

Judarî Disease in the Umayyad Dynasty (661-750 AD): A Study on Individual and Social Cases

Emevîlerde Cüderî Hastalığı: Bireysel ve Toplumsal Vakalar Üzerine Bir İnceleme

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Makale Bilgisi / Article Information

Makale Türü / Article Types: Araştırma Makalesi / Research Article

Geliş Tarihi / Date Received: 2 Mart / March 2025

Kabul Tarihi / Date Accepted: 27 Haziran / June 2025

Yayın Tarihi / Date Published: 31 Haziran June 2025

Yayın Sezonu / Pub Date Season: Haziran / June

Atıf / Cite as: Yıldırım, Büşra – Öztürk, Levent. “Judarî Disease in the Umayyad Dynasty (661-750 AD): A Study on Individual and Social Cases”. *ATEBE* 13 (Haziran 2025), 1-18. <https://doi.org/10.51575/atebe.1667644>

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Yazar Katkıları:

Çalışmanın Tasarlanması: Yazar-1 (%50), Yazar-2 (%50) / Conceptualization: Author-1 (%50) Author-2 (%50)

Veri Toplanması: Yazar-1 (%70), Yazar-2 (%30) / Data Curation: Author-1 (%70) Author-2 (%30)

Veri Analizi: Yazar-1 (%50), Yazar-2 (%50) / Analysis-Validation: Author-1 (%50) Author-2 (%50)

Makale Yazımı: Yazar-1 (%70), Yazar-2 (%30) / Writing: Author-1 (%70) Author-2 (%30)

Makale Gönderimi ve Revizyonu: Yazar-1 (%70), Yazar-2 (%30) / Writing-Review & Editing: Author-1 (%70) Author-2 (%30)

Çıkar Çatışması: Çıkar çatışması beyan edilmemiştir. / The author(s) has no conflict of interest to declare.

Yayıncı / Published by: Ankara Sosyal Bilimler Üniversitesi / Social Sciences University of Ankara.

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Abstract

This research focuses on the individuals and societies that were exposed to *judarī* disease individually or collectively during the Umayyad period and examines the general characteristics of the disease. *Judarī* is a contagious skin disease characterised by a purulent swelling on the skin and acute fever. It is called smallpox in English. *Judarī* has different types; some can lead to fatal consequences, while others can be treated and survived. *Judarī* can leave permanent scars on survivors and can cause severe damage, such as loss of vision. Post-recovery, individuals affected by *judarī* frequently exhibit cutaneous scarring, which may be perceived negatively within the sociocultural aesthetic norms of their communities. *Judarī* has been recorded in texts related to the Umayyad period. According to these records, eight individuals infected with *judarī* during the Umayyad period and two social cases during the Umayyad period were identified. The identities of those individuals, how they were affected, and how the disease appeared in various communities and social cases constitute the focus of this study. The introduction discusses the nature of *judarī* and its characteristics as a disease. Eight individuals and the social cases of *judarī* were examined under two separate headings, and the data on the cases were analysed. The subject was analysed more comprehensively with the narrations that might be related to the issues discussed. This study is significant in terms of examining the effects of a contagious skin disease on early Islamic society and for revealing its impact on social life. It aims to determine the effects of the disease on both individuals and broader social contexts. This study also seeks to shed light on the social history of the Umayyad period and to explore the medical knowledge of the time. To evaluate the effects of the disease on individuals and its consequences in social contexts, both medieval medical texts and historical records from the Umayyad period were examined together. In our study, a qualitative research method was adopted, and primary and secondary sources from the period were analysed. Through narrative analyses, historical accounts that mention the disease were evaluated, and an effort was made to compare information across different sources. Additionally, historical interpretation techniques were used to provide a comprehensive evaluation of the effects of *judarī* in both individual and social cases.

Keywords: Islamic History, Umayyad Dynasty, History of Medicine, Judarī, Smallpox.

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Öz

Bu araştırma, Emevîler döneminde cüderî hastalığına bireysel veya toplu olarak maruz kalan kişilerin ve toplumların tespit edilmesini ve hastalığın genel niteliklerinin tarihî bağlamda incelenmesini konu almaktadır. Ciltte oluşturduğu irinli kabartı ve akut ateşle karakterize edilen cüderî, bulaşıcı bir cilt hastalığıdır. İngilizcede *smallpox* olarak adlandırılan cüderî, farklı türleri bulunan bir hastalık olup, bazı türleri ölümcül sonuçlara yol açabilirken, bazıları ise iyileşip atlatılabilmektedir. Cüderî, hayatta kalan bireylerde kalıcı cilt izleri bırakabildiği gibi görme kaybı gibi ciddi hasarlara da yol açabilmektedir. Cüderîden iyileşen bireyler, hastalığın ardından ciltlerinde kalan izler nedeniyle toplum tarafından estetik açıdan olumsuz değerlendirilen bir görünümle karşı karşıya kalmaktadır. Tarihî süreçte muhtelif toplumları etkisi altına alan bu hastalık, Emevîler dönemi hakkında bilgi veren metinlerde de kayıtlara geçmiştir. Bu kayıtlarda, Emevîler döneminde cüderîye yakalanan sekiz birey saptanmış ve cüderînin görüldüğü iki toplu hadise tespit edilmiştir. İlgili dönemde cüderîden etkilenen bireylerin kimlikleri, sosyal konumları, hastalıktan etkilenme biçimleri ve bu hastalığın hangi topluluklarda ve toplumsal olaylarda ne şekilde görüldüğü çalışmamızın ana konusudur. Bu konu bağlamında, makalenin giriş kısmında cüderînin mahiyeti, nasıl bir hastalık olduğu ele alınmıştır. Ardından, Emevîler’de cüderîden etkilenen bireyler ve Emevîler’de görülen toplu cüderî vakaları iki ayrı başlık altında incelenerek, söz konusu dönemdeki cüderî vakalarına dair veriler analiz edilmiştir. Ancak sadece doğrudan cüderîyi konu edinen verilerle yetinilmemiş, ele alınan konularla ilişkisi olabileceği düşünülen rivayetlerle konu daha kapsamlı bir şekilde tahlil edilmiştir. Cüderînin Emevîler dönemindeki

etkisini çeşitli yönlerden ele alan bu çalışma, bulaşıcı bir cilt hastalığının erken dönem İslam toplumu üzerindeki etkilerini inceleyerek sosyal hayata olan tesirini ortaya koyması bakımından önem arz etmektedir. Bu araştırma Emevîler döneminde cüderî hastalığı ile yüzyüze kalan bireylerin ve toplumların hangi sonuçlarla karşı karşıya kaldığını tespit etmeyi hedeflemektedir. Bu sayede, Emevîler döneminin sosyal tarihine ışık tutulması ve dönemin tıbbî bilgi birikiminin ortaya konması amaçlanmaktadır. Hastalığın bireysel vakalar üzerindeki etkileri ile toplumsal hadiselerdeki sonuçlarını değerlendirebilmek amacıyla Orta Çağ'da kaleme alınan tıp metinleri ve Emevîler dönemine ait tarihî kayıtlar bir arada değerlendirilmiştir. Çalışmamızda, nitel araştırma yöntemi benimsenmiş olup, döneme ait birincil ve ikincil kaynaklar incelenmiştir. Rivayet analizleri yoluyla, hastalığın yer aldığı tarihî anlatılar değerlendirilmiş, farklı kaynaklardaki bilgilerin karşılaştırmalı bir şekilde ele alınmasına özen gösterilmiştir. Ayrıca, tarihsel yorumlama teknikleri kullanılarak cüderînin bireysel vakalarda ve toplumsal hadiselerdeki etkileri üzerine kapsamlı bir değerlendirme yapılmıştır.

