

10. Ebû 'Afe'k'in Katledilmesi.....		519
11. Benû Kaynu'kâ' Gazvesi.....	Kaynu'ka (110661)	519
12. Benû'l-Fityûn Kabilesinin Sürülmesi.....		522
13. es-Şevîk Gazvesi.....	Şevîk Gazvesi (180893)	522
14. el-Karede Seriyyesi.....	Karede Seriyyesi (110436)	525
15. el-Haba' Seriyyesi.....		525
16. Uhud Gazvesi.....	Uhud Gazvesi (20004)	528
17. el-Hamrâ'u'l-Esed Gazvesi.....	Hamra'ulesed Gazvesi (080476)	529
18. Bedru'l-Âhire: 70 Kişi ile es-Şafrâ' Seferi.....		532
19. 'Abdullâh b. Uneys Seriyyesi.....		533
20. er-Recî' Vakası.....	Recî' Vakası (170242)	534
21. Benû Lihyân Gazvesi.....	Hazel (Beni) (081688)	534
22. el-Kâtan Seriyyesi.....	Kâtan Seriyyesi (110574)	545
23. Bi'ru Ma'üne Vakası.....	Birimanana (020932)	547
24. Ka'b b. el-Eşref'in Katli.....	Ka'b b. Eşref (110008)	547
25. Benû'n-Nađir Gazvesi.....	Nadir (Beni) (140018)	550
26. el-Küdr-Zû Emer-Bahrân-Zâtu'r-Rikâ' Gazvesi.....	Zatürrika Gazvesi (230081)	555
27. Gâlib b. 'Abdullâh el-Leyşî'nin Benû 'Abd b. Sa'lebe Seriyyesi.....	Galib b. Abdullah (070035)	585
28. Bedru'l-Mev'id Gazvesi.....	Bedru'l-Mev'id (021416)	586
29. Ebû Râfi'nin Katledilmesi.....	Ebu Rafi (050253)	593
30. Hendek Gazvesi.....	Hendek Gazvesi (081059)	594
31. Benû Kurayza Gazvesi.....	Kurayza (111397)	598
32. el-Kurtâ' Seriyyesi.....		600
33. 'Ukkâse b. Mişân'm el-Ġamr Seriyyesi.....	Ukkase b. Misana (200060)	601
34. Dûmetu'l-Cendel Gazvesi.....	Dumetu'l-Cendel (040638)	601
35. Muġammed b. Mesleme'nin Zû'l-Kaşa Seriyyesi.....	Zülkassa Seriyyesi (230406)	603
36. Ebû 'Ubeyde'nin Zû'l-Kaşa Seriyyesi.....		604
37. Zeyd b. Hârişe'nin el-'İs Seriyyesi.....	İs Seriyyesi (091632)	605
38. Zeyd b. Hârişe'nin et-Taraf Seriyyesi.....	Zeyd b. Harise (230208)	606
39. 'Abdurrahmân b. 'Avf'm Dûmetu'l-Cendel Seriyyesi.....	Dumetu'l-Cendel (040632)	606
40. 'Alî b. Ebî Tâlib'in Fedek Seriyyesi.....	Fedek (060165)	607
41. Benû'l-Muşâlik Gazvesi.....	Musalik (Beni) 132678	607
42. Zeyd b. Hârişe veya Ebû Bekr'in Ummu Kırfe Seriyyesi.....	Zeyd b. Harise (230208)	610
43. 'Abdullâh b. Revâha'nın Useyr b. Râzîm Seriyyesi.....	Abdullah b. Revaha (010217)	611
44. Kürz b. Câbir el-Fihri Seriyyesi.....	Kürz b. Cabir (111561)	611
45. Hudeybiye Gazvesi.....	Hudeybiye Antlaşması (081391)	612
46. el-Ġâbe Gazvesi.....	Gabe Gazvesi (070001)	615
47. Ħayber Gazvesi.....	Hayber (080930)	619
48. Zeyd b. Hârişe'nin Ħismâ Seriyyesi.....	Zeyd b. Harise (230208)	623
49. 'Omer b. el-Ħattâb'm Türebe Seriyyesi.....	Turabe Seriyyesi (191107)	623
50. Gâlib b. 'Abdullâh'm el-Kedîd Seriyyesi.....	Kedid Safiri (110097)	624
51. Beşîr b. Sa'd'm Fedek Seriyyesi.....	Fedek (060165)	624
52. Gâlib b. 'Abdullâh el-Leyşî'nin Benû Murre Seriyyesi.....	Murre Seriyyesi (132132)	625
53. Beşîr b. Sa'd'm el-Cinâb Seriyyesi.....	Galib b. Abdullah (070035)	625
54. 'Umretu'l-Kadâ' Seferi.....	Umretu'l-Kaza (200211)	626
55. İbn Ebî'l-'Avcâ' Seriyyesi.....	Bulaym (Beni) (181371)	626
56. Ka'b b. 'Umeyr'm Zâtu Aţlâh Seriyyesi.....	Ka'b b. Umeyr (110014)	627
57. Şucâ' b. Vehb'in es-Siyy Seriyyesi.....	Şucab. Vehb (182021)	627
58. Mu'te Gazvesi.....	Mute Gazvesi (132230)	627
59. Ħaçire Seriyyesi.....	Batafan (070053)	628

Ka'b al-Ashraf
110008

12 Nisan 2017

K

Ka'b al-Aḥbār

Ka'b al-Aḥbār (d. ca. 652), an early Yemenite Jewish convert to Islam, is widely credited in Islamic sources as a major source of → *Isrā'īliyyāt* (Israelite tales). Scholars have posited that the name Ka'b al-Aḥbār is the Arabic transcription of Jacob or 'Aqiba *he-ḥaver*, either an honorific or a title indicating a scholar in a yeshiva. There is little concrete information about Ka'b's life or the circumstances of his conversion. According to Muslim traditions, he arrived in Medina during the caliphate of 'Umar ibn al-Khaṭṭāb (r. 634–644) and became one of his closest advisers. The Arab historian al-Ṭabarī says that he accompanied 'Umar to Jerusalem in 636 and revealed to him the site of the Temple, which the Christians had tried to conceal.

Islamic sources credit Ka'b with vast and reliable knowledge of biblical and rabbinic lore, for which he was often consulted. Ka'b's expertise pertained especially to Stories of the Prophets (Ar. *qiṣaṣ al-anbiyā*), a subcategory of *Isrā'īliyyāt*. It is probable that not all of the materials cited in his name came from him, and that he served as a "personality peg" for many traditions. Ka'b is sometimes castigated for allegedly attempting to Judaize Islam. In one account, Ibn 'Abbās accuses him of transmitting Jewish rather than Islamic teachings about the Day of Judgment; Ka'b admits that he may have been overly influenced by what he had read in a *Kitāb al-Dāris*, possibly a book of midrash. In another anecdote, the early historian al-Balādhurī relates that Caliph 'Uthmān (r. 644–655) once asked Ka'b whether it was permissible for the imām to take money from the treasury. Ka'b replied that there was nothing wrong with it, whereupon the Prophet's companion Abū Dharr chided him, "O son of the Jews, are you to teach us our religion?"

