

868. Wensinck, Arent Jan. 'Khubaib'. In: SEI; p. 257. *HUBEYB b. ADI*
A biographical note on Khubaib ibn Adi al-Ansari, one of the first martyrs of Islam.

Hubeib b. Adi

Hubeib. Hz.

Nebhani, Muceddullah, 868

1415. *AKAFAT, Wafiq N.* 'The Development of a Dramatic Theme in the Story of Khubaib b. Adiy and Related Poems'. SOASB; 1958; 21(1): 15-30.
With reference to Khubaib ibn Adiy al-Ansari, one of the first martyrs of Islam, after the battle of Uhud.

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HUBEYB b ADI

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HUBEYB b. ADI

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11121 AKAFAT, W. The development of a dramatic theme in the story of Khubaib b. Adiy and the related poems." B.S.O.A.S. 21, no. 1 (1958) 15-30.

SUBAT 1998

HUBEYB b.
AD

(خَيْبُ بْنُ عَدِيٍّ الْإِنصَارِيُّ)

• أنزل قريشاً وقتلته -

بخ - ك ٥٦ ب ١٧٠؛

ك ٦٤ ب ١٠ ٢٨؛

ك ٩٧ ب ١٤

بد - ك ١٥ ب ١٠٥

حم - ثاب ص ٢٩٤ و ٣١٠ تا

ثالك ص ١٣٧

ط - ح ٢٥٩٧

قد - ص ١٥٨

29 EYLÜL 1994

WENSINCK AREN JEAN, MİFTAHU KÜNUZÜ's-SÜNNE.

Trc: ABDÜLBAKİ MUHAMMED FUAD, BEYRUT 1983. ss . 174 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

at that time quite a young man, by Fath-'Alī Shāh Kādīār, not long before the latter's death in 1834. The Shāh also married one of his daughters to the young Ākā Khān, and appointed him the governor of the province of Kirmān. Under the successor of Fath-'Alī, the weak Muhammad Shāh, intrigues started by the notorious Hādīdī Ākā-sī, the prime minister, caused the young Ākā Khān to lose the governorship. He went to live on his estate in Maḥallāt, North from Iṣfahān, but even there intrigue did not leave him in peace. Finding the situation precarious, he decided to go to Mecca. His move was interpreted as a rebellion, and he had to fight his way all through Persia to Afghānistān, through which he ultimately came to India, Sindh, in 1842. After touring round the country, he ultimately settled in Bombay, where he died in 1881. He was succeeded by his son, 'Alī Shāh, and the latter, on his death on the 17th April 1885, was succeeded by his eight year old son, the present Agha Khān, Sulṭān Muḥammad (born on the 2nd Nov. 1877). He was brought up by his mother, Lady 'Alī Shāh (Shams al-Mulūk Khānum, a grand-daughter of Fath-'Alī Shāh Kādīār). In 1898 he went for the first time to Europe. Spending some time in India and Africa after his return, he again went to Europe, where he now normally resides, visiting India almost every winter. He has two sons, 'Alī Shāh and Ṣadr al-Dīn. He is the author of several works of which the best known is "India in Transition" (London 1918).

KHUBAIB B. 'ADĪ AL-ANṢĀRĪ, one of the first martyrs of Islām. The main features of his history common to all versions are as follows: Some time after the battle of Uḥud a small body of ten of the Prophet's followers was spied out and surrounded between Mecca and 'Uṣfān by 100 (or 200) Lihyānis who belonged to the Hudhail. The leader of the hard-pressed little band, 'Aṣīm b. Thābit al-Anṣārī (according to others the leader was al-Marṭhad), proudly refused to yield. He and six others were killed, whereupon Khubaib, Zaid b. al-Daḥīna and a third surrendered; the latter fell a victim to his stubbornness and the two former were taken to Mecca and sold. Khubaib fell into the hands of the Banu 'l-Hārith b. 'Āmir b. Nawfal b. 'Abd Manāf who on the expiry of the sacred period took him out of the Ḥaram to al-Tan'īm, bound him to a stake and killed him with lances (*sabā'*) in revenge for al-Hārith whom Khubaib had killed in the battle of Badr. Before he was tied to the stake, Khubaib asked for time to perform two rak'a's which was a *sunna* for martyrs, comparable to the last prayer of Christian martyrs. Khubaib is said to have recited two verses at the stake to the effect that he as a Muslim martyr cared nothing about the treatment of his body as Allāh was able to bestow his blessing even upon his severed members. *Kunūt* formulae uttered by him besides these verses have also been handed down in which he appealed to Allāh for vengeance on his enemies. Those present are said to have shown great trepidation at this curse of the dying man; it is related that Abū Sufyān hurriedly pressed the little Mu'āwiya to the ground to protect him from the consequences of the ill-omened words; and Sa'īd b. 'Āmir used to fall into long swoons whenever he thought of the scene.