Anahtar Kelimeler: İslam Tarihi, Emevî Devleti, Tıp Tarihi, Cüderî, Çiçek Hastalığı.

Introduction

According to the definition provided by Khalil b. Aḥmad (d. 791 AD), a renowned scholar of Arabic language and literature, *judarī* refers to purulent swellings and lesions on the body.¹ Another prominent scholar of the period, Ibn Durustawayh (d. 958 AD), offers an explanation for the use of the term *judarī*, which many lexicographers have associated with characteristic pustular eruptions on the skin. According to him, the reason for using the word *judarī* for swellings is related to the elevation of the skin. The word *jidār*, which comes from the same root as the word *judarī*, means wall and expresses a certain height.² The swellings that play a role in naming *judarī* are one of the important symptoms of this disease. Nevertheless, *judarī* encompasses more than just these pustular swellings.

Another scholar who gave information about this disease is Abū Bakr al-Rāzī (d. 925 AD), who provides the most detailed description of *judarī*, which had not been made before him.³ Primarily, his depiction of *judarī* swellings is as follows: “The swelling that occurs all over the skin takes root in the lower layer of the skin (hypodermis) and gradually emerges on the skin surface (epidermis) as a round, purulent lesion.”. In addition to the appearance of purulent swellings and sores on the skin, Rhazes (Abū Bakr al-Rāzī) lists other symptoms of this disease. These symptoms include acute fever, dry tongue, thickening of the voice, retching, itching in the nose, redness of the body, especially the eyes and cheeks, watery eyes, headache, sore throat, chest pain, anxiety and fear during sleep, a general feeling of distress during the illness, and fainting.⁴

Judarī, which has various types, is a contagious and sometimes fatal disease. *Judarī* types are differentiated according to the color tones of the purulent swellings on the skin. The colors of the swellings are white, red, yellow, purple, green, and black. The colors of the swellings indicate when the disease is likely to be dangerous and result in death. While white and red swellings do not indicate a dangerous condition, yellow and purple swellings indicate that the disease is at a more dangerous stage

¹ Khalil b. Aḥmad, *Kitāb al-ʿayn*, ed. Maḥdī al-Makhzūmī and Ibrāhīm al-Sāmarrāʾī (Beirut: Maktabat al-Hilāl, 1988), 6/74.

² Ibn Durustawayh, *Taṣṣīḥ al-faṣīḥ wa sharḥuhu*, ed. Muḥammad Badawī al-Maḥṭūn (Cairo: s.n., 1998), 478.

³ William Allen Pusey, *The History of Dermatology* (Springfield– Baltimore: Charles C. Thomas, 1933), 34.

⁴ Abū Bakr ar-Rāzī, *al-Ḥāwī fī al-ṭibb*, ed. Haytham Khalīfa Tuʿaymī (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 2002), 5/10, 18; Abū Bakr ar-Rāzī, *Kitāb al-al-judarī wa al-ḥaṣbah* (Beirut: al-Madrasa al-Kulliyya al-Sūriyya, 1872), 19, 20.

than white and red swellings. Green and black-colored *judarī* swellings indicate that the disease is extremely hazardous and fatal.⁵ In historical texts, *judarī*, whose fatality varies depending on the color type, sometimes draws attention as the cause of a person's death, and sometimes it appears as an illness that can be cured and overcome.⁶

Even if a person who has contracted *judarī* recovers, the disease may result in long-term consequences for the individual. These effects include loss of vision and purulent scars on the skin.⁷ Even after the recovery process of the disease, the permanent marks it left on the face and body went beyond physical health, affecting the individual's social visibility, aesthetic value, and social acceptance. This situation was also reflected in the literary texts of the period; poets such as Ibn al-Rūmī (d. 896 AD) and Ibn Ṭabāṭabā (d. 934 AD) described the marks of *judarī* through the metaphor of ugliness. Ibn al-Rūmī wrote about the ugliness of the marks left on the skin by *judarī*. Ibn Ṭabāṭabā wrote that the skin of a person with *judarī* looked like fish scales.⁸ The Umayyad caliph ‘Abd al-Malik b. Marwān (r. 685- 705 AD) also had a famous saying that draws attention to the scars of *judarī*. Yazīd's son Abdullah made a linguistic mistake in the presence of ‘Abd al-Malik b. Marwān. Thereupon, ‘Abd al-Malik b. Marwān said that this mistake was even uglier than the *judarī* scar on a beautiful face.⁹ ‘Abd al-Malik b. Marwān's characterization of a linguistic error as even uglier than *judarī* marks on a beautiful face clearly reveals how powerful the perception of ugliness associated with *judarī* was in society, and it highlights the social impact of this perception. As understood, *judarī* is more than just a medical condition; it also leads to social stigmatisation through the physical marks it leaves on individuals. It becomes a form of social identity that continues to have an effect even after recovering from the disease.

Being contagious, causing death and blindness, and especially leaving permanent scars on the skin, *judarī* was deeply rooted in the cultural memory of medieval Arab society. Indeed, Khalīl b. Ahmad, who wrote the first Arabic dictionary, used the expression “*ma‘rūf*” (widely known) in his explanation of *judarī*, which shows that this disease was a widespread phenomenon in the social memory of medieval Arab society. Another important indicator of the strong presence of this disease in the collective memory of medieval Arab society is the use of four different terms in Arabic dictionaries of the period to describe people infected with *judarī*.¹⁰ Another word is *mabdū’*, which derives from the verb *bedee’*, meaning to appear.¹¹ In addition, the word *ḥumeykā’* derives from the word *ḥumāq*, which means a swelling similar to *judarī*, has a more special meaning, and defines children who contracted *judarī*.¹² In the dictionary, some words describe people with *judarī*, and there is also a separate word to describe those who did not suffer

⁵ Abū Bakr ar-Rāzī, *al-Ḥāwī fī al-ṭibb*, 5/10, 18.

⁶ Ibn al-Jawzī, *al-Muntaẓam fī Tārīkh al-mulūk wa al-umam*, ed. Muḥammad ‘Abd al-Qādir ‘Aṭā and Muṣṭafā ‘Abd al-Qādir ‘Aṭā (Beirut: Dār al-Kutub al-‘Ilmiyya, 1992), 15/230.

⁷ Ibn Shās, *‘Iqd al-Jawāhir al-thamīna fī madhhab ‘Ālim al-Madīna*, ed. Ḥamīd b. Muḥammad Laḥmar (Beirut: s.n., 2003), 1104.

⁸ Abū Hilāl al-‘Askarī, *Dīwān al-ma‘ānī* (Beirut: Dār al-Jīl, 1994), 1/212, 213.

⁹ Jāḥiẓ, *al-Bayān wa al-tabyīn* (Beirut: Dār wa Maktabat al-Hilāl, 2002), 2/148

¹⁰ Khalīl b. Aḥmad, *Kitāb al-‘ayn*, 6/74, 4/74.

¹¹ Ibn Durayd, *Jamharat al-lughā*, ed. Ramzī Munīr Ba‘labakkī (Beirut: Dār al-‘Ilm li-l-Malāyīn, 1987), 2/1093.