Bibliography

- al-Balādhurī. *Ansāb al-Ashraf*, ed. S. D. Goitein (Jerusalem: Hebrew University Press, 1936), vol. 5, p. 82.
- Chapira, Bernard. "Légendes bibliques attribuées a Ka'b el-Ahbar," *Revue des Études Juives* 69 (1919): 86–107.
- Goitein, S. D. "Inyanim Yehudiyim be-Sefer Ansāb al-Ashraf shel al-Balādhurī," *Zion* 1(1936): 75–81.
- Halperin, D. J., and G. Newby. "Two Castrated Bulls: A Study in the Haggadah of Ka'b al-Aḥbār," *Journal of the American Oriental Society* 102, no. 4 (1982): 631–638.
- Perlmann, Moshe. "Another Ka'b al-Aḥbār Story," *Jewish Quarterly Review* 45 (1954): 48–58.
- . "A Legendary Story of Ka'b al-Aḥbār's Conversion to Islam," in *The Joshua Starr Memorial Volume: Studies in History and Philology = Jewish Social Studies* 5 (1953): 85–99.
- Schmitz, M. "Ka'b al-Aḥbār, Abū Ishāq b. Māti' b. Haysu'/Haynū," *Encyclopaedia of Islam* (Brill Online, 2007).
- Wolfensohn, Israel. *Ka'b al-Aḥbār und seine Stellung im Hadit und in der islamischen Legendenliteratur* (Gelnhausen: Kalbfleisch, 1933).

SHARI LOWIN

Ka'b al-Ashraf

by Shari Lowin

Ka'b al-Ashraf was an opponent of Muḥammad in Medina and the leader of the → Banū 'l-Naḍīr, a Jewish tribe, of which his mother was a member (his father was an Arab). Ka'b's claim to fame derives mainly from his assassination by Muslims, apparently acting on orders from Muhammad. The Islamic sources disagree as to the reason for the assassination. Some (e.g., al-Wāqidī, the early historian of the Prophet's military campaigns) attribute it to Ka'b's poetic satires against Muḥammad and his Companions, which culminated in his going to Mecca to incite the Quraysh against Muḥammad. The canonical biography of Muḥammad, the *Sīra*, says that he wrote erotic poetry about Muslim women in order to shame

83-84

Ka'b b. Eşref, öldürülmesi:

عبد الله الأكرابي
حول عزوة بني قريظة
ص. 102.

Benü Kureyza pasajında.

KA'B B. EL EŞREF

953.2.528.K.

Tarihü'l-Medine - II, 494 vd.

Ka'b b. Eşref.

Vefa Felhi
Sırrı Tay...
II. 67.

7667.7.

KA'B B. EL EŞREF SİRİYESİ

Uyunüt-Eser - I, 298 vd.

(297-92/SEY-4)

Ka'b b. Eşref

(Kaşfedilmesi)

Tarihü'l-Medinetü'l-Münevveretü, 544-

547-

D.B. 3977-2

K'AB B. EL EŞREF

297-92
504.14

Hasaisüt-Kübra - I, 350

K'AB B. EL EŞREF

892-7
SAF.10

Neşretü't Tarab - II, 823 v.d.

Ka'b b. Eşref el-Yehüdi
(öl: 3 hıcrî)

3685

Afiş Abdurrahman
Mücemü's-Şuarâ
294.

3566 RUBIN, U. The assassination of Ka'b b. al-Ashraf.
KA'B B. EŞREF Oriens, 32 (1990) pp.65-71 (Jewish leader in Medina)

8 TEMMUZ 1994

980 IBN İSHÂQ, İBN HİŞÂM, [Abü Muhammed] & WAQİDİ, [Abü 'Abd Allâh Muhammed] al-Muhammed's Jewish adversaries in Medina; The affair of the Banü Qaynuğâ; The assassination of Ka'b b. al-Ashraf; The raid against the Banu Nadir (AH 3/625); The extermination of the Banü Qurayza (AH 5/627); Muhammad and the Jews of Khaybar (AH 7/628). The legacy of Islamic antisemitism: from sacred texts to solemn history. Ed. Andrew G. Bostom. New York: Prometheus Books, 2007, pp.263-281. [Excerpts from *Al-Strâ al-Nabawîyya*, and one excerpt from *Kitâb al-maghâzî* by al-Wâqidî. English translation & annotation in *The Jews of Arab lands: a history and source book* by Norman Stillman, Philadelphia (1979), pp.119-149.]

ibn İshak
İbn Hisham
Medine
Ka'b b. Eşref
Kurayş
Yehudi

Ka'b ibn Eşraf

Rezîl Rızâ, Tefsîrül-Mevârî, c.V,
s. 155, 58, 162

K'AB B. EŞREF
297.92
YAH.B
Bencetül-Mevârî-I, 191 ed. v.d.

"KA'B B. EŞREF"
ITA
el-Aynî, "Umdetül-Kârî...", c. XIV, s. 127-129

"KA'B R. EL-EŞREF ET-TÂI"
922.9762
MUL.A.
M. el-Emlâ, "A'yânü'l-Jâ", I, 284-85,
400

~~KA'BU' EŞREF~~
KA'B B. ELEŞREF

996.3012
HUD IM

Tarihul Ummül İslamiyye - I, 109

KA'B B. EL-EŞRAF
(Ummül-...) (Ummül-...)

- Ka'bi el-Herî

Merwî, Serhül-Müşîm c.12 s. 160

Atatürk Üniversitesi İlahiyat Fakültesi Dergisi Sayı : 6 1986 (Ayrı Basım)

HZ. PEYGAMBERİN BÜYÜK DÜŞMANLARININ PSİKOLOJİSİ (x)

Yazan: Prof. Dr. Muhammed HAMİDULLAH

Çeviren: Yrd. Doç. Dr. İsmail YAKIT

Hiz. Peygamber'in biyografisi ve Kur'an-ı Kerim'in tercemesi ile - her ikisi de 1959 da yayınlandı- meşgul olduğum sırada, çok kere kendi kendime şu soruyu sorma mecburiyetinde kaldım: Niye bu şahıs böyle davranıyor? Bazan de beni rahatsız etmekte olan karanlık meseleler üzerine biraz ışık tutulmasını gerektirecek bir takım hadiseler üzerinde durma şansını elde ettim. Burada onları bir araya getiriyorum. Bana göre bu, kaçınılmaz hatalarıyla, sonuca götürececek bir yolu açma çalışmasıdır ve okuyucularımızın bilgileri, kendilerine büyük bir sadelikle takdim ettiğim zayıf verileri mutlak surette zenginleştirecektir.

