It is not known how and when they, and the 'Anaza who had remained behind, went over to Islam. It is said that they had previously worshipped to god Su'ayr/Sa'ir, and, together with the 'Rabia', Muharrik, whose image stood in Salmân, to the south of Hira. Some 'Anaza settled in Kûfa, others migrated together with a group of Shayban (Bakr) to the region of Mosul, where they can be traced up to the second half of the 9th century. The ancestors of the present-day 'Anaza appear in the Harra of Khaybar in the 12th century.

We do not know exactly whence they came: perhaps from the Tuwayk, perhaps from the area between 'Ayn al-Tamr and al-Anbar. This new emigration must be connected with the movements of the Eastern Arabian Karmatians which completely changed the face of Bedouin Arabia.

In the 16th century, they extended as far as the Kasim in the east, to Jafr 'Anaza (*Wakisa*) east of al-'Ula in the north. Later they occupy that oasis itself and Mada'in Salih. The tribal division we find today begins to be recognisable as early as 1700: the Jelas (*Ruwala*) roomed to the south of the Harrat Khaybar from Medina via Hanakiyya to Samîrâ, the Sba'a in the Wâdi 'l-Ruma, as far as the Kasim.

The 'Amârât in the Shammar mountains and in Eastern Arabia. The Fad'ân may have been to the north of the Harra where we find today the Wald Sulaymân, who are closely connected with them. The Wald 'Alî were to the west of Khaybar, and their close relatives, the Hesene, were most probably there too.

The new migration of the 'Anaza, the first stage of which lasts for over a century (ending with the arrival of the Jelas (*Ruwala*) in Syria in the second half of the 18th century), began before 1700. In 1703

THE ENCYCLOPAEDIA OF ISLAM (New Edition), Vol. IX, (Fasc. 159-160), 1997 LEIDEN, pp. 738

(127, according to some sources), most of which remained unpublished and have been lost. *His Ḳāmūs ul-ʿulūm we 'l-maʿārif*, given with the journal *ʿUlūm*, did not go beyond eighty pages; it is, however, considered one of the earliest attempts at an illustrated Ottoman encyclopaedia.

Bibliography: Burṣalī Meḥmed Ṭāhir, *ʿOM*, i, Istanbul 1918; İsmail Hami Danişmend, *Ali Suavi'nin türkçülüğü*, Ankara 1942; Midhat Cemal Kuntay. *Sarıklı ihtilâlci Ali Suavi*, Istanbul 1946; Falih Rıfkı Atay, *Baş veren bir inkılapçı*, Ankara 1954: Şerif Mardin, *The genesis of Young Ottoman thought*, Princeton 1962. (TALAT SAIT HALMAN)

SUʿAYR, preferably to be read as Saʿīr, although the former is more common, an idol of the pre-Islamic Arabian tribe of ʿAnaza (Ibn al-Kalbī, 48-9), coming from *ʿ.w.ṣ*, an Aramaean eponym denoting in the Bible (refs. in Gesenius-Buhl, 573) the land of Edom and the group of tribes living there (W. Robertson Smith, *Kinship and marriage in early Arabia*, 260-1; Nöldeke, in *ZDMG*, xl [1887], 183).

Saʿīr, which followed the same evolution as ʿAwḍ, denotes in the Bible the land of Edom before its occupation by the sons of Esau. Gen. xxxvi.9 speaks of the hill country Seʿir, of the Horites, sons of Seʿir (v. 20), and of the land of Seʿir (v. 30). The names Yaḳdum and Yadhkur, the two sons of ʿAnaza, whose descendants sacrificed to al-Saʿīr (Ibn al-Kalbī, 26), resemble in their formation those of Yaʿūsh and Yaʿlam, two of the numerous sons of Esau (Gen. xxxvi.5, etc.). On this last, al-Layth says substantially that Esau (ʿĪṣū, Hebr. ʿEśāw), son of Isaac, son of Abraham, was buried in a small village called Sīʿīr between Jerusalem and Hebron; he is the eponymous ancestor of the Rūm (*TʿA*, iv, 414).

