

at *Shi'b Djabala*. ḤanẒala were part of the forces of Tamīm on the second "day of Kulāb", when they successfully repulsed an attack. Among the first of the tribe to become a Muslim was al-Akra' b. Ḥābis [q.v.] of Dārim. It was among Tamīm that the prophetess Saǧǧāh appeared in the "wars of the *riḍā*"; among those supporting her was Mālik b. Nuwayra (Yarbū'), who was put to death by *Khālīd* b. al-Walīd. To ḤanẒala belonged *Asmā'* bint *Mukharriba*, mother of *Abū Dīahl* [q.v.]. After the conquests many of the tribe settled in Baṣra and elsewhere in 'Irāk, and to them the *Zuṭṭ* [q.v.] and *Sayābiga* [q.v.] became clients (Pellat, *Milieu Basrien*, 37, 41). Some *Khāriǧī* leaders came from ḤanẒala, notably 'Urwa b. Udayya who led the opposition to 'Alī at *Šiffīn* and was executed in Baṣra about 58/678; also his brother, *Abū Bilāl Mirdās* (killed 61/681).

*Bibliography*: Caussin de Perceval, *Les arabes avant l'Islamisme*, index; *Mufaḍḍaliyyāt* (ed. Lyall), 122 f., 428-36; *Yākūt, Mu'adǧam*, index; Ṭabari, index, s.v. 'Urwa b. Udayya, etc.; Montgomery Watt, *Muhammad at Medina*, 137-41, 372-4.

(W. MONTGOMERY WATT)

X **HANẒALA** B. ŠAFWĀN, one of the people of the Interval (*fatra* [q.v.]), regarded as a prophet sent to the *Ašḥāb al-Rass* [q.v.], who maltreated and killed him before being destroyed themselves. The formation of the legend apparently began in the 3rd/9th century (cf. al-*Dīāhiǧ*, *Tarbi'*, ed. Pellat, index) but Ibn *Kuṭayba* does not mention ḤanẒala among the prophets of the *fatra*, and al-Ma'sūdi, in the *Murūǧī* (i, 125, iii, 105), devotes only a few lines to him. Later on, the necessity felt by the exegetists to explain the *Kur'ānic* expression *Ašḥāb al-Rass* (XXV, 40/38, L, 12) brought about a widespread development of the legend, which finally attributed to ḤanẒala the role played by *Khālīd* b. *Siḩān* [q.v.] in the removal or destruction of the fabulous bird called *'anḩā'* [q.v.], which was ravaging the *Ašḥāb al-Rass* (al-*Ḳazwīnī*, *'Adǧā'ib*, ed. Wüstenfeld, 367). Furthermore, the verse (XXII, 44/45): "how many stone-built wells, how many powerful palaces [are abandoned]!" inspires a commentary in which ḤanẒala appears and, once more, the *Ašḥāb al-Rass*. The latter, near 'Adan, had a well which supplied them with abundant water and a king who governed them with justice and assured their happiness; when the king died, his people embalmed him in order to preserve his image and, urged by Satan who had entered the king's dead body and had proclaimed that he was not dead, began to worship this idol, which Satan had ordered to be concealed by a veil. However, God sent to this people the prophet ḤanẒala b. Šafwān al-'Absī (who received his inspiration only while sleeping) to reveal to them Satan's deceit and to turn them from their worship of him, but the *Ašḥāb al-Rass* had no faith in his words, killed him, and cast him into the well. Divine retribution soon followed, the people were destroyed and their country was given over to *ǧinn*s and wild beasts.

*Bibliography*: besides the references in the text: Tha'labī, *Ḳiṣāṣ al-anbiyā'*, Cairo 1292, 129-33; *Damīrī*, s.v. *'anḩā'*; *Maǧdisī*, *Création*, iii, 134 in the text, 138 in the translation; R. Basset, *1001 Contes*, etc., iii, 86-8, who reproduces a passage from Ibn *Kaṭhīr* (*Bidāya*, ii) after Hammer, *Les origines russes*, St.-Petersburg 1852, 15-16, 87, and accompanies it with a comparative study of the legend of the demon who assumes the features of one deceased.