Materyel ile ilgili bolluğu bir yana bırakarak, İslam Peygamberi'nin en azgın düşmanlarının psikolojisi konusunu seçmeme ağırlık veren bir başka neden daha vardır. Gerçekten herhangi birinin krallık iddiaları, çağdaşları arasında çok sayıda kıskançlıkları ortaya çıkaracağına farkında olmak kolaydır. Fakat bir manevi yenilikçi (reformateur spirituel), bir peygamber prensip olarak kim olursa olsun ne bir kimseyi ortadan kaldırmayı, ne de kendini zorla kabul ettirmeyi gaye eder. Bilakis, maddi veya benzeri hiçbir mükafat aramaksızın yegane gayesi herkesin mutluluğudur. Araplar içinde Hiz. Muhammed'e olduğu kadar, islam öncesi geçmiş peygamberlerin mukabil olarak kendi kavimlerinin içinde aynı reaksiyonlarla karşılaştıklarından şüphe etmiyorum.

Bu girişi özetliyelim ve bizzat konuya dönelim. Düşmanlar kendilerini bazan açığa vurmuşlar ve bazan da kendilerini dostluklarda gizlemişlerdir. İşte bunun için, tıpkı haklı olarak kendilerine münafık lakabı verilenlerdeki gibi bazı müslüman olmıyanlardan bahsedeceğiz. İk kategoride tıpkı yabancılar kadar yakın akrabaları, Yahudi-Hristiyanlar (Judeo-Chretiens) kadar putperest arablar var. Listeyi sonuna kadar getirmek amacında değilim, ama her türden birkaç temsilciyi sadece misâl olarak alıp onlardan bahsetmek arzusundayım

(x) M. HAMİDULLAH *La Psychologie des Grands Ennemis du Prophete*, "Revue des Etudes islamiques" de makale, ayrı basım, s R 109-114, Paris, 1965.

كتاب ابن الأشراف KA'B b. ESREF

قتله بأمر النبي ص -

بخ - ك ٤٨ ب ٣؛

ك ٥٦ ب ١٥٨ و ١٥٩

ك ٦٤ ب ١٥

مس - ك ٢٢ ح ١١٩

بد - ك ١٥ ب ١٥٧؛

ك ١٩ ب ٢١

عد - ج ٢ ق ١ ص ٢١ - ٢٣

هش - ص ٥٤٨

قد - ص ٩٥

19 EKIM 1994

WENSINCK AREN JEAN, MIFTAHU KÜNUZÜ's-SÜNNE.

Trc: ABDÜLBAKİ MUHAMMED FUAD, BEYRUT 1983. ss . 415 DIA DM NO: 04160.

KISALTMALAR:

بخ = صحيح البخاري، مس = صحيح مسلم، بد = سنن أبي داود، تر = سنن الترمذي، نس = سنن النسائي، مع = سنن ابن ماجه، مى = سنن
الدارمي، ما = موطأ مالك، ز = مسند زيد بن علي، عد = طبقات ابن سعد، حم = مسند احمد بن حنبل، ط = مسند الطيالسي، هش = سيرة ابن
هشام، قد = مغازي الواقدي

Ka'ib b. Ashraf

KA'IB B. AL-ASHRAF — KA'IB B. MĀLIK

101 EKIM 1985

X KA'IB B. AL-ASHRAF, opponent of Muḥammad at Medina, reckoned to belong to his mother's clan al-Naḍīr, though his father was an Arab of the Nabhān section of Ṭayyī. He presumably followed the Jewish custom of taking his religion from his mother, but it is doubtful if he was a scholar, as the words in a poem *sayyid al-ahbār* (Ibn Hishām, 659, 12) would imply, if the poem were genuine. Aroused by the deaths of many leading Meccans at Badr, he went to Mecca and used his considerable poetic gifts (he is called *faḥl faṣīḥ* in *K. al-Aghānī*) to incite Quraysh to fight the Muslims. On his return to Medina he composed amatory verses of an insulting nature about Muslim women. When Muḥammad asked for someone to rid him of this man, Muḥammad b. Maslama offered. He collected four others, including Ka'ib's foster-brother Abū Nā'ila b. Salāma. By pretending to have turned against Muḥammad they enticed Ka'ib out of his *uḥum* (fort, castle) on a moonlight night and killed him in spite of his vigorous resistance. The date is given by al-Wāḳidī as 14 Rabī' I 3/4 Sept. 624, but this conflicts with the date he gives for Muḥammad's expedition to Dhū Amarr (12-22 Rabī' I 1/2-12 Sept.), since Muḥammad was present in Medina at the time of the killing. In view of this, and of the report of al-Ḥalabī that, when Banu 'l-Naḍīr were attacked in Rabī' I 4/Aug. 625, they were mourning for Ka'ib, it has been suggested that Ka'ib's death was shortly before this attack (cf. Ibn Hishām, 658.18; 659.12). The alleged ruins of Ka'ib's *uḥum* are still extant at Medina (M. Hamidullah, *The Battlefields of the Prophet Muhammad*, Woking 1953; reprinted from *The Islamic Review*, 1952, 1953).

Bibliography: Ibn Hishām, 548-51, 657-9; al-Wāḳidī, ed. Marsden Jones, 121 f., 184-92; al-Ṭabarī, i, 1368-72; al-Ḥalabī, *Insān al-'Uyūn*, Cairo 1308, iii, 176-9; al-Mas'ūdī, *Tanbih*, 243; *Aghānī*, xix, 106 f.; L. Caetani, *Annali*, i, 534-7; A. J. Wensinck, *Mohammed en de Joden te Medina*, Leiden 1908, 152-5; R. Leszynsky, *Die Juden in Arabien zur Zeit Muhammads*, Berlin 1910, 66-9; Fr. Buhl, *Das Leben Muhammads*, Leipzig 1930, 250 f.; W. M. Watt, *Muhammed at Medina*, Oxford 1956, 210 f.; M. J. Kister, *The market of the Prophet*, in *JESHO*, viii (1965), 272-6.

(W. MONTGOMERY WATT)

T KA'IB B. DJU'AYL AL-TAGHLABI, a minor Arab poet of the 1st/7th century whom Ibn Sallām (*Tabakāt*, 485-9) places in the 3rd rank of Islamic poets. His genealogy varies with the different authors (Ibn al-Kalbi-Caskel, *Tab.* 165, no doubt provides the most accurate one), and very little is known of his life. Probably born during the earliest years of the *Hidjra*, he made his appearance at the time of the battle of Siffīn (37/657) as an intimate of Mu'āwiya, of whom, like most of the Taghlib [q.v.], he was a passionate supporter. The conflict with 'Alī inspired him to write a number of poems, in particular a verse which Mu'āwiya considered worthy of appending to a letter addressed to his adversary and to which al-Naḍīāshī made a reply (al-Dīnawarī, *Ti-wāl*, 170; al-Mubarrad, *Kāmil*, i, 281-2), and later some elegies on the death of 'Ubayd Allāh b. al-Khaṭṭāb, killed in the battle (Ibn Sallām, 488-9; al-Ṭabarī, i, 3315; *Nasab Quraysh*, 355-6; Yākūt, s.v. Siffīn; Naṣr b. Muzāḥim, *Wak'at Siffīn*, 336, 410; *Sharḥ Nahḍī al-balāgha*, i, 498-9; Ibn Kathīr, *Bidāya*, vii, 265), and a poem in praise of Mu'āwiya and 'Amr b. al-'Āṣ (Ibn Sallām, 486-7; al-Marzubānī, *Mu'djam*, 344; Ibn Kutayba, *Shi'r*, 632; Yākūt, s.v. *Al-Jruh*). Among the surviving fragments of his writings (about

80 verses) there also exist some panegyrics of 'Abd al-Raḥmān b. Khālid b. al-Walīd (*Nasab Quraysh*, 325-6), a *hidjā'* of al-Mughīra b. Shu'ba (d. 50/670; *al-Hamāsa al-Basriyya*, ii, 182) and some verses composed between 50 and 59/670-9 in Medina, where he was to be found in the company of the governor, Sa'īd b. al-'Āṣ (Ibn Sallām, 255, 271; al-Ṭabarī, i, 2838, cf. ii, 107), enjoying the poetry of al-Farazdaq.