The ʿAnaza and Bakr b. Wā'il (Ibn al-Kalbī, 25; *TʿA*, iii, 276, v, 58) are said to have known and to have adopted this divinity in the course of their migrations as a guarantor of the pact uniting them. As a clan name, it appears in Liḥyanite as *s.ʿ.r.* (see G. Ryckmans. *Noms propres*, i, 153). The text represented on camel-back at Palmyra, formerly read as *š.ʿ.r(w)* (see D. Schlumberger, *La Palmyrène du Nord-Ouest*, Paris 1951, 154-5) is now, however, read as *š.ʿ.d(w)* and related to Ar. *saʿd* "good fortune" (see D.R. Hillers and Eleonora Cussini, *Palmyrene Aramaic texts*, Baltimore 1996, 415).

Bibliography: Refs. in T. Fahd, *La panthéon de l'Arabie Centrale à la veille de l'hégire*, Paris 1968, 48-9. (T. FAHD)

ṢŪBA, traditionally but dubiously derived from Arabic *ṣawb*, lit. a patch or track, direction, pronounced *ṣūb* in India; whence the term *ṣūba* for province coined by the Mughal Emperor Akbar in 989/1580, when he created this territorial unit by putting a number of the existing *sarkār*s or territorial divisions under each *ṣūba*. Some of these *ṣūba*s like Bengal, Bihār or Gudjarāt represented historic, well-organised regions; others like Ilahabas (Allahābād) or Āgra were artificial creations. As Akbar extended his empire, the original twelve *ṣūba*s were augmented: Multān (with sub-*ṣūba* of Ṭhaṭṭa), Kābul (with sub-*ṣūba*s of Kashmīr and Ḳandahār), Dāndesh (Khāndesh), Aḥmadnagar and Berār. Subsequent annexations under Shāh Djahān and Awrangzīb led to the creation of the *ṣūba*s of Bīdar, Bīdjāpur and Ḥaydarābād, while the *ṣūba* of Ḳandahār was lost to the Ṣafawids. Abu 'l-Faḍl's *Ā'īn-i Akbarī* (1003/1595) gives an extremely detailed account of the geography, resources, revenues, *zamīndār* castes, etc. of each *ṣūba*.

The administrative machinery of the *ṣūba* was designed by Akbar to have the writ of the central administration run most effectively. While the governor (*sipāhsālār, nāẓim*) was directly answerable to the Emperor, his colleagues, viz. the *dīwān* (head of revenue department), *bakhshī* (head of military administration and intelligence) and *ṣadr* (in charge of pious endowments) were not subordinate to him, but to the corresponding ministers at the centre. Moreover, during the heyday of the empire (late 10th and 11th century/late 16th and 17th century), the governors and other officers were frequently transferred from one *ṣūba* to another. Nor did the governor have full control over the assignment of *ḏjāgīr*s [*q.v.*] to military commanders posted under him, which belonged to the jurisdiction of the central *Dīwān*. There was, at the same time, an element of flexibility in the *ṣūba* administration: The Deccan *ṣūba*s began to be grouped together under one *sipāhsālār* or viceroy from even Akbar's time onwards. This became ultimately the source of power of Niẓām al-Mulk Āṣaf Djāh [*q.v.*] in Ḥaydarābād during the 12th/18th century.

Bibliography: Abu 'l-Faḍl, *Ā'īn-i Akbarī*, ed. Blochmann, Bibl. Ind., Calcutta 1867-77, ii; P. Saran, *The provincial government of the Mughals*, ²Bombay 1973; Irfan Habib, *An atlas of the Mughal empire*, Oxford and New Delhi 1982; M. Athar Ali, *The apparatus of empire. Awards of ranks, offices and titles to the Mughal nobility 1574-1658*, Oxford and New Delhi 1985. (M. ATHAR ALI)

ṢŪBADĀR, the governor of a *ṣūba* [*q.v.*] or province in the Mughal empire, also known variously as *sipāhsālār, nāẓim* and *ṣāḥib ṣūba*. Though governors of large territories (e.g. Gudjarāt) were appointed before 989/1580, when Akbar organised the *ṣūba*s of his empire, a systematic form was given to the office only after this organisation. Depending upon the importance of the *ṣūba*, the office was one of great status, and only high nobles (*manṣabdār*s [see MANṢAB and MANṢABDĀR]) were appointed to it. Akbar's experiment of appointing co-governors was soon abandoned. While the terms of office depended upon the Emperor's will, transfers were frequent; and until well into the 12th/18th century, the Mughal court did not allow provincial dynasts to develop out of its governors.