(CH. PELLAT)

X **HANẒALA** B. ŠAFWĀN B. ZUHAYR AL-KALBĪ,

general and governor of the Umayyads who, in *Šawwāl* 102/April 721, was appointed by the caliph *Yazīd* II governor of Egypt in place of his brother *Bišr* b. Šafwān, who had been sent to *Ifrikiya*. During his three years in Egypt (*Šawwāl* 102—*Šawwāl* 105/April 721—March 724) he had statues destroyed and paintings effaced, on the orders of *Yazīd*. *Hishām*, after removing him from office, was obliged to send him back to Egypt (7 *Ša'bān* 118/20 August 736), as the incompetence of his successor, 'Abd al-Rahmān b. *Khālīd*, was causing this province to be in danger of recapture by the Byzantines. He had been governing it for five years and eight months when Arab rule in the *Maghrib* was seriously threatened by the revolt of the *Khāriǧī* Berbers, who completely destroyed an Arab army on the banks of the *Subū* and killed *Kulthūm* b. 'Iyād, the governor of *Ifrikiya* (123/740-1). ḤanẒala, on *Hishām*'s orders, arrived in *Šafār* 124/December 741-January 742, in time to repel the Berbers who had invaded *Ifrikiya* and were threatening *Ḳayrawān*. After establishing his headquarters in the capital, ḤanẒala made a sortie and defeated successively 'Abd al-Wāhid b. *Yazīd* al-Hawwāri, at al-*Ašnām* (*Djālūl*?), and 'Ukkāšha b. *Ayyūb* al-Fazārī, at al-*Ḳarn* (the chronological order of these two victories varies according to the sources); 'Ukkāšha was then arrested and put to death (*Djumādā* II 124/April-May 742).

The disturbances which resulted in the fall of the Umayyads had their repercussions in the *Maghrib*. A usurper, 'Abd al-Rahmān b. *Ḥābiḩ* al-Fihri, who was descended from 'Ukba b. *Nāfi'*, returned from Spain, raised a revolt at *Tunis*, and called on ḤanẒala to hand over *Ḳayrawān* to him; because of religious scruples, the latter offered no resistance and left the capital (*Djumādā* I 127/February 745) to return to the East.

*Bibliography*: Ibn 'Abd al-Ḥakam, *Futūḩ Mišr*, ed. Torrey, New Haven 1922, index (ed. with Fr. tr. A. Gateau, *Conquête de l'Afrique du Nord et de l'Espagne*, Algiers 1942, 1947, index); Ibn Ḥābiḩ, *Muḩabbar*, 305-6; *Ya'qūbi*, *Historiae*, ii, 382; Ṭabari, ii, 1871; *Kindī*, *Wulāt Mišr*, ed. Guest, London 1912, repr. Beirut 1959, index; Ibn *Taghribirdī*, i, 277 ff., 312 ff.; Ibn al-*Aṭhīr*, *Cairo* 1312, v, 124, 147; Ibn 'Iḩhāri, ed. Dozy, *Histoire de l'Afrique et de l'Espagne*, Leiden 1848-51, i, 45-8; Ibn *Khaldūn*, *Histoire de l'Afrique et de la Sicile*, ed. Desvergers, Paris 1841, 13-4 of the text, 38-41 of the translation; idem, *Ibar*, vi, 111 (tr. de Slane, *Histoire des Berbères*, i, 217-9, 362, 365); *Nuwayrī*, appendix to vol. i of the *Histoire des Berbères*, 362-5; Ibn *Abī* *Dīnār*, *Mu'mis*, *Tunis* 1286, 40; *Fournel*, *Les Berbères*, i, 273, 297-302, 322-3; Ibn *Abī* 'I-*Diyāf*, *Iṭḩāf ahl al-zamān*, i, *Tunis* 1963, 91; F. *Gabrieli*, *Il califfato di Hishām*, Alexandria 1935, index.

(R. BASSET\*)

—**HĀRA**, "Quarter" or "ward" of a town [see *MADĪNA*, *MAHALLA*].

—**HARĀFISH**, **HARĀFISHA** [see *HARFŪSH*].

X **HARAKA** WA-SUKŪN "motion and rest", a technical expression used, on the one hand, in philosophy and theology, and, on the other, in grammar.