According to tradition, it was to Ka'ib b. Dju'ayl that his young fellow-tribesman al-Akḥṭal [q.v.] owed his soubriquet (Ibn Sallām, 250, 396; *Aghānī*, ed. Beirut, viii, 280-1); according to a frequently quoted *khabar* (al-Djāhīz, *Bayān*, i, 63, 172; Ibn Kutayba, *Shi'r*, 456, 631-2; al-Mubarrad, *Kāmil*, i, 153; *Aghānī*, ed. Beirut, xv, 83), he is said to have suggested to Yazīd b. Mu'āwiya who, prior to 60/680, had ordered him to write some poems attacking 'Abd al-Raḥmān b. Ḥassān b. Thābit, that he should entrust al-Akḥṭal with this mission, since he himself refused to attack the Anṣār. On the basis of certain variants which are to be found in the reply made by Ka'ib (and which incidentally are far from conclusive), L. Cheikho (*Shu'arā' al-Naṣrāniyya ba'd al-Islām*, 204) tries to show that the poet was then still a Christian, but all the evidence leads to the assumption that he had been converted to Islam.

He appears again (*Aghānī*, ed. Beirut, v, 13), at some uncertain date, on the Mirbad of Baṣra, in the company of several poets, in particular al-Nābigha al-Dja'dī (on the relations between the two men, see M. Nallino, in *RSO*, xiv (1934), 404-5 and *Le poesie di an-Nabighah*, Rome 1953, 120). If al-Balādhuri (*An-sāb*, xi, 212) is correct, he lived long enough to write a panegyric of 'Abd al-Malik b. Marwān (65/685-86/705); the lines which he quotes appear however in a long *ḥasīda* of al-Kuṭāmī (ed. J. Barthe, Leiden 1902, 88, lines 89-90).

Ibn Sallām describes Ka'ib b. Dju'ayl as a *muḥliḥ* poet, but his *diwān* does not appear to have been collected, although his poems have enjoyed a certain reputation since Ibn Suraydj [q.v.] set some of his lines to music (*Aghānī*, ed. Beirut, iii, 275). Finally, the anthologists have been guilty of some errors in attributing to him verses by the pre-Islamic poet 'Umayra/'Amīra b. Dju'ayl/Dju'al (Cheikho, *Shu'arā' al-N. kabl al-Islām*, 195-6) or in regarding this poet as his brother (Ibn Kutayba, *Shi'r*, 631-2; al-Bagh-dādī, *Khizāna*, Būlak, i, 458 = Cairo, iii, 44). The passage quoted by Ibn Sallām (486-7) and other authors affords evidence of these misunderstandings.

Bibliography: The only account of any length is that of L. Cheikho, *Shu'arā' al-Naṣrāniyya ba'd al-Islām*, 203-12. In addition to the sources mentioned in the art., see: Buḥturī, *Hamāsa*, 345; Dīnawarī, *Ti-wāl*, 192; Āmidī, *Mu'talif*, 84; *Aghānī*, ed. Beirut, ix, 72; Ibn Durayd, *Ishṭikāḥ*, 203; Sharīshī, *Sharḥ*, ii, 86; Naḳā'id, 619; Yākūt, s.v. al-Hira; Nöldeke, *Delectus*, 79-80; C. A. Nallino, *Letteratura*, index; R. Blachère, *HLA*, iii, 65-6 and bibl. under reference. (CH. PELLAT)

X KA'IB B. MĀLIK, ABŪ 'ABD ALLĀH OR ABŪ 'ABD AL-RAḤMĀN, one of the poets supporting Muḥammad, was an Anṣārī of the clan of Salīma of the tribe of al-Khazraḍī [see AL-ANṢĀR]. He must have been born before 600 A.D., since he is said to have taken part in the internal fighting in Medina before the *Hidjra*, and to have been present at the second 'Akāba [q.v.], when allegiance was sworn to Muḥammad. He was not present at Badr, but took part in most of the subsequent expeditions led by Muḥammad. At Uhūd he received several wounds and was the first to recognize Muḥammad after the rumour

Ka'b (Beni) ✓

17 MAM 17 2002

MADDE ^{Yakrak} BANU KA'B 159
SONRA GELEN DOKÜMAN

was ruling there in the name of the Umayyad dynasty, and established himself there as an independent prince. In addition to Ronda, his principality included the town of Takurunna (Tacoronna). If Ibn al-Khatib is to be believed, Abu Nur obtained this territory from Sulayman b. al-Hakam b. Sulayman B. al-Nasir who divided certain provinces of al-Andalus between the leaders of six Berber tribes which had settled in Spain.

In 443/1051–2, with various other Berber leaders, Abu Nur was forced to recognise the supremacy of the Abbadids of Seville. He died soon afterwards, in 450/1058–9, and was succeeded by his son Abu Nasr, who reigned until 457/1065, when he was murdered by a traitor acting with the connivance of the Abbasid government.

It is quite probable that a section of the Banu Ifran settled in the neighbourhood of Mazarron, in the province of Murcia. (There is there a 'diputation' called Ifre, a name which C.E. Dubler has connected with that of the Banu Ifran, the vocalization adopted by his scholar). It seems, however that the modern Ire owes its name not to Ifran but to Ifri—the eponym of this tribe, according to the traditions of the mediaeval Berber genealogists. Moreover, it is not impossible that the modern Spanish place name derives, not from the name of the tribe of the Banu Ifran or its eponym, but directly from the Berber word *ifri* 'cavern'.

Sicily. It is possible that some families of Ifranid origin may have lived in Sicily, which was closely linked with Ifrikiya from the 3rd/9th century, and that certain warriors belonging to the Banu Ifran and deriving from branches of the Maranjisa and the Banu Warku may have made their way there with Aghlabid or Fatimid troops. Among the inhabitants of the town of Corleone mentioned in a mediaeval source, there is in fact a reference to a man bearing the name Ibn Abi Yafran and probably of Ifranid stock.