¹² Kurā‘ al-Naml, *al-Muntakhab min gharīb kalām al-‘arab*, ed. Muḥammad b. Aḥmad al-‘Umar (Cairo: s.n., 1989), 1/481; Azharī, *Tahdhīb al-lughā*, ed. Muḥammad ‘Awd Mir‘āb (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 2001), 4/53.

from this disease before. *Qurḥān* is a word used to describe a person who has not contracted *judarī*.¹³ The existence of this word shows the prevalence of the disease in society. Based on this information, it is understood that the disease was widespread in the Arab society of the Middle Ages. In the sources dealing with medieval Arab society, there is important information that *judarī* occurs only once in an individual.¹⁴ Furthermore, *judarī* occurred more frequently in male children.¹⁵

In the historical process, the Arabic concept of *judarī* is expressed in Persian with the word *mūm*.¹⁶ The Persian use of the word is important in terms of its presence in ancient Arabic poetry written in the period we analyse.¹⁷ In addition to this information, it is also important to express how the word *judarī* was used in English in the historical process. *Judarī* is expressed as “smallpox” in English.¹⁸

During the readings on the Umayyads (661-750 AD), one of the Arab dynasties of the Middle Ages, it was noticed that various personalities reflected in the history books suffered from *judarī*. In these readings, it was determined that three Umayyad caliphs, a commander from the *mukḥaḍram* (contemporaneous of two epochs), a *ḥadīth* scholar, a poet, a noble individual, and a Bedouin were infected with *judarī*. In addition, it was also observed that *judarī* was effective in the course of two social instances that took place in the mentioned period. As a result of these findings, the effect of *judarī* on both individuals and social cases in the Umayyad period became a matter of curiosity. This curiosity has led us to investigate the identities of the individuals affected by *judarī*, what the *judarī* disease was, how it affected them, and the role of *judarī* in social events. This study, which deals with the examples of *judarī* in individual and social cases during the Umayyad period, is divided into two parts, except for the introduction. Firstly, the individuals affected by *judarī* in the Umayyad period will be discussed, and then information will be given about the recorded social instances related to *judarī* in this period. In this way, a contagious skin disease in the Umayyad state will be traced, and one aspect of the social life and medical history of the period will be enlightened.

There is no independent study on the disease of *judarī* in the Umayyad state. However, information on the *judarī* disease has been found in studies on epidemic diseases in the Umayyad period. One of these studies is an article written by Bayram Arif Köse titled “İslam Coğrafyasında Salgın Hastalıklar: Emevîler Dönemi.” In this valuable study, which provides a general perspective on the epidemics during the Umayyad period, the information related to *judarī* is quite limited. In this article published in 2021, only social cases are mentioned as examples of the *judarī* disease of the Umayyads.¹⁹ The related narrations were quoted, and a brief evaluation was made. Although we have benefited from the evaluations made on the narrations in question, these narrations have been handled and processed in a more comprehensive framework in our study. Another study on the epidemics of the Umayyad

¹³ Ibn Durayd, *Jamharat al-lugha*, 3/1238.

¹⁴ Ibn Durustawayh, *Taṣḥīḥ al-faṣīḥ wa sharḥuhu*, 478.

¹⁵ Abū Sahl al-Harawī, *Isfār al-faṣīḥ*, ed. Aḥmad b. Saʿīd b. Muḥammad Kashāsh (Medina: ʿImādat al-Baḥth al-ʿilmī, 1999), 2/865; Abū Bakr ar-Rāzī, *al-Ḥāwī fi al-ṭibb*, 5/19.

¹⁶ Khalīl b. Aḥmad, *Kitāb al-ʿayn*, 8/422.

¹⁷ Abū al-Faraj al-Iṣfahānī, *al-Aghānī* (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1994), 17/136.

¹⁸ William Allen Pusey, *The History of Dermatology*, 34.

¹⁹ Bayram Arif Köse, “İslam Coğrafyasında Salgın Hastalıklar: Emevîler Dönemi,” *History Studies* 13/3 (June 2021), 927–938.

period is a master's thesis titled *Emevîler ve Abbasîler Döneminde Doğal Afetler ve Salgın Hastalıklar* prepared by Mustafa Güneş. In this master's thesis, *judarī* is called smallpox, and general information about the disease is given. However, there is no information about the examples or effects of this disease in the Umayyad period. It also provided limited information about the epidemic of *judarī* in the Abbasid Empire.²⁰ In addition, the article titled “İbn Sa‘d’ın *Kitâbü’t-Tabakâti’l-kebîr*’ine Göre Hz. Peygamber, Sahâbe ve Tâbiun Döneminde Hastalıklar ve Tedâvileri” written by Zehra Gençel Efe, briefly mentions *judarī* in only one paragraph. In this paragraph, it is mentioned that the Umayyad caliph Abd al-Malik ibn Marwân contracted the disease. Still, no detailed assessment is provided regarding the course of the disease or its social impacts.²¹ A review of the existing literature reveals that there is no independent and in-depth study that adopts a holistic approach to the social impacts of *judarī* in medieval Arab society, based on individual and collective case studies from the Umayyad period. In this context, this study, which evaluates individual and collective cases related to *judarī* during the Umayyad period in a comprehensive and systematic manner for the first time, aims to fill an important gap in the literature with its original data and analysis.

In this study, which aims to examine individual and societal cases of *judarī* disease during the Umayyad period, classical Islamic historical sources were reviewed to identify events of the era and developments related to the disease. As a result of this review, relevant historical anecdotes were found in works such as al-Ya‘qûbî’s (d. After 905 AD) *Tārīkh*, Abū Ja‘far al-Ṭabarī’s (d. 923 AD) *Tārīkh al-Rusul*, al-Mas‘ūdî’s *al-Tanbīh wa al-Ishrāf*, Ibn al-Jawzî’s (d. 1201 AD) *al-Muntaẓam*, and Ibn al-Athîr’s (d. 1233 AD) *al-Kāmil fî al-Tārīkh*.²² Additionally, nasab (genealogy) and biography-focused sources such as Ibn Sa‘d’s (d. 845 AD) *al-Ṭabaqāt*, Balādhurî’s (d. 893 AD) *Ansāb al-Ashrāf*, and Ibn Qutayba’s (d. 889 AD) *al-Ma‘ārif* have provided valuable information, particularly in identifying individual cases of *judarī*.²³ A significant portion of the data obtained from these sources is original. Although other sources could not directly corroborate some of the narrations used in the study, they were included due to their thematic relevance and the uniqueness of their content. Nevertheless, since these narrations were not traceable in other works, they were not subjected to detailed discussion and were instead employed as supplementary elements to support the contextual analysis.

1. Individuals influenced by *Judarī* in the Umayyad Period

As far as can be ascertained, eight individuals influenced by *judarī* were found in the records of the Umayyad period. Three of the eight people who are mentioned to have contracted the disease are the caliphs who were at the highest level of the political life of the period. Of the remaining five, one was

²⁰ Mustafa Güneş, *Emevîler ve Abbasîler Döneminde Doğal Afetler ve Salgın Hastalıklar* (Master's thesis, Gaziosmanpaşa Üniversitesi, Sosyal Bilimler Enstitüsü, 2018).

²¹ Zehra Gençel Efe, “İbn Sa‘d’ın *Kitâbü’t-Tabakâti’l-Kebîr*’ine Göre Hz. Peygamber, Sahâbe ve Tâbiun Döneminde Hastalıklar ve Tedâvileri”, *Dicle Üniversitesi İlahiyat Fakültesi Dergisi* 19/1 (2017), 101.

²² Ya‘qûbî, *al-Tārīkh*, ed. ‘Abd al-Amîr Muhanna (Beirut: s.n., 1993); Abū Ja‘far al-Ṭabarî, *Tārīkh al-rusul wa al-mulūk wa şilat Tārīkh al-Ṭabarî* (Beirut: Dār al-Turāth, 1967); Mas‘ūdî, *al-Tanbīh wa al-ışhrāf*, ed. ‘Abd Allāh İbrāhîm al-Sāwî (Cairo: Dār al-Sāwî, n.d.); Ibn al-Jawzî, *al-Muntaẓam fî Tārīkh al-mulūk wa al-umam*; Ibn al-Athîr, *al-Kāmil fî al-Tārīkh*, ed. ‘Umar ‘Abd al-Salām Tadmurî (Beirut: Dār al-Kitāb al-‘Arabî, 1997).