The figure of the protomartyr Khubaib lent itself readily to embellishment. The daughter of al-Hārith (according to others of Māwiya, a client of Hudhail b. Abī Ihāb) in whose house he was kept a prisoner, saw him one day eating grapes, although these could

not be found elsewhere in Mecca. — When his martyrdom approached, he asked for a knife with which to remove the hair on his privy parts (as was usual in such cases); the woman sent her little boy with it to him, but became terrified at the thought of possible revenge; when Khubaib noticed her terror, he calmed her with the assurance that no such cruelty need be feared from him. — The verses above mentioned, which he is said to have uttered at the stake have grown in Ibn Hishām to a whole poem. The same author (p. 644 sqq.) gives the lamentations for him. For how his corpse was taken from the Kuraish and swallowed up by the earth, see Tabarī, i. 1436 sq. = *Iṣāba*, i. 862.

Bibliography: al-Zuhri's or Abū Huraira's tradition in Aḥmad b. Ḥanbal, *Musnad*, ii. 294 sq., 310 sq. and in al-Bukhārī, *Djihad*, b. 170; Ibn Ishāk's version, (Ibn Hishām, p. 638 sqq.), goes back to 'Aṣīm b. 'Umar b. Katāda; al-Wākidī, transl. Wellhausen, p. 156 sqq. (cf. 226 sq.) compiled the whole story from various sources; Ibn Sa'd, ii/i. 39 sq. iii/ii. 33 sq.; al-Diyārbakrī, *Ta'rikh al-khāmīs*, Cairo 1203, i. 454 sqq.; Ibn Ḥaǧār, *Iṣāba*, i. 860 sqq.; Ibn al-Athīr, *Uṣd al-ghāba*, ii. 111 sqq.; Caetani, *Annali dell' Islām*, Anno 4, § 7, 8; Anno 6, § 2; Tabarī, i. 1431 sqq., who gives the two main versions; Wensinck, *Handbook*, s.v.

KHUL'. [See TALĀK].

KHURRAMIYA, a sect whose name is derived by Sam'ānī from the Persian word *khurram* "agreeable", on the ground that they regarded everything that was agreeable as lawful; but it is more likely to be derived from *Khurram*, a district of Ardabil, where the sect may have arisen. According to Mas'ūdī, *Murūdj*, vi. 186, they came into prominence after the execution of Abū Muslim of *Khurāsān* in 137/755, but while some of them denied that he was dead and foretold his return "to spread justice in the world", others maintained the imāmate of his daughter Fāṭima, whence they got the names *Muslimiyya* and *Fāṭimiyya*. One Sanbādī started a rebellion in *Khurāsān*, demanding vengeance for Abū Muslim, but this was suppressed within seventy days. They are next heard of in the reign of Ma'mūn, when Bābak the *Khurramī* rebelled against the Muslim government and entrenched himself in *Badhdān* (sometimes *Badhdhān*), "a village between *Adharbāidjān* and *Arrān*"; he maintained himself from 201 till 223, when his fortress was taken by *Afshīn*, an officer of Mu'taṣim; he was himself captured and sent to Sāmarrā, where he was tortured to death, displaying marvellous fortitude under torture (al-Tanūkhī, *Nishwār al-muḥādara*, p. 75). His daughter was taken into Mu'taṣim's harem (Yākūt, *Irshād al-arīb*, i. 369). Many odes of both Abū Tammām and Buḥtūrī are devoted to eulogizing the conquerors, who are said to have served the cause of Islām. In Mas'ūdī's time (332), members of the sect were to be found in Raiy, Ispahān, *Adharbāidjān*, Karādī, Burdī, and in *Māsabādhān*. Shortly before Mas'ūdī wrote, some fortresses held by them were stormed by 'Alī b. Buwaihī (Miskawihī, i. 278); and about 40 years later they were in possession of some fortresses in the neighbourhood of Tiz and Mukrān, which they surrendered to 'Aḍud al-Dawla's agent, 'Abid b. 'Alī (*ibid.*, ii. 321).