BIBLIOGRAPHY

- Dubler, C., *Über die Berbersiedlungen auf der Iberischen Halbinsel, Sche und Wrot. Festaschrift Jakob Jd, Romanica Helvetica, XX, 1943, p. 191.*
- Ibn 'Abd al-hakam, *Conquete de l'afrique du Nord et de l'Espagne*, ed. A. Gateau, Algiers, 1947, pp. 136–7 and 173.

- Ibn Hawkal, *K. Surat al-ard*, ed. Kramers, Leyden, 1938, p. 89 lines 14–6 and p. 107 lines 5–8.
- Ibn 'Idhari, *K. al-Bayan al-mughrib*, I, pp. 75–6, 198, 216 and II, p. 219–22.
- Ibn Khaldun, *Berbers*, I, pp. 36–7; II, pp. 11–71, 130, 148; III, p. 92, 185–7, 190, 193, 197–201, 212–23, 225–6, 229, 232, 237–41, 249, 251–2, 254, 270–1, 336; IV, p. 2, 560.
- Ibn al-Khatib, *Histoire, de l'Espagne*, ed. Levi-Provencal, Rabat, 1934, pp. 139, 273.
- Idrisi, *description de l'Afrique et de l'Espagne*, tr. Dozy and De Goeje, Leyden, 1866, Ar. text pp. 120, 124, tr. p. 140, 146.
- Lewici, T., *Etudes ibadites nord-africaines*, Warsaw, 1955, pp. 45–6.
- , *La repartitio geographique des groupements ibadites dans l'Afrique du Nod au moyen age*, RO, XXI, 1957, pp. 330–31.
- , *les Ibadites en Tunisie au moyen age*, Rome, 1959, p. 13.
- Masqueray, *Chronique d'Abou Zakaria*, Algier, 1878, pp. 53–76, 226–249.
- Nuwayri, *opud Ibn Khaldu, Histoire des Berberes*, I, 380–1.
- Shammakhi, K. *al-Siyar*, Cairo, 1301/1883, 260, pp. 355–56, 424.

M.N. TURFAN

Banu Ka'b ✓

Tribe of Iran and Iraq

Banu Ka'b, an Arab tribe which occupies, at present, parts of Khuzistan in South Western Iran. The Banu Ka'b comprise several clans, and they are therefore known to the inhabitants of eastern Arabia and southern 'Iraq as *al-Ku'ub* (in 18th century European sources *Chaub*). Arab authors and genealogists do not speak of them in detail but usually list them under Ka'b b. Rabi'a. They are said to belong to Kays 'Aylan, a major central Arabian tribe. They do not seem to have emigrated from there to southern 'Iraq and south western Iran before the 17th century.

By the time of the Danish traveller Niebuhr (1765), they seem to have gained some notoriety among the inhabitants of that area. The Turks, the Persians and the British were among their victims, and each of these powers failed to subdue Shaykh

happened in the transformation of the motif. From a psychological point of view, the *khayāl* could be defined as an unconscious factor of the poet's mind. In the original version of the motif, this factor is projected, like Jinn and Ghūl, into the external world, a well-known process in primitive societies, and the usual way of the primitive psyche of solving its problems. The later development of the motif consists in a reversal of the process. The projection is dissolved, and the *khayāl* is placed back where it belongs, into the poet's mind.

Sources:

- A'shā Maymūn *Gedichte von Abū Baṣīr Maimūn Ibn Qais al-A'sā...* Hrsg. von R. Geyer, London 1928 (GMNS VI).
- Farazdaq *Sharḥ Dīwān al-Farazdaq*. Ed. 'Abdallāh aṣ-Ṣāwī, 2 Vol., Cairo 1936.
- Ḥuṭay'a I. Goldziher, *Der Diwan des Garwal b. Aus Al-Hutej'a*. In: ZDMG 46/1892, 1-53, 173-225, und 47/1893, 43-85, 163-201.
- Ka'b ibn Zuhayr *Dīwān*. Ed. 'Abbās 'Abdalqādir, Cairo 1950.
- Labīd *Sharḥ Dīwān Labīd ibn Rabī'a al-'Amirī*. Ed. Iḥsān 'Abbās, Kuwait 1962.
- Lane E. W. Lane, *An Arabic-English Lexicon*, Book I, Part 1-8, London 1863-93.
- Lisān Ibn Manzūr al-Ifrīqī, *K. Lisān al-'Arab*, Vol. 1-15, Beyrouth 1955-56.
- Mufaḍḍaliyyāt Al-Mufaḍḍal ibn M. aḍ-Ḍabbī, *The Mufaḍḍaliyyāt*. Ed. Ch. J. Lyall, Vol. I Arabic texts, Oxford 1921.—Vol. II Translations and Notes, Oxford 1918.
- Qaṣā'id nādīra *Qaṣā'id nādīra min K. Muntahā ṭ-Ṭalab*. Ed. Ḥātim Ṣ. aḍ-Ḍāmin, Beirut 1983.
- Qays ibn al-Khaṭīm *Dīwān*. Ed. Nāṣiraddīn al-Asad, Cairo 1381/1962.
- Suḥaym *Dīwān*. Ed. 'Abdal'azīz Maymanī. Cairo 1384/1965.
- Tarafa *The Diwans of the six ancient Arabic poets*. Ed. W. Ahlwardt. London 1870.

Oriens, c. 32, 1990 Leiden

THE ASSASSINATION OF KA'B B. AL-ASHRAF

by

Uri Rubin

Tel Aviv

I

Ka'b b. al-Ashraf was a Jewish leader in Medina. His father was an Arab, but his mother belonged to the Jewish tribe of al-Naḍīr. Ka'b's death is said to have occurred when some Muslims attacked him on Muḥammad's orders.¹

In the early *sīra* compilations it is indicated that Ka'b was killed six months after Badr (Ramaḍān 2 H),² that is to say, already before the battle of Uḥud (Shawwāl, 3 H). Ibn Ishāq relates that Muḥammad ordered to kill Ibn al-Ashraf because the latter had gone to Mecca after Badr and provoked Quraysh to fight the prophet. He also composed verses in which he bewailed the victims of Quraysh who had been killed at Badr.³ Shortly afterwards he returned to Medina and composed amatory verses of an insulting nature about the Muslim women. Thereupon, Muḥammad made it clear to his companions that he wished someone would rid him of Ibn al-Ashraf, and this was eventually carried out.⁴ Another reason given in the historiographical sources for the killing of Ka'b b. al-Ashraf is that he plotted with a group of Jews to kill the prophet.⁵

It is only upon turning to *tafsīr* material that one is confronted with additional data shedding new light on the circumstances of Ka'b's assassination. We refer mainly to a lengthy report recorded by al-Baghawī (d. 516 H/1122) in his commentary on *Sūrat al-ḥaṣhr* (LIX). This *sūra* was also called by some early commentators "*Sūrat al-Naḍīr*,"⁶ which means that they thought that the *sūra* was concerned with the expulsion of the Jews of al-Naḍīr from Medina.⁷

¹ On Ka'b's assassination see Kister, "Market," *passim*; Rahman, 280-282; Watt, "Ka'b b. al-Ashraf," *EP*.