²³ Ibn Sa‘d, *al-Ṭabaqāt*, ed. ‘Alî Muḥammad ‘Umar (Cairo: Maktabat al-Khanjî, 2001); Balādhurî, *Ansāb al-ashrāf*, ed. Suhayl Zakkār and Riyāḍ al-Ziriklî (Beirut: Dār al-Fikr, 1996); Ibn Qutayba, *al-Ma‘ārif*, ed. Sarwat ‘Ukkāsha (Cairo: al-Hay’a al-Mişriyya al-‘Āmma, 1992).

a commander from the *mukhadrams* who was known for his military achievements, another was a scholar who had studied hadith, and the other was a person who is known for his genealogical ties to the Prophet Muhammad. In addition, there are rumours that a poet, a well-known figure in the world of literature, and a Bedouin, who is recorded to be in the presence of a caliph, suffered from *judarī*. Detailed information about the identities of these people and how *judarī* affected them will be discussed below.

Of the fourteen caliphs that came to pass during the rule of the Umayyads, only three were infected with *judarī*. The first of these caliphs, whom we will discuss in chronological order, is Yazīd b. Mu'āwiya (r. 680-683 AD), the second caliph of the Umayyads. There are two *judarī* narratives about Yazīd, the son of Mu'āwiya b. Abū Sufyān, the founding caliph of the Umayyads. While one of these historical narratives directly informs us that Yazīd suffered from *judarī* disease, the other is indirectly related to him. The narration that directly informs us that Yazīd suffered from *judarī* mentions what kind of person he was in terms of physical characteristics. In the narration, Yazīd is described as dark-skinned, curly-haired, tall, and sparsely bearded, and it is also said that he had *judarī* scars on his face.²⁴ There is another narration, which does not directly state that Yazīd suffered from *judarī*, but shows a connection between Yazīd and *judarī*. This narrative is about the Eastern Roman expedition and will be discussed in the Social Incidents Related to *Judarī* in the Umayyads section.

Mu'āwiya b. Abū Sufyān sent an army to Anatolia in 669-70 AD to conquer Constantinople. He appointed Sufyān b. 'Awf (d. 672 AD) and Yazīd as commanders of one of the armies heading towards Constantinople.²⁵ However, Yazīd was slow and stayed behind Sufyān b. 'Awf and the army under his command. When Yazīd lingered and stayed behind, the army commanded by Sufyān b. 'Awf continued its journey and contracted *judarī* at the place of Ghadhqadhūna.²⁶ The information that the army was struggling with the disease reached Yazīd, who was enjoying himself in Dayr Murrān,²⁷ but he composed a poem expressing that he did not care about this situation. Mu'āwiya was angry when he heard his son Yazīd's couplet about his lax attitude in catching up with the army and his indifference towards the army's distress. Even if it would lead to the death of his son, he commanded Yazīd to immediately proceed to the front and endure the same difficulties as the troops. In compliance with the caliph's order, Yazīd mobilized and ultimately joined the army.²⁸

What is understood from this incident is that the soldiers in Ghadhqadhūna, who were in a different location from Yazīd, were infected with *judarī*; when he and his companions were in Dayr Murrān, there

²⁴ Balādhurī, *Ansāb al-ashraf*, 5/124.

²⁵ There are two different information about Yazīd's duty in this expedition. One of them is that he commanded the army sent with Sufyān b. 'Awf to conquer Constantinople, and the other is that he was the commander of the reinforcement unit sent after the army that set out for Constantinople under the leadership of Sufyān b. 'Awf. See Ünal Kılıç, *Yazīd b. Mu'āwiya* (PhD diss., Selçuk Üniversitesi, Sosyal Bilimler Enstitüsü, İslam Tarihi ve Sanatları Anabilim Dalı, 1999), 45.

²⁶ Ghadhqadhūna is the border area between the historical city of Missisa and Ṭarsūs on the right bank of the Ceyhan River. See Yāqūt al-Hamawī, *Mu'djam al-buldān* (Beirut: Dār al-Şādir, 1995), 4/188. The following the Social Incidents Related to *Judarī* in the Umayyads section will discuss this region in detail.

²⁷ A former Christian monastery on a hill near Damascus, surrounded by farmland and beautiful gardens. See D. Sourdel, "Dayr Murrān," in *Encyclopaedia of Islam, Second Edition*, ed. P.J. Bearman (Brill, first published online April 24, 2012).

²⁸ Balādhurī, *Ansāb al-ashraf*, 5/289.

was no such disease problem. However, it is reported that Yazīd later traveled to the diseased area. If Yazīd arrived at the area and contracted *judarī* at that time, he must have contracted the disease as a young man and recovered. Indeed, Yazīd was born in Damascus in the year 647 or 648 AD and was, in his early youth, twenty or twenty-one years old when he joined this expedition.²⁹

The fifth caliph of the Umayyads, ‘Abd al-Malik b. Marwān (d. 705 AD) is another Umayyad caliph who is reported to have contracted *judarī*. The narration of his infection with *judarī* states in al-Balādhurī’s (d. 892-93 AD) work *Ansāb al-ashraf* under the title of “The Expulsion of the Sons of Umayya from Medina”. This narration contains detailed information about the period and the severity of his illness. The main issue in this narration is the opposition movement of the people of Medina against Yazid's caliphate during his caliphate days, when ‘Abd al-Malik b. Marwān was not yet caliph. Ibn al-Zubayr (d. 692 AD), an opponent of the Umayyad who was in Mecca, was also aware of this incident, which was recorded in history books as the Harra Incident. In this narration, it is stated that Ibn al-Zubayr sent a letter to the opponents of Yazīd in Medina ordering them to expel the Umayyad family members from the city. In the continuation of the narration, it is reported that ‘Abd al-Malik b. Marwān was among the Umayyad family members who were expelled from Medina. It is also stated that ‘Abd al-Malik b. Marwān was suffering from *judarī* in those days. The important detail in this narration about ‘Abd al-Malik's *judarī* disease is the severity of his illness. It is stated in the narration that since ‘Abd al-Malik b. Marwān was sick; his father Marwān I b. al-Ḥākam (r. 684-685 AD) placed him on a camel and fastened him tightly. As can be understood from this information, ‘Abd al-Malik was suffering from the illness seriously. In the continuation of the narration, there is also information about the period when he started to recover. According to this information, when the sons of Umayya, who were driven to Damascus, reached a place below the land of Damascus, ‘Abd al-Malik b. Marwān began to recover from his illness.³⁰ He was then an adult individual at the age of thirty-seven. Thus, most sources indicate that he was born in 646 AD.³¹ Based on all this information, although *judarī* is a disease with high fever and severe pain and weakened ‘Abd al-Malik in his adulthood, he was able to overcome it.

The sixth caliph of the Umayyads, al-Walīd b. ‘Abd al-Malik (r. 705-715 AD), was the third caliph diagnosed with *judarī*. The information that he was infected with *judarī*, the same as Yazīd b. Mu‘āwiya was obtained from the narration that gives information about his physical depiction. This information, which is found in many sources, is that al-Walīd was tall, dark-skinned, and had a slight scar of *judarī* on his face.³² Unfortunately, there is no clear information about al-Walīd's illness other than the slight scars left on his face. However, it is mentioned in the sources that he suffered from a disease in which he had a serious fainting and was even thought to have died.³³ This fainting that al-Walīd suffered may have connections with the disease of *judarī*. As a matter of fact, fainting is one of the symptoms of *judarī*.³⁴

²⁹ G.R. Hawting, "Yazīd (I) b. Mu‘āwiya," in *Encyclopaedia of Islam, Second Edition*, ed. P.J. Bearman, first published online April 24, 2012, Brill.