The best account of their doctrines seems to be that furnished by Muṭahhar b. Tāhīr, who states that he had met members of the community in their homes, *Māsabādhān* and *Mirhirdjān-kaḍḥak*. It is as follows (*Livre de la création*, ed. Huart v. 30):

أخبار مكة

في قديم الدهر وحديثه

تصنيف

الإمام أبي عبد الله

ابن العباس

من علماء القرن

دراسة وتحقيق

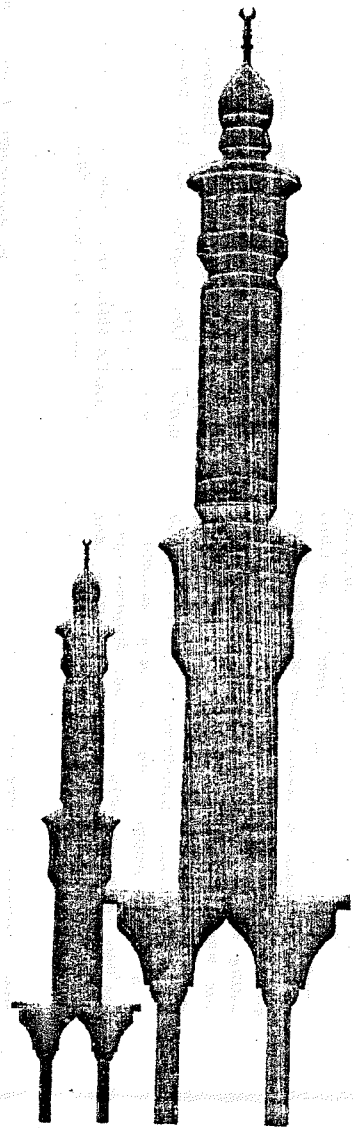
عبد الملك بن عبد الله

الجزء الثالث

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أخبار مكة في قديم الدهر وحديثه

٤٤

١٧٦١ - حدثنا أبو صالح محمد بن زُبَيْر ، قال : ثنا عبد العزيز بن أبي حازم ، عن سُهَيْل بن أبي صالح ، عن سليمان بن سُهَيْم : أنه حدثه عن يهودي ، أنه أتى ابن الزبير - رضي الله عنهما - فقال له : إفتح الكعبة ، ففتحتها ، فأسلم .

١٧٦٢ - حدثنا علي بن زيد الفرائضي ، قال : ثنا الحنيني - أسحق بن ابراهيم - عن مالك بن أنس ، عن الزهري ، عن سعيد بن المسيب ، عن أبي هريرة - رضي الله عنه - قال : قال رسول الله ﷺ : «قاتل الله اليهود اتخذوا قبور أنبيائهم مساجد ، لا يجتمع دينان في جزيرة العرب» .

١٧٦١ - إسناده صحيح .

رواه ابن أبي شيبة ٣٤٦/١٢ ، عن عيسى بن يونس ، به .

١٧٦٢ - إسناده ضعيف .

علي بن زيد بن عبد الله الفرائضي ، قال الخطيب في «تاريخه» ٤٢٧/١١ : تكلموا فيه .

واسحاق بن ابراهيم : ضعيف كما في التقريب ٥٥/١ .

رواه البخاري في الصلاة ٥٣٢/١ من طريق : عبد الله بن مسلمة القنبي ، عن مالك ، به ، ولم يذكر الزيادة الأخيرة عند الفاكهي . وكذا رواه أبو داود ٢٩٤/٣ عن القنبي ، وكذا فعل مسلم ١٢/٦ ، فقد رواه عن مالك ، من طريق ابن وهب ، عن مالك ويونس ، عن الزهري ، به .

وقد رواه بهذا اللفظ عبد الرزاق في المصنف ٥٤/٦ ، ٣٦٠/١٠ ولكن عن عمر بن عبد العزيز ، مرسلًا .

ذِكْر

الموضع الذي قتل فيه حبيب بن عدي
- رضي الله عنه - من مكة

١٧٦٣ - حدثنا الزبير بن أبي بكر ، قال : ثنا يحيى بن محمد [بن] ثوبان ، عن سليم ، عن عمر بن قيس ، عن عطاء بن أبي رباح . قال الزبير : قال يحيى : وحدثني عبد العزيز بن أبي ثابت . عن جعفر بن جعفر ، عن جعفر بن محمد ، قال : إن حبيب بن عدي - رضي الله عنه - صلب بإجج ، قرية الجذمان ، بين الصخرات التي كأنها حنت أو حبيب ، التي عن يسارك قبل أن تدخل الحرم .