The *ṣūbadār* was not only appointed by an imperial *farmān*, but was directly subordinate to the Emperor. As *sipāhsālār*, he was the head of the army posted to the *ṣūba* and responsible for maintenance of law and order. He had a role, too, in administering criminal justice. But the financial and revenue administration, being in the hands of the *dīwān*, was outside his jurisdiction, since the *dīwān* of the *ṣūba* was directly subordinate to the ministry at the centre, the *dīwān-i aʿlā*. So, too, was the maintenance of military contingents and the intelligence network, being under the *bakhshī* (responsible to the central *mīr bakhshī*). This limitation of authority was designed to prevent the *ṣūbadār* becoming too powerful. Djahāngīr abolished the *ṣūbadār*'s privilege of awarding capital punishment, and prohibited any observance that might smack of royal court ritual. Constraints on the *ṣūbadār*'s authority, however, began to disappear in the 12th/18th century after the death of Awrangzīb.

Bibliography: See that to ṢŪBA, and also M. Athar Ali, *Provincial governors under Aurangzeb—an analysis*, in *Medieval India. A miscellany*, Bombay 1969, i. (M. ATHAR ALI)

SUBAYʿ (or SABAYʿ), BANŪ, the name of a Bedouin tribe of al-ʿĀriḍ [*q.v.*], the central district of Nadjd [*q.v.*; see also AL-KHARDJ] in modern Saudi Arabia. They live in and around the oasis of al-Ḥā'ir,

field and in imposing his own chiefs, he was badly defeated at the battle of Bunguye (1211/1796) by Amary Ngoné Ndella, the vigorous new ruler *(damel)* of the Wolof kingdom of Cayor. Many Futanke soldiers were killed or captured, including Almamy Abdul himself. After his release, he returned to the middle valley a much weaker leader. This weakness was exacerbated by the increasing alienation of two powerful electors who chafed at his strict rule. In 1807 an army from the upper Senegal, led by the Bambara of Kaarta (in present-day western Mali) in collusion with internal dissidents, invaded Futa and killed Almamy Abdul and his dwindling band of supporters.

In Futanke tradition, Almamy Abdul's career is often remembered as comprising one decade of accession and internal consolidation (beginning in 1190/1776), one decade of additional consolidation and extension beyond Futa (beginning with the victory over ʿAlī Kawrī in 1200/1786 and ending with the defeat at Bunguye in 1211/1796), and one decade of decline. He was the only strong ruler of the Islamic regime of Futa and the only ruler who is remembered and honoured in Futanke lore. His most significant achievement was the spread of a strong Islamic identity among the *toorodbe* and the population at large, through the schools, mosques, and courts that were established at the local level. The people of Futa and their Islamic culture are called Tokolor (Fr. Toucouleur) by the Wolof and other inhabitants of Senegal, to distinguish the Futanke from other speakers of Pulaar.

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DAVID ROBINSON

ʿAnaza

ʿAnaza (also ʿAniza, ʿUnayza; in English, Aneze, Anazeh, Anizeh) is the name of a large confederation of Arab tribal groups whose history is traceable continuously back to the ninth/fifteenth century. The anthropological interpretation of the concept of "tribe" has recently been intensely contested. The corresponding Arabic terms, especially *qabīla* and *ʿashīra*, are now widely understood to refer to social groups that claim descent from a common male ancestor and are connected with a specific territory at a particular time but that are not politically united. Solidarity within and beyond a specific group, internal hierarchies, and the role of its leaders—men referred to mainly as *shaykh* or *raʾīs*—can only be described for specific contexts, not in a general way.

In the historical record, the ʿAnaza appear as an "imagined community" (Benedict Anderson) defined by genealogy but never as an economic, social, or political unit under one leader. The placement of various groups in an overarching genealogy was conditioned by social, economic, and political circumstances and mirrored changing hierarchies and alliances.

For early Arab genealogists, the ʿAnaza belong to the Northern or ʿAdnānī Arabs, with varying relations to the eponymous ʿAnaza. One widespread tradition calls ʿAnaza the son of Asad b. Rabīʿa (Caskel,