³⁰ Balādhurī, *Ansāb al-ashraf*, 5/441, 442.

³¹ H.A.R. Gibb, "‘Abd al-Malik b. Marwān," in *Encyclopaedia of Islam, Second Edition*, ed. P.J. Bearman, first published online April 24, 2012, Brill.

³² Mas‘ūdī, *al-Tanbīh wa al-īshrāf*, 274.

³³ Balādhurī, *Ansāb al-ashraf*, 8/77.

³⁴ Abū Bakr ar-Rāzī, *Kitāb al-al-judarī wa al-ḥaṣbah*, 19, 20; Id, *al-Hāwī fī al-ṭibb*, 5/8, 15, 17.

However, it should be kept in mind that this is a possibility, and the fainting and stupor that al-Walid experienced may have been a symptom of another disease.

One of the people who is known to have contracted *judarī* disease during the Umayyad period is Ahnaf b. Qays, a *mukḥaḍram* known for his military achievements. Ahnaf (d. 686-87 AD), who was born in the *Jāhiliyyah* period and died during the Umayyad period, was one of the people who were described as '*mukḥaḍram*' because he did not see the Prophet Muhammad as a believer.³⁵ The real name of Ahnaf (literally, the one afflicted with a distortion of the foot), who had a long life, was Sahr b. Qays. However, he was named and known as Ahnaf because he was born with crooked legs.³⁶ In the records related to Ahnaf's biography, it is stated that he was developing blindness in his eyes over time. Two narrations provide different information about this blindness. One of these narrations states that Ahnaf was blind due to *judarī*.³⁷ As mentioned before, *judarī* is a disease that can lead to blindness. It is known that many people have been blinded by *judarī* in history. Therefore, according to this narration, Ahnaf was one of those who became blind due to *judarī*. The other narration about Ahnaf's blindness is that he was blinded during the conquest of Samarqand.³⁸ These two narrations, which are reported as two separate narrations, are narrations that can be combined. While one of the narrations states that the blindness occurred due to the disease of *judarī*, the other may mention where and when it occurred.

The conquest of Samarqand took place in 676 AD under the leadership of Sa'īd b. 'Uthmān (d. 680-81 AD), the governor of *Khurāsān* during the reign of Mu'āwiya b. Abū Sufyān.³⁹ Ahnaf, who was known to have been born before Islam, was a very old man when he participated in this war, and it is known that he lived for ten years after this war. It is a problem that needs to be solved whether Ahnaf, who did not hold back from the battles despite his advanced age, contracted the disease of *judarī* during the conquest of Samarqand and became blind due to this disease, or whether a blow he received during this conquest left him blind. To solve this problem, it is necessary to analyse the Arabic text of the narrations in question and to examine whether other soldiers in the conquest of Samarqand also suffered from blindness due to *judarī*. As a contagious disease, *judarī* must have affected other people in the army in which Ahnaf was present. If blindness occurred in other soldiers in this conquest, the inexistence of a record that these people were infected with *judarī* is a matter of curiosity.

As far as can be ascertained, two different narrations link Ahnaf's blindness to Samarqand. In one of these narrations, which is found in the works of the *Muhaddith* and historian Ibn Qutayba (d. 889 AD), *al-Ma'ārif* and *Gharīb al-hadīth*, Ahnaf's blindness is expressed with the verb *zahabah*, while the other uses the verb *aṣāba*. In the encyclopedic work *al-Ma'ārif*, in which the verb '*zahabah*' appears, it is translated into English as Ahnaf b. Qays was a blind person, and it is said, "He became blind in one eye in Samarqand."⁴⁰ What is understood from this statement is that Ahnaf became blind in Samarqand due to an unspecified situation. The version of the related narration with the verb *aṣāba* appears in Ibn

³⁵ Seyyid Avcı, "Hadisçilere Göre Muhadramlar" *İslam Araştırmaları Dergisi* 12, no. 2 (2005), 161.

³⁶ Rāfi'ī, *al-Tadwīn fī akhbār qazwīn*, ed. 'Azīz Allāh al-Atārdī (Beirut: Dār al-Kutub al-ʿIlmiyya, 1987), 1/111.

³⁷ Abū Bakr al-Khārazmī, *Mufīd al-ʿulūm wa mubīd al-humūm* (Beirut: al-Maktaba al-ʿUnṣuriyya, 1997), 478.

³⁸ Ibn Qutayba, *al-Ma'ārif*, 578.

³⁹ Hasan Kurt, "Sa'īd b. 'Uthmān b. 'Affān," *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 2018), 35/572-573.

⁴⁰ Ibn Qutayba, *al-Ma'ārif*, 578.

Qutayba's work, *Gharīb al-hadīth*, in which he explains rare words in hadith texts.⁴¹ The verb ‘aṣāba’ in this narration has a wide range of meanings, including general meanings such as hitting, being hit, being hit by trouble, and suffering, as well as more specific meanings such as being injured and being afflicted with a disease.⁴² According to this information, it can be translated into English in two ways: Firstly, “Ahnaf b. Qays was wounded in his eye in Samarqand. And al-Haytham counted him among the famous blind.” A second translation: “Ahnaf b. Qays fell ill with his eye in Samarqand. And al-Haytham counted him among the famous blind.” As a result of the Arabic textual analyses of the narrations, it is not clear whether Ahnaf became blind as a result of injury or illness during the conquest of Samarqand. Therefore, it is still a possibility that Ahnaf contracted *judarī* in Samarqand and became blind because of it.

Another issue related to Ahnaf's blindness during the conquest of Samarqand is whether other soldiers in this conquest also suffered from blindness. As mentioned above, if other soldiers in this conquest also suffered from blindness, the question of whether there is any connection between their blindness and *judarī* will become an issue that needs to be questioned. One of the greatest prose writers of Arabic literature, al-Jāḥiẓ (d. 869 AD), in his work *al-Bursān wa'l-urcān wa'l-umyān wa'l-hūlān*, in which he discusses famous people with disabilities, gives a list of people known to be blind. Most of the people on this list lost their eyes in the wars they participated in. Among them are Ahnaf b. Qays and Sa'id b. Uthman, who commanded the conquest of Samarqand. Ṭalḥa b. Abd Allāh (d. 715 AD), a tābi'ūn known for his generosity, is the third name mentioned with them. Al-Jāḥiẓ says that these three names lost their eyes in the conquest of Samarkand.⁴³ Although not included in al-Jāḥiẓ's list, there is another person who is said to have lost his eye during the conquest of Samarqand. This person, mentioned by al-Balādhurī, one of the most important Arab historians of the ninth century, in his work on Islamic conquests, *Futūḥ al-buldān*, is al-Muḥallab b. Abī Ṣufra (d. 702 AD), another Umayyad governor of Khurāsān. al-Balādhurī, while describing the conquest of Samarqand under the command of Sa'id b. 'Uthman states that the third day of the battle was very fierce and that the eyes of Sa'id b. 'Uthman and Muḥallab b. Abū Sufra were dislocated.⁴⁴ This statement of al-Balādhurī shows that the eyes of Sa'id b. 'Uthman and al-Muḥallab b. Abī Ṣufra were blinded after an injury. Within the framework of this information, it is understood that Sa'id b. 'Uthman and al-Muḥallab b. Abī Ṣufra, who were blinded during the conquest of Samarqand, had no connection with the disease of *judarī*. In addition, a search of the names of Sa'id b. 'Uthman, Muḥallab b. Abī Sufra, and Ṭalḥa b. Abd Allāh, another person who was blinded in Samarqand, through the word *judarī*, did not reveal any record of them contracting the disease. Based on this information, it can be assumed that the statement that Ahnaf b. Qays was blinded during the conquest of Samarqand refers to an injury incident like Sa'id b. 'Uthman and al-Muḥallab b. Abī Ṣufra. However, the existence of the narrations reporting that Ahnaf was blinded due to *judarī* makes it possible that he may have contracted this disease.⁴⁵

⁴¹ Ibn Qutayba, *Gharīb al-Ḥadīth*, ed. 'Abd Allāh al-Jabbūrī (Baghdad: Maṭba'at al-Ānī, 1977), 2/538.