ويأجج موضعان : أحدهما مثل القرية دون التنعيم ، يكون فيه الجذمان . ويأجج الآخر : هو أبعدهما ، وهو على طريق مرّ ، قد بُني هنالك مسجدًا يقال له : مسجد الشجرة ، وإنما أحرم الناس منه ، بينه وبين مسجد التنعيم ميلان أو نحو ذلك . ويقال : إن النبي ﷺ صلى فيه .

١٧٦٣ - إسناده ضعيف جدًا .

عمر بن قيس ، هو : سندل : متروك . وعبد العزيز بن أبي ثابت ، هو عبد العزيز بن عمران بن عمر بن عبد الرحمن بن عوف : متروك أيضًا .

ويأجج : موضع قريب من مكة مما يلي التنعيم ، كانت فيه منازل لعبد الله بن الزبير ، فلما قتلته الحجاج ، أنزله الجذمان ، ففيها الجذمان . معجم ما استعجم ١١٠/١ ، ١٣٨٥/٤ . ومعجم البلدان ٤٢٤/٥ . ومعجم معالم الحجاز ٧/١٠ - ١٠ . ومرّ : هو : مرّ الظهران ، ويسمى اليوم (وادي فاطمة) أو ، الجموم ، ويبعد عن مكة (٢٤) كم على طريق المدينة . ويقال لوادي يأجج اليوم (وادي ياج) ، ولقرية الجذمان (بئر مقيت) . وسيأتي مزيد من الكلام عنها إن شاء الله .

(١) في الأصل (عن) والصواب ما أثبتناه .

In the outer walls were four gates: their names are variously given as the Istanbul (or Jassy) gate, the Temeshvar gate, the Water Gate and the Ukraine or Bender gate. Within the outer fortress were two baths, two principal mosques and, near the Istanbul gate, a *bezestān*. Inside the Istanbul gate, on the right, lay the barracks of the artillery and the supply-train, the residences of their *aghās*, and the headquarters of the *defterdār*. On the left was a large and well-constructed reserve granary. Further towards the *iḥ ḥal'e* were situated another bath, the office of the *yeñideri aghasī*, and the barracks of the Janissaries of the fortress. Higher up, towards the old fortress, was situated the *serāy* of the *pasha* of Khotin, and the mosque of the *wālide sultān*. Khotin was, however, yet again occupied several times by Russian forces in the course of the 18th century: in 1152/1739 (by Münnich) and again in 1183/1769 (by Galitsin). In 1788 Khotin was occupied by an Austrian force; later, after the conclusion of the Peace of Jassy, Khotin was restored for the last time to Ottoman rule. After 1806 it remained in Russian hands, except for the period 1918-47 when the territories south of the Dneſtr formed part of Romania.

Bibliography: I. Dlugosz, *Historiae Polonicae libri xii*, Leipzig 1711, ii, 544 ff.; St. Sarnicius, *Descriptio veteris et novae Poloniae*, Cracow 1585; N. Iorga, *Studii istorice asupra Chilieſi ſi Celdſit-Albe*, Bucharest 1899, index, s.v. Hotin; J. Nistor, *Die auswärtigen Handelsbeziehungen der Moldau im XIV., XV., und XVI. Jhd.*, Gotha 1911; Pečevi, *Ta'rikh*, Istanbul 1283, ii, 376 ff.; J. Sobieski, *Commentariorum Chotinensis belli libri tres*, Danzig 1646; Ewliyā Čelebi, *Seyāhat-nāme*, Istanbul 1314/1896-7 to 1938, v, 123-4; Vienna, Nat. Bibl., MS. H. O. 231 (= Flügel, no. 1283) (includes an 18th century topographical description of Khotin by an officer of the garrison; abridged translation (by Schlechta-Wssehrd) in *SBWAW*, Ph.-Hist. Kl. (1862), 550-93; text and translation by C. J. Heywood in preparation); D. Cantemir, *Descriptio Moldaviae* (= *Operele*, i), Bucharest 1872, 16; Str. Dimitrov, *Nyakholiko dokumenti ...* [on Khotin], in *Fontes Orientales*, ed. A. S. Tveritinova, ii, Moscow 1956; A. Decei, in *IA*, s.v. *Hotin* (with further bibliography); *Geschichte des gegenwärtigen Krieges zwischen Russland, Polen und der Ottomanischen Pforte* (36 pts., Frankfurt and Leipzig, 1771-5), pt. v, pp. 14 ff., 39 ff., 51 ff.; *Carte von Chotin und der umliegenden Gegend, 1788*, Vienna, n.d.; Bodo Ehardt, *Der Wehrbau Europas im Mittelalter*, ii, Stollhamm 1958, 609, 637 (plan and illustration of the fortress).