² Al-Wāqidī states that Ibn al-Ashraf was killed on the night of 14 Rabī' al-Awwal, in the year 3 H. (Wāqidī, I, 189). See Jones, "Chronology," 262-263.

³ Ibn Hishām, III, 55. See also Wāqidī, I, 185.

⁴ Ibn Hishām, III, 58.

⁵ Kister, "Market," 181.

⁶ E.g. Qurṭubī, XVIII, 2 (Sa'īd b. Jubayr, from Ibn 'Abbās).

⁷ Al Ḥasan [al-Baṣrī?] said that the *sūra* referred to Banū Qurayza, but he was refuted on

نهاية الأرب

فتوه الأدب

Diancin Hand
No. 2

تأليف

شهاب الدين أحمد بن عبد الوهاب التوري

٦٧٧-٧٣٣ هـ

الجزء السابع عشر

Topic No.	6999-17
Page No.	237-51
Year	1374

نسخة مصورة عن طبعة دار الكتب
مع استدراقات وفهارس جامعة

دار السادة والادب العربي
المؤسسة المصرية العامة

وملوك الناس ، والله لئن كانت مجد أصاب هؤلاء القوم ليطئن الأرض خير
من ظهرها .

فلما تبين الخبر خرج حتى قدم مكة فنزل على المطلب بن أبي وداعة السهمي ،
وجعل يحرص على رسول الله صلى الله عليه وسلم وينشد الأشعار ويبكي أصحاب
القليب من قريش .

ثم رجع إلى المدينة فنسب بنساء المسلمين حتى آذاهم . فقال رسول الله
صلى الله عليه وسلم : " اللهم اكفني ابن الأشرف بما شئت " ، وقال : " من لي بأبن
الأشرف فقد آذاني " ؟ فقال محمد بن مسلمة ، أخو بني عبد الأشهل : انا لك به
يا رسول الله ، أنا أقوله ، قال : " فأفعل إن قدرت على ذلك " . فرجع [محمد بن] مسلمة
فمكث ثلاثا لا يأكل ولا يشرب إلا ما يمسك ريقه ، فبلغ ذلك رسول الله صلى الله
عليه وسلم ، فقال له : " لم تركت الطعام والشراب " ؟ فقال : يا رسول الله ، قلت لك
قولا لا أدري هل أفى لك به أو لا ؟ قال : " إنما عليك الجهد " ، قال : يا رسول الله ،
لا بد لنا من أن نقول ، قال : " قولوا ما بدا لكم ، فأتهم في حل من ذلك " . فاجتمع على
قتله محمد بن مسلمة ، وأبو نائلة سلحان بن سلامة بن قنشق - وكان أخا كعب من

٢٧
١٥

(١) راجع هذه الأشعار في سيرة ابن هشام ج ٣ ص ٥٥ - ٥٧ طبعة الحلبي بمصر .
(٢) بردى : أنه شب بأم الفضل لسيابة بنت الحارث زوج العباس بن عبد المطلب . راجع الطبري
القسم الأول ٤ ، ٣ ص ١٣٦٩ .
(٣) قال السبيل في الروض الأنتف ج ٢ ص ١٢٣ : « في هذه من الفقه وجوب قبيل من سب
النبي صلى الله عليه وسلم وإن كان ذا عهد ، خلافا لأبي حنيفة رحمه الله ، فإنه لا يرى قتل النبي
في مثل هذا » . (٤) زيادة عن ج .
(٥) ساقط من ج . (٦) زيد في المراهب اللدنية في هذا الموضوع : « قولاً غير مطابق
لواقع التوصل به إلى التمكن من قتله » .

قد بلغ رسول الله صلى الله عليه وسلم أن بهذا الموضوع جمعا من بني سلم وعظفان ،
فسار إليهم فلم يجد في الحال أحدا ، ووجد رعاء منهم غلام يقال له : يسار ، فانصرف
رسول الله صلى الله عليه وسلم وقد ظفر بالتم فأخبر به إلى المدينة ، فاقسموا غنائهم
بصرار ، على ثلاثة أميال من المدينة ، وكانت التمس خمسمائة بعير ، فأخرج خمسة وقسم
أربعة أحماس على المسلمين ، فأصاب كل رجل منهم بعيران ، وصار يسار في سهم
النبي صلى الله عليه وسلم ، فأعقبه حين رآه يصلي . وكانت غيبة رسول الله صلى الله
عليه وسلم عن المدينة خمس عشرة ليلة .

ذكر مقتل كعب بن الأشرف اليهودي وخبر سريرته

قال أبو عبد الله محمد بن إسحاق وأبو محمد عبد الملك بن هشام ومحمد بن سعيد
- دخل حديث بعضهم في حديث بعض - : كانت سريرة قتل كعب بن الأشرف
لأربع عشرة ليلة خلت من شهر ربيع الأول على رأس خمسة وعشرين شهرا من
هجرة رسول الله صلى الله عليه وسلم . وذلك أنه كان رجلا شاعرا يهجو النبي
صلى الله عليه وسلم وأصحابه ويحزب عليهم ويؤذيهم ، وكان لما بعث رسول الله
صلى الله عليه وسلم زيد بن حارثة إلى أهل النخلة وعبد الله بن رواحة إلى أهل
الغالية يشيرين إلى من بالمدينة من المسلمين يجير بدر ، فقال كعب بن الأشرف
- وكان رجلا من طيء ، ثم أحد بني تيهان ، وكانت أمه من بني النضير - : أحق
هذا ؟ أترون محمدا قتل هؤلاء الذين يسمى هذان الرجلان ؟ فهؤلاء أشرف العرب

(١) رعاء : جمع راع .
(٢) قال صاحب الأغاني (ج ١٩ ص ١٠٦ طبع بولاق) : « كعب بن الأشرف مختلف في نسبة ؛
فزمع ابن حبيب أنه من طيء ، وأنه من بني النضير ، وأن أباه توفى وهو صغير ، فحلك أمه إلى أخواله
فنشأ بينهم وساد فكر أمره . بل هو من بني النضير ، وكان شاعرا فارسا ... الخ » .