⁴² Khalil b. Ahmad, *Kitāb al-ʿayn*, 7/166-168.

⁴³ Jāḥiẓ, *al-Bursān wa al-urcān wa al-umyān wa al-hūlān* (Beirut: Dār al-Jīl, 1989), 567.

⁴⁴ Balādhurī, *Futūḥ al-buldān* (Beirut: Dār wa Maktabat al-Hilāl, 1988), 397.

⁴⁵ Abū Bakr al-Khārazmī, *Mufīd al-ʿulūm wa mubīd al-humūm*, 478.

Abū Zilāl (d.?), a narrator who lived during the Umayyad period and studied hadith, is another person who lost his sight due to *judarī*. Abū Zilāl, whose real name was Hilāl, was a *tābi'ūn* from Basrah.⁴⁶ Abū Zilāl narrated hadith from Anas b. Mālīk (d. 711-12 AD), one of the mukthirūn (oft-narrating companion). The scholar Marwān b. Mu'āwiya (d. 808 AD), born during the reign of Hishām b. 'Abd al-Malik (724-43 AD), narrated from Abū Zilāl.⁴⁷ Based on the information that Marwān b. Mu'āwiya, who was born during the reign of Hishām b. 'Abd al-Malik, one of the last caliphs of the Umayyads, narrated hadith from Abū Zilāl; it is possible to say that Abū Zilāl lived until the last periods of the Umayyads. The information that the hadith scholar Abū Zilāl, who lived during the Umayyad period, suffered from *judarī* disease is recorded through a conversation between him and his teacher Anas b. Mālīk. One day, Anas b. Mālīk asked his blind student Abū Zilāl why he was blind. Abū Zilāl replied that his mother had told him that he had contracted *judarī* when he was two years old, and he had become blind because of it.⁴⁸ The fact that Abū Zilāl contracted *judarī* when he was a two-year-old baby and became blind is significant information in terms of medical history. The information that this disease is especially seen in boys is a piece of the valuable information that medical scholars in the Middle Ages included in their books.⁴⁹

Sulaiman (d. 760 AD), the son of 'Alī b. 'Abdullāh (d. 736 AD), one of the *tābi'ūn*, the grandson of the Prophet Muhammad's uncle 'Abbās, is another person who contracted *judarī* at an early age during the Umayyad period and is mentioned in the records. The narration indicating that he contracted this disease during the Umayyad period is essentially about an event related to his mother and father. In the narration in question, it is reported that his mother was a concubine of Sogdian origin who was gifted to the Umayyad caliph 'Abd al-Malik b. Marwan. Abdulmalik b. Marwan gave this concubine named Sa'dā from Khurāsān as a gift to 'Alī b. 'Abdullāh b. 'Abbās. Sa'dā's firstborn son from her relationship with 'Alī b. 'Abdullāh b. 'Abbās was Sulaiman. Sa'dā was afraid that her son Sulaiman would die due to the *judarī* disease he contracted as a child and wanted to have a second child with 'Alī b. 'Abdullāh b. 'Abbās because she wanted to continue her lineage with Prophet Muhammad. Then, he had another son named Šāliḥ. It is stated in the narrations that both of her sons survived, and Sulaiman did not die of *judarī* contrary to her fears.⁵⁰

Another of the eight people who were found to have been infected with *judarī* during the Umayyad period was Farazdaq (d. 732 AD), one of the most important satirical poets of the period. Born in Kāẓima near Basrah in 641 AD, Farazdaq's real name was Hammām b. Ghālib.⁵¹ There are various narrations in the sources about his being known by his nickname, Farazdaq, rather than his name. The narration, which is related to our subject and is thought to be more accurate in the sources, is about Hammām b. Ghālib's contracting *judarī*. It is said that he was called 'farazdaq', which means pieces of dough, because

⁴⁶ Ibn Hajar al-Asqalānī, *Fath al-bārī sharḥ Ṣaḥīḥ al-Bukhārī*, ed. Muḥibb al-Dīn al-Khaṭīb (Beirut: Dār al-Ma'rifa, 1959), 10/107.

⁴⁷ Muslim, *al-Kunā wa al-asmā'*, ed. 'Abd al-Raḥīm Muḥammad Aḥmad al-Kashkarī (Medina: 'Imādat al-Baḥth al-'Ilmī, 1984), 1/464.

⁴⁸ Ibn Sa'd, *al-Ṭabaqāt*, 4/192.

⁴⁹ Abū Bakr ar-Rāzī, *al-Ḥawī fī al-ṭibb*, 5/8; Abū Sahl al-Harawī, *Isfār al-Faṣīḥ*, 2/865.

⁵⁰ Mubarrad, *al-Kāmil fī al-lughā wa al-adab*, ed. Muḥammad Abū al-Faḍl Ibrāhīm (Cairo: Dār al-Fikr al-'Arabī, 1997), 2/163; Ibn 'Abd Rabbih, *al-Iqd al-farīd* (Beirut: Dār al-Kutub al-'Ilmiyya, 1983), 5/361.

⁵¹ Nefeli Papoutsakis, "al-Farazdaq," in *Encyclopaedia of Islam*, Three, ed. Kate Fleet, Gudrun Krämer, Denis Matringe, John Nawas, and Devin J. Stewart (Brill, first published online December 1, 2012; last updated July 19, 2021).

the scars left on his face after he recovered from *judarī* caused a reddish and disfiguring appearance.⁵² As can be understood from the narrations, Farazdaq, like Yazīd b. Mu‘āwiya and al-Walīd had *judarī* disease, recovered, and the scars of the disease remained on his face.

The eighth individual suffering from *judarī* during the Umayyad period was a Bedouin who was recorded to be in the presence of the caliph al-Walīd b. ‘Abd al-Malik. The narrative of this Bedouin appears in the work of the Egyptian scholar Jamāl al-Dīn al-Watwāt (d. 1318 AD), known for his encyclopedic works, *Ghurur al-khaṣā’iṣ al-wāḍiḥa wa ‘urar al-naqā’id al-fāḍiḥa*, which sheds light on different aspects of the history of Islamic civilization and contains narrations that are not found in other books. The main topic of this passage is the linguistic mistake made by the caliph al-Walīd in his conversation with a Bedouin. What makes this conversation important for our subject is the presence of information between the lines of the narrative that the Bedouin had contracted *judarī*. While ‘Umar b. ‘Abd al-‘Azīz was present; Caliph al-Walīd had an exchange with a Bedouin who appeared before him. During this encounter, al-Walīd attempted to ask the Bedouin, “mā sha’nuka?” (What are you occupied with?). However, due to a subtle vowel mispronunciation, the Bedouin misunderstood the question as “mā sha’naka?” (What is wrong with your appearance?). Assuming that the Caliph was referring to his physical condition, the Bedouin replied by mentioning the *judarī* scars on his face.⁵³ This narrative is important because it shows that a Bedouin living away from city life during the Umayyad period was also infected with *judarī* disease.