(C. J. HEYWOOD)

AL-KHUBAR, a town on Saudi Arabia's Persian Gulf coast (26° 17' N, 50° 12' 45" E). The name is most likely a colloquial plural derived from the word *khabrā*, meaning "a small pond formed by rain".

The first permanent settlers on the spot were members of the tribe of al-Dawāsir who landed in 1341/1923 after fleeing the island of al-Baḥrayn in fear of British reprisal following clashes with *Shī'ī* elements. 'Isā b. Aḥmad al-Dawsarī is generally regarded as the first settler of al-Khubar. Other tribesmen who landed at nearby al-Dammām a few weeks earlier subsequently moved to al-Khubar. Prominent among the early inhabitants were Muḥammad b. Rashīd and his brother 'Isā, Ḥusayn Bū Surayḥ, Khālīd b. Mībar and his brother Nāṣir, Sa'd b. Muḥammad and Šālīḥ b. Djum'a (author's father). The settlers built huts of palm fronds along the sea shore. For two decades the village depended on small-scale pearling and

fishing for its survival. No more than 20 boats left the village each pearling season; the crews came partly from the village, but mostly from nearby oases. In the early 1930s 'Isā b. Aḥmad returned to al-Baḥrayn with a group of the villagers, mostly crew members of his pearling fleet.

Al-Khubar remained a small fishing and pearling village covering an area of less than 0.5 km.² until 1935. In that year the California Arabian Standard Oil Company (later the Arabian American Oil Company) built a pier at al-Khubar to support the early oil well-drilling at nearby al-Zahrān. In 1357/1938 a storage and shipping terminal was built at al-Khubar, and barges started carrying Saudi Arabian oil to the refinery of the Bahrain Petroleum Company (Bapco); this marked the beginning of the export of Saudi Arabian oil. The importance of al-Khubar port has diminished since 1369/1950, when a deep-water pier began operating in al-Dammām; the al-Khubar harbour facilities now accommodate only fishing fleets and coastal ships. The city itself, however, now covering an area of 8 km.², thrives as one of the most active business centres on the Kingdom's Gulf coast, second only to al-Dammām. Commercial enterprises that were given their original impetus by the oil industry now flourish independently, supported by both the public and private sectors of the economy. With modern office buildings and living quarters, with stores displaying merchandise from all over the world, and with substantial job opportunity, al-Khubar attracts foreign communities of various nationalities.

(‘ABDALLAH S. JUM‘AH)

X KHUBAYB B. ‘ADĪ AL-ANŠARĪ, one of the first martyrs of Islām. The main features of his story common to all versions are as follows: After the battle of Uḥud [*q.v.*] (on the chronology of which, see below) a small body of ten of the Prophet's followers was discovered and surrounded between Mecca and 'Uṣfān by 100 (or 200) Liḥyānīs who belonged to the Hudhayl. The leader of the hard-pressed little band, 'Āṣim b. Thābit al-Anšarī (according to others, the leader was al-Marḥad), proudly refused to yield. He and six others were killed whereupon Khubayb, Zaid b. al-Dathīna and a third surrendered; the latter fell a victim to his stubbornness and the two former were taken to Mecca and sold. Khubayb fell into the hands of the Banu 'l-Hārith b. 'Āmir b. Nawfal b. 'Abd Manāf, who on the expiry of the sacred period, took him out of the Ḥaram to al-Tan'īm, bound him to a stake and killed him with lances (*sabrās*) in revenge for al-Hārith, whom Khubayb had killed in the battle of Badr. Before he was tied to the stake, Khubayb asked for time to perform two *raka'as*, which became a *sunna* for martyrs, comparable to the last prayer of Christian martyrs. Khubayb is said to have recited two verses at the stake to the effect that he as a Muslim martyr cared nothing about the treatment of his body as Allāh was able to bestow his blessing even upon his severed members. *Kunūt* formulae uttered by him besides these verses have also been handed down in which he appealed to Allāh for vengeance on his enemies. Those present are said to have shown great trepidation at this course of the dying man; it is related that Abū Sufyān hurriedly pressed the little Mu'āwiya to the ground to protect him from the consequences of the ill-omened words; and Sa'īd b. 'Āmir used to fall into long swoons whenever he thought of the scene.