#### I.—PHILOSOPHY AND THEOLOGY

I.—The *Falāsifa* take the Greek theories for their base. Thus al-*Kindī* exactly reproduces Aristotle's thought when he writes, like him linking time and motion, that time is a duration that is counted by motion (*mudda ta'udduha 'l-haraka*; cf. *Physics*, IV, 219 b: ἀριθμὸς κινήσεως . . . ὁ δὲ χρόνος ἐστὶ τὸ ἀριθμοῦμενον, that is to say that time is the counted

notes, the only full English translation of the text; Raimy Ché-Ross, A variant epilogue to an epic tale. The 'latest' recension of *Hikayat Hang Tuah*, *JMBRAS* 79/1 (2006), 67–106, provides a wide-ranging list of works about the text; Virginia Matheson Hooker, Swettenham's manuscript of *Hikayat Hang Tuah*, *JMBRAS* 64/2 (1991), 79–101; H. M. J. Maier, Tales of Hang Tuah. In search of wisdom and good behavior, *BKI* 155/3 (1999), 342–61; George Quinn, Faith comes from the sea. Maritime symbolism in the origin stories of three Muslim pilgrimage sites in Java, paper presented at the symposium *Holy places in Islam. Early Islam and the search for a model*, University of Edinburgh, 2–4 September 2014; George Quinn, A textual history of the Tenth Saint, paper presented at International symposium *Transformations of religions as reflected in Javanese texts*, Tokyo University of Foreign Studies, 11–13 February 2015; both of Quinn's papers discuss the role of Khidr in Javanese texts; Peter G. Riddell, *Islam and the Malay-Indonesian world. Transmission and responses*, London 2001.

VIRGINIA MATHESON HOOKER

### Hanzala b. Ṣafwān (the prophet)

**Hanzala b. Ṣafwān** is a pre-Islamic Arabian prophet about whom little is known, although he is said to have flourished "after the prophet Sulaymān" or "between Jesus and Muḫammad." There is no consensus regarding his prophethood, and many lists of pre-Islamic prophets omit mention of him (Ibn Kathīr, *al-Bidāya wa-l-nihāya fī l-ta'rikh*, Beirut 1993, 2:269, 13:101). According to a Yemeni tradition, Muḫammad recognised the site of the Sanaa mosque as the prayer site of the prophet Hanzala, where he is also buried (al-Rāzī al-Ṣan'ānī, *Ta'rikh madīnat Ṣan'ā'*, ed. Ḥusayn b. 'Abdallāh al-'Amrī, Sanaa 1981, 206, 210).

The rejection of prophets by disobedient peoples and the annihilation of

those peoples is a recurrent theme in the Qur'ān. Islamic tradition relates that God had sent 124,000 prophets before he sent Muḫammad. The Qur'ān identifies fewer than thirty prophets, five of them Arabs: Hūd, Ṣāliḥ, Shu'ayb, Ismā'īl, and Muḫammad (Aḫmad). Traditions mention a few more, among them Hanzala, who is associated with certain Qur'ānic verses and with a few legends. These verses also have explanations that do not involve Hanzala, and various versions of the legends exist independently of both the verses and Hanzala's name.

The Qur'ān (21:11–5) describes disobedient people fleeing God's wrath. Exegetes say that two tribes are meant, Qadamān and Ri'ū'il, who killed their prophet Hanzala and then tried to escape God's anger. Another story identifies the people as the survivors of Thamūd in Yemen, who fled to nearby Ḥaḍramawt with their prophet Ṣāliḥ but began to worship idols after his death. God sent Hanzala to warn them and saved them from the 'anqā', a mythical bird of prey. They nevertheless killed Hanzala, whereupon God sent Nebuchadnezzar to destroy them. The protagonists of all of these stories are sometimes identified as the People of Rass (see below).

The Qur'ān (22:45) mentions towns that perished and wells that were deserted, as a result of God's fury. Exegetes tell of a people who used to worship God and received a flowing well from Him. Some identify them as the survivors from Thamūd who fled with their prophet Ṣāliḥ to Ḥaḍramawt, or Aden. After their prophet (or king) had died, they deified him (or, they began to worship idols). Hanzala was sent to warn them. They intended to kill him (or actually did), so God dried up the well and destroyed them. These people, too, are sometimes identified as the People of Rass.