2. The collective cases related to *judarī* in the Umayyads

In this section, the role of *judarī* in social events will be discussed. As far as can be determined, there were two social events in the Umayyad period in which the *judarī* instances were seen. These two social events are related to two different battles. The Umayyads, a Muslim Arab state dominating a wide geography with the borders of North Africa in the west, Anatolia and Armenia in the north, and *Khurāsān*, *Māwarānnahr* (Transoxania), and *Sindh* in the east, fought with various societies in different geographies.⁵⁴ In these wars, it was observed that sometimes the Umayyad army and sometimes the military units they fought with were infected with the contagious disease of *judarī*.

The war in which the Umayyad army was affected by *judarī* was the Eastern Roman Expedition in 669-70 AD, which was also mentioned above in the section on Yazīd b. Mu‘āwiya. This army, which Mu‘āwiya b. Abū Sufyān, the founding caliph of the Umayyads, envisioned of when he was the governor of Damascus but was able to send after his accession to the caliphate, was faced with a shortage of supplies and a *judarī* epidemic. The narration on the subject is recorded in a couplet composed by Yazīd b. Mu‘āwiya. Yazīd's poem is translated into English as follows: “I do not care about the high fever and the disease of *mūm* (*judarī*) that the troops encountered in *Ghadqadhūna* when I lay on my cushion next to *Umm Kulthūm* in *Dayr Murrān*.”⁵⁵ This poem, which Yazīd recited while in a state of blissed *Dayr Murrān*, is about Sufyān b. ‘Awf's army, which was staying in *Ghadqadhūna*, contracting *judarī*. Although

⁵² Damīrī, *Ḥayāt al-ḥayawān al-kubrā* (Beirut: Dār al-Kutub al-‘Ilmiyya, 2003), 1/21.

⁵³ Waṭwāt, *Ghurur al-khaṣā’iṣ al-wāḍiḥa wa ‘urar al-naqā’id al-fāḍiḥa* (Beirut: Dār al-Kutub al-‘Ilmiyya, 2008), 222.

⁵⁴ İsmail Yiğit, *Emeviler* (Ankara: Türkiye Diyanet Vakfı Yayınları, 2016); Yunus Akyürek, “Emeviler Dönemi Fetih Politikası ve Māverāünnehir’in Fethi,” *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 22/1, (2013): 85–115.

⁵⁵ Ya‘qūbī, *al-Tārīkh*, 2/138.

high fever and *judarī* are expressed as two separate conditions in the poem, high fever can be considered as one of the symptoms of *judarī* seen in soldiers suffering from the disease. As a matter of fact, one of the important symptoms of *judarī* is acute fever.⁵⁶

Another noteworthy point in this poem is that the army had fallen ill in Ghadqadhūna. Two different pieces of information about the location of the region of Ghadqadhūna, which is also pronounced as Khudh Qudhūna, have been identified. Some of this information is based on the accounts of the famous geographer of the Middle Ages, Yāqūt al-Ḥamawī (d. 1229 AD). Accordingly, Ghadqadhūna, which is pronounced as Khudh Qudhūna, was one of the border regions of the Arabs in Anatolia. This border region includes the historical city of Missisa (Mişşışa, Mopsuestia) and Ṭarsūs.⁵⁷ Another piece of information about the geographical location of Ghadqadhūna is that this place is Chalcedon/Chalcedoine, which is known as Kadıköy today, one of the borders of Constantinople. This information, which is based on the works of contemporary researchers, is included in the works that mention the Istanbul campaigns that took place during the Umayyad period and Caliph Yazīd b. Mu'āwiya. In the relevant texts in these works, which include the translation of the poem mentioned above, it is stated that the troops suffered from the disease in Kadıköy.⁵⁸ The probable reason why researchers translate Ghadqadhūna as Kadıköy is that the Greek name Chalcedoine of Kadıköy in Antiquity corresponds to Ḥalqadhūniyya in Arabic.⁵⁹

Based on the information that the place named Ghadqadhūna mentioned in the poem is the southern region of today's Turkey, where the historical cities of Missisa and Ṭarsūs are located, it can be assumed that the army was infected with the *judarī* epidemic before reaching Constantinople (Istanbul). Mu'āwiya, who was in the Umayyad capital of Damascus, also heard that the army on a journey was affected by the *judarī* epidemic. It is one of the previously mentioned issues that Mu'āwiya, who learned that the soldiers in the Eastern Roman expedition were infected with the disease, did not hesitate to send his son Yazīd to the army caught in the epidemic. Yazīd, who was later annexed to the army, fought with this military unit, which included Abū Ayyūb al-Ansārī (d. 669 AD) and other figures from the Companions, until the gates of Constantinople.⁶⁰ Based on this information, it is understood that the army, which was infected with *judarī* in the southern parts of Anatolia, did not give up its main objective and continued to fight as far north as the northernmost part of the region. This leads to the idea that either *judarī* did not affect them much or it could be controlled in some way.

In addition to this limited information in the sources about the Umayyad army, which set out to conquer Constantinople, being affected by *judarī*, there are also possibilities that cannot be identified in

⁵⁶ Abū Bakr ar-Rāzī, *Kitāb al-Judarī wal-Ḥaṣbah*, 19, 20; Id, *al-Ḥawī fī al-Ṭibb*, 5/8, 15, 17.

⁵⁷ Yāqūt al-Ḥamawī, *Mu'djam al-buldān*, 4/188.

⁵⁸ Uçar, one of the researchers, translated Ghadqadhūna in Yazīd's poem as Kadıköy in his article "Müslümanlar'ın İstanbul'u Fethetmek İçin Yaptıkları İlk Üç Muhasara." "As if I cared about what they suffered, in Kadıköy, from fever and flowers, in Dayr Murrān, with Umm Kulthūm by my side, while I was boozing on carpets." See Şahin Uçar, "Müslümanlar'ın İstanbul'u Fethetmek İçin Yaptıkları İlk Üç Muhasara," *Selçuk Üniversitesi Selçuk Dergisi* 2/1, (1986), 65-83. Kılıç, who wrote a doctoral thesis on Yazīd b. Mu'āwiya, cited Uçar and translated Ghadqadhūna in the poem as Kadıköy. See Ünal Kılıç, *Yazīd b. Mu'āwiya* (PhD diss., Selçuk University, Institute of Social Sciences, Department of Islamic History and Arts, 1999).

⁵⁹ Jawād 'Alī, *al-Mufaṣṣal fī Tārīkh al-'Arab qabl al-Islām* (s.l.: s.n., 2001), 5/59.

⁶⁰ Ibn al-Jawzī, *al-Muntazam fī Tārīkh al-mulūk wa al-umam*, 2/390.

the sources but which raise the question, “Could it have happened?”. According to Yazīd's poem, the army had already been afflicted by the epidemic prior to reaching Constantinople but eventually arrived and engaged in battle there. Accordingly, the question of whether there was a physician in the army who intervened in the disease and ensured that they were affected as little as possible by this epidemic can be raised. As a matter of fact, it is known that there were many physicians who contributed to the development of medicine during the Umayyad period.⁶¹ It is mentioned in the sources that one of these physicians took part in the army sent to Medina by Yazīd about ten years after the Eastern Roman campaign. Muslim b. ‘Uqba, who commanded the Harra Incident, went to this siege in a sick state, and Yazīd, the caliph of the period, sent a physician with him.⁶² Just as Yazīd sent a physician with the army in the Battle of Harra, Mu‘āwiya may have sent a physician to the army in the Eastern Roman campaign. It is also known from the sources that tents were set up for the treatment of the wounded in various wars during the Umayyad period.⁶³ In this context, the presence of physicians in the army organization during the Umayyad period and what the military medicine was at the time, can be the subject of separate research.