كتاب المنازلة الديبية

تأليف

عبدالله الأمير ساسين مرشد بن علي بن قلد بن نصر بن منقذ الكفاني

٤٨٨ - ٥٨٤
Dizma qan tarandiy Nizamat

Türkmen Diyanet Vakfı Kütüphane ve Araştırma Merkezi	
Kayıt	5069
Tasnif No. :	892.7 KIN.11

Ka'b. b. Esref

المنزلة الديبية

108-118

المكتبة الإسلامية للطباعة والنشر

إذا فحن بقصر شاهق ، وإلى جانبه قبر ، وعلى القصر بابان ، وبين القصر
القبر فسيل نخل لم أر شيئاً أحسن منه ، فإذا على القصر مكتوب :

يَوْمَ لَمْ دُنِيَا لَتَبْقَى لَهُ فَمَاتَ الْمُؤْمَلُ قَبْلَ الْأَمَلِ

وَبَاتَ يَرْوِي أَسْوَلَ الْفَسِيلِ فَعَاشَ الْفَسِيلُ وَمَاتَ الرَّجُلُ

وعلى وجه القصر مكتوب :

وَفِي كَأَنَّ جَيْتَهُ بَدْرُ الدُّجَى قَامَتْ عَلَيْهِ نَوَاحِجُ وَرَوَامِسُ

عَرَسَ الْفَسِيلُ مُؤَمَّلًا لِبِقَائِهِ فَحَيَّ الْفَسِيلُ وَمَاتَ عَنْهُ الْفَارِسُ

وعلى أحد بابي القصر مكتوب :

تَلَّتْ الْمَدَائِنُ فِي الْأَفَاقِ خَاوِيَةً أَمَسَتْ خَلَاءَ وَذَاقَ الْمَوْتَ بَانِيهَا

وعلى الباب الآخر مكتوب :

بَنَ الْعُرُونُ الَّتِي عَنْ حَظِّهَا عَفَلَتْ حَتَّى سَقَاهَا بِكَأْسِ الْمَوْتِ سَاقِيهَا

قال الرجل : فبقيت متعجباً أنظر إلى الشمر والقصر والفسيل والقبر

تمثلت :

نَادَى رَبَّ الدَّارِ وَالْحِصْنِ الَّذِي جَمَعَ الدُّنْيَا بِحُرْصٍ مَا فَعَلَ

كَانَ فِي دَارٍ سِوَاهَا دَارُهُ عَلَّتْهُ بِالْمُنَى ثُمَّ انْتَعَلَ

قال : فلم يزل الرشيد يسكي ويصرخ حتى أصبح ، فلما أصبح أمر

أن يُنَجِّحَ مَالٌ جَلِيلٌ فَيُتَصَدَّقَ بِهِ عَلَى الْفُقَرَاءِ وَالْمَسَاكِينِ ، وَأَنْ يَسْمَعَ مِنْهَا
منه عشرة آلاف درهم .

وقال أبو العتاهية :

هِيَ الدَّارُ دَارُ الْأَذَى وَالْقَدَى وَدَارُ الْفَنَاءِ وَدَارُ الْغَيْرِ^(١)

فَلَوْ نَلَّتْهَا بِجَدَائِفِهَا لَمَتَّ وَلَمْ تَقْضِ مِنْهَا الْوَطْرَ

وقال الراضي يزيد بن محمد بن عباد من ملوك الأندلس^(٢) :

هِيَ الدَّارُ غَادِرَةٌ بِالرِّجَالِ وَقَاطِعَةٌ لِجِبَالِ الْوَصَالِ

تُقَعِّجُ فِيهَا بَغِيرَ اللَّذِيذِ وَتَشْرُقُ مِنْهَا بَغِيرَ الزُّلَالِ

وَتَزْدَادُ مَعَ ذَلِكَ عِشْقًا لَهَا أَلَا إِنَّمَا سَعَيْنَا فِي ضَلَالِ

كَمَشْوَقَةٍ وَدُهَاهَا لَا يَدُومُ وَعَاشِقُهَا أَبَدًا غَيْرُ سَالِ

وقال الأحوص :

هَلْ هَجَّجْتَكَ مَغَانِي الْحَيِّ وَالثَّوْرُ فَانْتَشَتَ إِنْ الْبَعِيدَ الدَّارِ مَعْدُورُ

(١) ديوانه : ١٦١ ، وفيه : « ودار الفرر » .

(٢) في الديوان : « ولم تقض منها الوطر » .

(٣) هو أبو خالد يزيد بن المعتد على الله صاحب إشبيلية وقرطبة

الجزيرة الخضراء من قبل أبيه قبل اجتياز يوسف بن تاشفين للأندلس ،

ورده ، وقتل فيها بعد أن اعتصم فيها مدة طويلة عند دخول المرابطين إلى

فِقْهِ السِّيَرَةِ

Ka'b b. Eşref 243-246

تَرْجُومَةُ أَحَادِيثِ الْكُتَابِ

المَدِينَةُ الْمَدِينَةُ الشَّيْخِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بَلَدٍ

Türkiye Diyanet İşleri İslâm Ansiklopedisi Kütüphanesi	
Kayıt No. :	10886
Tasvir No. :	297 92 687-E

دار الفقه

1989

وقد كان المشركون من أهل مكة منطقيين مع أنفسهم حين رحبوا بانتصار
الفرس، وعدوه رمزاً لقبلة الوثنية في كل صورها على أديان السماء جملة...

فما معنى أن يفضب اليهود الموحدون - كما يزعمون - من انتصار الإسلام
على الشرك؟ وبم يفسر حنوبهم على القتلى من عبدة الأصنام، وسعيهم الخبيث
لتخليب كفة الوثنية العربية على هذا الدين الجديد؟

إن التفسير الوحيد لهذا الموقف أن اليهود انقطعت صلاتهم بمعنى الدين،
وأن سلوكهم العام لا يرتبط بما لديهم من تراث سماوي، وأنهم لا يكتفون بما يقترب
من عقيدة التوحيد أو أحكام التوراة، لأن هذه وتلك مؤخرة أمام شهواتهم الغالبة
وأثرهم اللازمة. ومن ثم شكك القرآن الكريم في قيمة الإيمان الذي يدعيه القوم:
«وإذا قيل لهم آمنوا بما أنزل الله قالوا نؤمن بما أنزل علينا، ويكفرون بما وراءه
وهو الحق مصدقاً لما معهم، قل فلم تقتلون أنبياء الله من قبل إن كنتم مؤمنين
ولقد جاءكم موسى بالبينات ثم اتخذتم المجل من بعده وأنتم ظالمون...» (١)

والظاهر أن طوائف اليهود التي عاشت بين العرب كانت عصابات من المرتزقة
اتخذت الدين عنواناً لمطامع اقتصادية بعيدة المدى، فلما توهمت أن هذه المطامع مهددة
بالزوال ظهر الكفر المخبوء، فإذا هو كثر بالله وسائر المرسلين.

ولم يعرف أولئك شرفاً في حرب الإسلام، ولم يقمهم حد أو عهد في الكيد
له، فلم يكن بد من إجلائهم وتنظيف الأرض منهم.

مقتل كعب بن الأشرف

وقد تعقب المسلمون كل غادر بعده، مجاهر بحرب الله ورسوله، مؤيد لقريش
ورأيها، مظهر للعطف والأسف على ما أصابها... تعقب المسلمون هؤلاء الطغام من
زعما اليهود وسرّاتهم بالقتل والإرهاب.

(١) سورة البقرة: ٩١ - ٩٢.

فرحلوا إلى «أذرعات» بالشام ولم يبقوا هناك طويلاً حتى هلك أكثرهم.
أما كان خيراً لهم أن يؤدوا حقوق الجوار، ويعرفوا قيم اليهود، ويقتوا في
المدينة آمنين موفورين؟ لقد تمجلوا الشرف فأووا به... وفي حوار عبد الله بن أبي مع
الرسول عليه الصلاة والسلام نزل قوله تعالى:
«فترى الذين في قلوبهم مرض يسارعون فيهم يقولون: نخشى أن تصيبنا
دائرة، ففسى الله أن يأتي بالفتح أو أمر من عنده فيصبحوا على ما أسروا في أنفسهم
نادمين (١)» (٢).

