

T. 1365 [Abū Sufyān had composed some verses to incite Quraysh when he got ready to march from Mecca to Medina:

Return to the attack on Yathrib and the lot of them,  
 For what they have collected is booty for you.  
 Though the battle of the cistern went in their favour  
 The future will restore your fortunes.  
 I swear that I will not come near women  
 Nor shall I use the water of purification  
 Until you destroy the tribes of Aus and Khazraj.  
 My heart is burning for revenge.\*

Ka'b b. Mālik answered him:

The Muslims<sup>1</sup> are sorry for Ibn Ḥarb's army,  
 So futile in the *ḥarra*  
 When those who were sick of their provision cast away the burden<sup>2</sup>  
 Climbing up to the top of the mountain.  
 The place where their camels knelt can be compared  
 Only with the hole of foxes,<sup>3</sup>  
 Bare of gold<sup>4</sup> and wealth and of  
 The warriors of the vale and their spears.]

#### THE RAID OF DHŪ AMARR

When the apostle returned from the raid of al-Sawīq he stayed in Medina for the rest of Dhu'l-Hijja, or nearly all of it. Then he raided Najd, making for Ghatafān. This is the raid of Dhū Amarr (566). He stayed in Najd during the month of Ṣafar, or nearly all of it, and then returned to Medina without any fighting. There he remained for the month of Rabī'u'l-Awwal, or a day or two less.

#### THE RAID OF AL-FURU' OF BAḤRĀN

Then he made a raid on Quraysh as far as Baḥrān, a mine in the Hijaz in the neighbourhood of Al-Furu'.<sup>5</sup> He stayed there for the next two months and then returned to Medina without fighting (567).

\* T. omits the poem in the *Sīra* and in its place has the lines above.

<sup>1</sup> Lit. 'the mother of those who pray'; cf. Sūra 37. 43.

<sup>2</sup> The true text is in the Corrigenda. I take *al-tayra* to be the pl. of *ṭā'ira*. See Lane, 1904b-1905a.

<sup>3</sup> The sense is not very clear. The glossary to Tab. 235 tentatively suggests that the enemy dare not pitch camp there.

<sup>4</sup> I follow de Jong's conjecture and read *al-naḍr* for *al-naṣr*.

<sup>5</sup> A village near Medina.

#### THE AFFAIR OF THE B. QAYNUQĀ'

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Meanwhile there was the affair of the B. Qaynuqā'. The apostle assembled them in their market and addressed them as follows: 'O Jews, beware lest God bring upon you the vengeance that He brought upon Quraysh and become Muslims. You know that I am a prophet who has been sent—you will find that in your scriptures and God's covenant with you.' They replied, 'O Muhammad, you seem to think that we are your people. Do not deceive yourself because you encountered a people with no knowledge of war and got the better of them; for by God if we fight you, you will find that we are real men!'

A freedman of the family of Zayd b. Thābit from Sa'id b. Jubayr or from 'Ikrima from Ibn 'Abbās told me that the latter said the following verses came down about them:

'Say to those who disbelieve: you will be vanquished and gathered to Hell, an evil resting place. You have already had a sign in the two forces which met', i.e. the apostle's companions at Badr and the Quraysh. 'One force fought in the way of God; the other, disbelievers, thought they saw double their own force with their very eyes. God strengthens with His help whom He will. Verily in that is an example for the discerning.'<sup>1</sup>

'Āsim b. 'Umar b. Qatāda said that the B. Qaynuqā' were the first of the Jews to break their agreement with the apostle and to go to war, between Badr and Uḥud (568), and the apostle besieged them until they surrendered unconditionally. 'Abdullah b. Ubayy b. Salūl went to him when God had put them in his power and said, 'O Muhammad, deal kindly with my clients' (now they were allies of Khazraj), but the apostle put him off. He repeated the words, and the apostle turned away from him, whereupon he thrust his hand into the collar of the apostle's robe (569); the apostle was so angry that his face became almost black. He said, 'Confound you, let me go.' He answered, 'No, by God, I will not let you go until you deal kindly with my clients. Four hundred men without mail and three hundred mailed protected me from all mine enemies; would you cut them down in one morning? By God, I am a man who fears that circumstances may change.' The apostle said, 'You can have them (570).'

My father Iṣḥāq b. Yasār told me from 'Ubāda b. al-Walid b. 'Ubāda b. al-Ṣāmit who said: when the B. Qaynuqā' fought the apostle 'Abdullah b. Ubayy espoused their cause and defended them, and 'Ubāda b. al-Ṣāmit, who was one of the B. 'Auf, who had the same alliance with them as had 'Abdullah, went to the apostle and renounced all responsibility for them in favour of God and the apostle, saying, 'O apostle of God, I take God and His apostle and the believers as my friends, and I renounce my agreement and friendship with these unbelievers.' Concerning him and 'Abdullah b. Ubayy, this passage from the chapter of the Table came down:<sup>2</sup>

<sup>1</sup> Sūra 3. 10.

<sup>2</sup> Sūra 5. 56 f.