Another battlefield in the Umayyad period in which the social impact of *judārī* was seen was the conquests in Central Asia. One of the systematic conquest movements carried out by Qutayba b. Muslim (d. 715 AD), who was appointed governor of Khorasan during the reign of Caliph al-Walīd b. ‘Abd al-Malīq was against the White Hun ruler Nīzek Tarhan in the Bādġīs region of Harāt. Nīzek made a treaty with Qutayba in 706 AD but later broke it and rebelled against Qutayba by uniting with other nearby rulers of Balkh, Juzjān, and Tālekān. Qutayba, who was aware of this rebellion movement, took Nīzek under siege with his army in Kurz, a very mountainous and steep area. During this siege, which lasted for two months, Nīzek and his army were faced with a shortage of supplies and were caught in the *judārī* epidemic. One of the people in the army who was infected with the *judārī* epidemic was Jabghūya, the Qarluq ruler, one of Nīzek's allies. Jabghūya was among the people who recovered from *judārī*.⁶⁴ As it is understood from this incident, *judārī* weakened the resistance of the Turkish Army, which was under siege in a mountainous and steep region. Thus, the Umayyad army defeated them with greater ease.

⁶¹ Samet Şenel- Halil İbrahim Yılmaz, "Tayādhūq (Theodocus/Théodoros) and His Role in the Formation of Islamic Medicine," *Journal of Medical Biography* 31/4, (2023), 217–220.

⁶² Balādhurī, *Ansāb al-ashrāf*, 5/331.

⁶³ Levent Öztürk, *İslām Dünyasında Hastaneler* (İstanbul: Siyer Yayınları, 2018).

⁶⁴ Abū Ja‘far al-Ṭabarī, *Tārīkh al-rusul wa al-mulūk wa şilat Tārīkh al-Ṭabarī*, 6/455, 456; Ibn al-Athīr, *al-Kāmil fī al-Tārīkh*, 4/29.

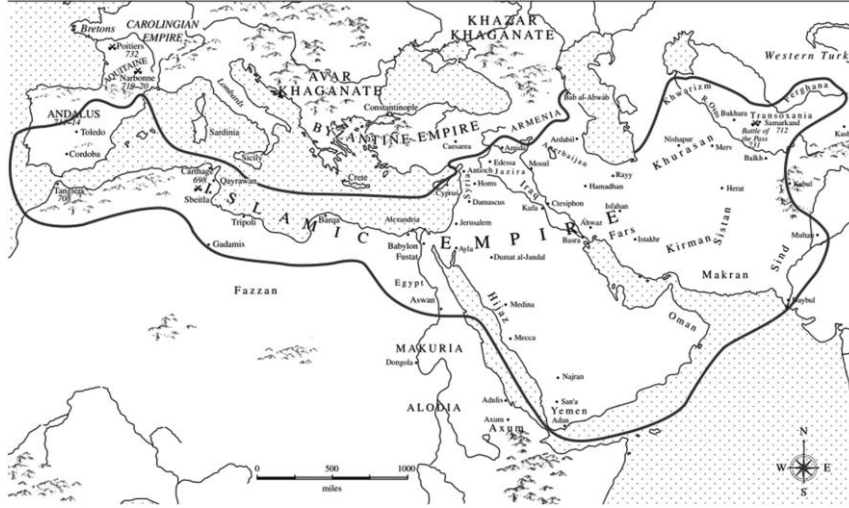


Figure 1. The Umayyad Empire in 750 AD⁶⁵

Conclusion

Judārī stands out as a well-known and significant disease in medieval Arab societies due to its contagious nature, potentially fatal outcomes, capacity to cause blindness, and the permanent scars it leaves on the skin. In this context, *judārī* should be understood not merely as a medical condition but also as a social phenomenon that affected individuals' public visibility and left a lasting imprint on collective memory. The presence of numerous terms referring to the disease in medieval Arabic dictionaries, along with narratives about *judārī* found in historical sources from the Umayyad period (661-750 AD), clearly demonstrates the disease's prevalence and its broader social impact during this era.

This study offers a systematic examination of both individual and social cases of *judārī* in the Umayyad period, situating the disease within its broader historical context. It has been determined that eight individuals living in different periods in the Umayyad state were infected with *judārī*. Three of these people were caliphs, one was a commander from the *mukḥaḍram*, one was a scholar of hadith, one was a noble individual, one was a poet, and one was a Bedouin. The caliphs who were infected with *judārī* are Yazid b. Mu'āwiya, 'Abd al-Malik b. Marwān, and Walid b. 'Abd al-Malik. The identities of other people with *judārī* are as follows: Ahnaf b. Qays, who is known for his military achievements; Abu Zilāl, a hadith scholar from Basrah; a person who is known for his genealogical ties to the Prophet Muhammad; Sulaiman b. 'Ali, the son of Ali b. 'Abdullāh from the *tābī'ūn*; Farazdaq, a poet known for his satirical poems; and an unknown Bedouin person whose name is recorded with his appearance before Caliph Walid b. 'Abd al-Malik. Four of these eight people were recorded to have scars of *judārī* on their skins. These people are Yazid b. Mu'āwiya, Walid b. 'Abd al-Malik, Farazdaq, and the Bedouin who appeared before Walid b. 'Abd al-Malik. It is mentioned in historical texts that two people lost their sight due to *judārī*. Their names are Ahnaf b. Qays and Abū Zilāl. It can be inferred that the *judārī* disease suffered by these six individuals during the Umayyad period had a significant impact on their social lives primarily due to the permanent skin scars and vision loss associated with the condition. Additionally, two of these eight people are also reported to have contracted the disease in childhood. These are Abū Zilāl and

⁶⁵ Robert G. Hoyland, *In God's Path: The Arab Conquests and the Creation of an Islamic Empire* (New York: Oxford University Press, 2015), 13.

Sulaiman b. 'Ali. 'Abd al-Malik b. Marwān, who is not included in any of the mentioned categories, draws attention with his severe *judarī*. The information recorded about these individuals from the Umayyad period is noteworthy in that it aligns with the descriptions of *judarī* found in medieval medical literature. The fact that all eight individuals are known to have recovered from the disease offers important insights into its progression. Although the historical sources examined do not explicitly mention any treatment methods for *judarī*, the recovery of all these individuals suggests that some knowledge of how to manage or treat the disease may have existed during the Umayyad period. Based on these findings, this study contributes to a better understanding of the history of disease and health during the Umayyad period.

In the texts belonging to the Umayyad period, there are narratives about individuals as well as narratives about social events. It has been observed that *judarī* was effective in the course of two social events that took place during the Umayyad period. These were the first Eastern Roman expeditions during the reign of Mu'āwiya b. Abū Sufyān and one of the conquest movements commanded by Qutayba b. Muslim during the reign of Walīd b. 'Abd al-Malik. During the siege of Constantinople, the Umayyad army was affected by the *judarī* epidemic, while the Turkish army was affected by *judarī* during the conquests in the Central Asia region. It is understood that *judarī* sometimes led to the defeat of the Umayyad armies, while at other times it provided them with an advantage in conquest movements. Finally, it can be said that *judarī* was seen in different regions at different periods during the Umayyad period.

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