* * *

ويحسن أن تتأمل في سيرة هؤلاء اليهود، وسر تقيمتهم الشديدة على الإسلام
ونبيه وتحيزهم المغيب إلى الوثنية في نضال الإسلام معها.
أصبح أن نزاع اليهودية والإسلام كان سياسياً لا دينياً؟ وأن الانفراد
بالسلطان في الجزيرة العربية هو مبعث هذا الخصام الحاد؟

إن التعلل في فهم العواطف والمشاعر الإنسانية يفسر كثيراً من المواقف
الغامضة. لقد رأينا المسلمين في مكة يتحمسون للنصرانية في صراعها مع الجوسية،
ويحزنون لانكسار الروم أمام الفرس، مع أن الإسلام لم يكن قد اتصل بعد
بالنصارى اتصالاً يبرر هذا الحساس. ولكنه الشعور الطبيعي الوحيد الذي ينتظر
من الرجل المخلص لدينه، فالمسلمون أصحاب كتاب يدعو إلى التوحيد، والنصارى
- وإن اضطرب فهمهم لمعنى التوحيد وشابوا الحق بالخرافة - فهم على كل
حال - أهل كتاب، ويعتبرون أعلى مرتبة من عبدة النار، فالرغبة في انتصارهم
على الوثنية الصريحة الشرك ضرب من الوفاء للإسلام نفسه! ومن الاحترام للحقيقة
التي معك أن تقترب مما يقرب منها، وأن تبتعد عن كل ما يبعد عنها.

(١) سورة المائدة: ٥٢.

(٢) رواه ابن إسحاق (١٢١/٢) عن عبادة بن الوليد بن عبادة بن الصامت وابن
جرير عن عطية العوفي وعن الزهري. وكلها مراسلات. وقد أشار ابن كثير في تفسيره
(٦٨/٢) إلى تضعيف نزول الآية في ابن أبي، والله أعلم.

SIRAT-UN-NABI

[THE LIFE OF THE PROPHET]
(peace be upon him)

Volume II

Ka'b b. Ashraf (in Arabic)

By

ALLAMA SHIBLI NU-MĀNĪ

91-94

Rendered into English by

M. TAYYIB BAKHSH BUDAYŪNĪ

Türkiye Dış Ticaret Bakanlığı İstanbul	8241-2
Tarih: 1971	297.92
	518.5

★ BOOKS ALL SORTS :—
Exported & Produced By :—
MALIK SIRAJUDDIN & SONS
Kashmiri Bazar, Lahore (8) Pakistan
Phones : (042) 52169—853431—311498

KAZI PUBLICATIONS

121 - Zulfarnain Chambers, Ganpat Road,
LAHORE (Pakistan)

The Jews having violated the treaty and virtually declared war, the Prophet (peace and blessings of Allāh be upon him) was forced to resort to force. They shut themselves in their forts and the siege continued for fifteen days. In the end they agreed to abide by any decision given by the Holy Prophet (peace and blessings of Allāh be upon him). ‘Abdullāh Ibn Ubbay, being an ally of the Jews, pleaded with the Prophet (peace and blessings of Allāh be upon him) to banish them away.¹ This took place in the month of Shawwal in the second year of the Hijra i.e., March, 624 C.E. Accordingly they were sent to a place in Syria known as Adhr’āt. These were 700 men including 300 armed warriors.

Murder of Ka’b Ibn Ashraf

(Rabī’ al-Awwal, 3rd Hijra i.e., August, 634 C.E.)

Ka’b Ibn Ashraf was a reputed Jew poet. His father, who belonged to the tribe of Tai, came to Medīna, settled as an ally of the Banī Nadīr, and acquired such honour and position that he was married to the daughter of Abū Rāfi‘ Ibn Abī al-Huquaiq² the leading personality known as the prince merchant of Hijaz. Ka’b was born of this union,³ and as a result of the two-fold relationship, had friendly terms both with the Arabs and with the Jews. His poetic talent added to his influence over his people. In course of time, his wealth made him the leader of all the Jewish community in Arabia. He fixed monthly allowances for all Jewish scholars and religious men of repute. When the Prophet (peace and blessings of Allāh be upon him) had settled at Medina, the Jew scholars,

1. The language used by the biographers in general shows that the Prophet wanted to murder all the Jews and that on the forceful and vehement pleadings of ‘Abdullāh Ibn Ubbay he yielded. But the details as given in *Sunan Abū Dāwūd* repudiate such assumptions.
2. *Ṣaḥīḥ al-Bukhārī*, Chapter “Murder of the infidels.”
3. *Tārīkh Khamīs*, p. 464.

- ٨٩..... • الشبهة الثانية عشرة.....
الزعم أن النبي ﷺ كان مؤذياً لمن حوله مولعاً بسفك الدماء
- ٩٩..... • الشبهة الثالثة عشرة.....
اتِّهَامُهُ ﷺ بِالغَدْرِ وَالقَتْلِ غَيْلَةً
- ١٠٥..... • الشبهة الرابعة عشرة.....
الزعم أن النبي ﷺ كان ينتقم لنفسه بقسوة
- ١١٠..... • الشبهة الخامسة عشرة.....
اتِّهَامُ النَّبِيِّ ﷺ بِاتِّهَانِ الْفُرْسِ لِنَقْضِ الْعَهْدِ
- ١١٨..... • الشبهة السادسة عشرة.....
الزعم أنه ﷺ اغتاب بعض صحابته بدافع الحقد
- ١٢٤..... • الشبهة السابعة عشرة.....
الزعم أن النبي ﷺ كان متكبراً على أصحابه منتقصاً من قدرهم
- ١٤٠..... • الشبهة الثامنة عشرة.....
اتِّهَامُ النَّبِيِّ ﷺ بِالنِّفَاقِ
- ١٤٨..... • الشبهة التاسعة عشرة.....
إنكار شجاعة النبي ﷺ ورؤيته بالجبن
- ١٥٧..... • الشبهة العشرون.....
الطعن في حياته ﷺ
- ١٦٥..... • الشبهة الحادية والعشرون.....
التشكيك في قناعته ﷺ واتهامه بالنهم والشرة
- ١٧١..... • الشبهة الثانية والعشرون.....
الزعم أن النبي ﷺ كان مذمناً للخمر حتى إنه ﷺ مات في نوبة سُكْرٍ، وأكلت من جسمه الخنازير
- ١٨١..... المصادر والمراجع.....



موسوعة

بيان الإسلام

الرد على الافتراءات والشبهات

القسم الثاني: الرسول

المجلد الثاني

ج ٢

İSAM EN
204 60 6

شبهات

حول أخلاق النبي ﷺ

2011

Kahire

Kah. 6. Eylül
110 00 8

06 Temmuz 2014

MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Münafık (132531)