547 'O you who believe, take not Jews and Christians as friends. They are friends one of another. Who of you takes them as friends is one of them. God will not guide the unjust people. You can see those in whose heart there is sickness, i.e. 'Abdullah b. Ubayy when he said, 'I fear a change of circumstances.' Acting hastily in regard to them they say we fear that change of circumstances may overtake us. Peradventure God will bring victory or an act from Him so that they will be sorry for their secret thoughts, and those who believe will say, Are these those who swore by God their most binding oath?' [that they were with you], as far as God's beliefs, 'Verily God and His apostle are your friends, and those who believe, who perform prayer, give alms and bow in homage,' mentioning 'Ubdā taking God and His apostle and the believers as friends, and renouncing his agreement and friendship with the B. Qaynuqā, 'Those who take God and His apostle and the believers as friends, they are God's party, they are the victorious.'

THE RAID OF ZAYD B. HĀRITHA TO AL-QARADA

The story of the foray of Zayd who captured the caravan of Quraysh, in which was Abū Sufyān b. Harb, when the apostle sent him to al-Qarada, a watering-place in Najd, is as follows:

Quraysh were afraid to follow their usual route to Syria after what had happened at Badr, so they went by the Iraq route. Some of their merchants went out, among whom was Abū Sufyān, carrying a great deal of silver which formed the larger part of their merchandise. They hired a man from the B. Bakr b. Wā'il called Furāt b. Hayyān to conduct them by that route (571). The apostle duly sent Zayd, and he met them by that watering-place and captured the caravan and its contents, but the men got away. He brought the spoil to the apostle.

Hassān b. Thābit after Uḥud concerning the last raid of Badr taunted Quraysh for taking the Iraq road thus:

548 You can say good-bye to the streams of Damascus, for in between  
Are swords like the mouths of pregnant camels who feed on arak trees  
In the hands of men who migrated to their Lord  
And His true helpers and the angels.  
If they go to the lowland of the sandy valley  
Say to them, There is no road here (572).<sup>1</sup>

THE KILLING OF KĀB B. AL-ASHRAF

After the Quraysh defeat at Badr the apostle had sent Zayd b. Hāritha to the lower quarter and 'Abdullah b. Rawāḥa to the upper quarter to tell the Muslims of Medina of God's victory and of the polytheists who had been killed. 'Abdullah b. al-Mughith b. Abū Burda al-Zafarī and 'Abdullah b. Abū Bakr b. Muhammad b. 'Amr b. Ḥazm and 'Āsim b. 'Umar b. Qatāda

<sup>1</sup> Cf. W. 667.

and Saīh b. Abū Umāma b. Sahl each gave me a part of the following story: Ka'b b. al-Ashraf who was one of the 'Tayyī' of the subsection B. Nabhān whose mother was from the B. al-Nadīr, when he heard the news said, 'Is this true? Did Muhammad actually kill these whom these two men mention? (i.e. Zayd and 'Abdullah b. Rawāḥa). These are the nobles of the Arabs and kingly men; by God, if Muhammad has slain these people 'twere better to be dead than alive.'<sup>1</sup>

When the enemy of God became certain that the news was true he left the town and went to Mecca to stay with al-Muḥtālib b. Abū Wadā'a b. Dubayra al-Sahmī who was married to 'Ātika d. Abū'l-'Is b. Umayya b. 'Abdu Shams b. 'Abdu Manāf. She took him in and entertained him hospitably. He began to inveigh against the apostle and to recite verses in which he bewailed the Quraysh who were thrown into the pit after having been slain at Badr. He said:

Badr's mill ground out the blood of its people.  
At events like Badr you should weep and cry.  
The best of the people were slain round their cisterns,  
Don't think it strange that the princes were left lying.  
How many noble handsome men,  
The refuge of the homeless were slain,  
Liberal when the stars gave no rain,  
Who bore others' burdens, ruling and taking their due fourth.  
Some people whose anger pleases me say  
'Ka'b b. al-Ashraf is utterly dejected'.  
They are right. O that the earth when they were killed  
Had split asunder and engulfed its people,  
That he who spread the report had ben thrust through  
Or lived cowering blind and deaf.  
I was told that all the Banū'l-Mughira were humiliated  
And brought low by the death of Abū'l-Ḥakim  
And the two sons of Rabī'a with him,  
And Munabbih and the others did not attain (such honour) as those  
who were slain.<sup>2</sup>  
I was told that al-Hārith ibn Hishān  
Is doing well and gathering troops  
To visit Yathrib with armies,  
For only the noble, handsome man protects the loftiest<sup>3</sup> reputation  
(573).

Hassān b. Thābit answered him thus:

Does Ka'b weep for him again and again  
And live in humiliation hearing nothing?<sup>4</sup>

<sup>1</sup> Lit. the inside of the earth is better than the outside.

<sup>2</sup> Or 'Tubba' did not' (so A. Dh.). Waq. has *hal* for *ma* and *al-tubba' u* for *watubba' u*.

<sup>3</sup> The reading must be *'ulā* because *yalmī* governs an accusative.

<sup>4</sup> The question is ironical; let him weep if he wants to. The text of this poem is dubious.