A comparison of the accounts shows discrepancies and idealising features. Before his death 'Āṣim prayed to Allāh asking him to communicate news of the event to his Prophet in Medina, which actually happened.

responsibility for them in favour of God'. This in the light of present-day custom I should prefer to render, 'declared himself no longer bound by his alliance (*hilf*) with them before God and his Apostle'. Similarly (p. 561) the rendering, 'O God, I am innocent before Thee of what Khālid has done' would be, 'O God, I do not hold myself responsible before you for what Khālid b. al-Walid has done'. In tribal law to-day this would mean that Khālid had in effect been outlawed by Muḥammad, and that the persons whom Khālid had wronged would not take revenge on the tribal group headed by Muḥammad for the injury committed by Khālid.

The new renderings proposed here are, it will be readily perceived, minutiae of criticism upon a vast and important work, or arise from very recent Arabian researches. The achievement of its author in presenting Muḥammad to the English-speaking world with a sweet clarity unknown before, will be immediately recognized by scholars and writers as outstanding.

BSOAS, vol. XXI (1958)
s. 15-30

Hubayb b. Adī

THE DEVELOPMENT OF A DRAMATIC THEME IN THE STORY OF KHUBAIB B. 'ADIYY AND THE RELATED POEMS

By W. 'ARAFAT

I

WITHIN four months of the battle of Uḥud, two missions sent by the Prophet, the first to certain sections of al-Haun b. Khuzaima, the second to Banū 'Āmir, were set upon and treacherously killed or captured.¹ In the first case the emissaries were six in number. Four were killed, and two surrendered to the attackers, who belonged to the tribe of Hudhail, or properly to Liḥyān, a branch of the same, and were sold to the Maccans. One was killed in revenge for Umayya b. Khalaf and the other, Khubaib b. 'Adiyy, was killed and crucified in revenge for al-Ḥārith b. 'Āmir, who, like Umayya, was also killed at Badr.²

In the other incident 40 men were involved including a large number of both the Aus and Khazraj. Among these was al-Mundhir b. 'Amr of Banū Sā'ida, who was the first cousin of Ḥassān b. Thābit on the maternal side. Some sources include also Ḥassān's brother Ubayy or Abū Shaikh b. Ubayy³ and make the number 70 instead of 40.⁴ Ibn Ishāq, however, is more likely to be correct, for there is no mention of Ḥassān's brother in any poems connected with the incident, whether authentic or doubtful, whereas al-Mundhir was mourned.⁵ However, although the men were guaranteed protection by the famous pre-Islamic knight Mulā'ib al-Asinna of 'Āmir, his equally famous nephew, 'Āmir b. al-Tufail, attacked the men with members of the tribe of Sulaim, his own tribe having refused to betray the trust of Mulā'ib al-Asinna. Only one person survived without injury, and was spared, significantly, because he was from Muḍar,⁶ and one other, who was left for dead, later recovered.

These two incidents happened within a very short time of each other, yet

¹ Ibn Ishāq, *Sīra* (ed. Wüstenfeld, Göttingen, 1858-9), 638-52. Other sources rely mainly on Ibn Ishāq's account. See also Tabarī, *Annals* (ed. De Goeje), i, 1432 ff.; Ibn al-Athīr, *al-Kāmil* (ed. Tornberg, 1867), ii, 128-32; Ibn Kathīr, *al-Bidāya* (Cairo, 1932-), iv, 67-74; Ibn Sa'īd al-Nās, *Uyūn al-athar* (Cairo, 1937), ii, 40-8; al-Suhaili, *al-Raud al-unuf* (Cairo, 1914), ii, 167-76; al-Isbahānī, *al-Aghānī* (Būlāq, 1868), iv, 40 ff.

² *Sīra*, 449, 508, 511.

³ *Uyūn al-athar*, ii, 46.

⁴ *ibid.*, ii, 44.

⁵ In poem no. xciv in Hirschfeld's edition of the *Diwān* of Ḥassān b. Thābit (Gibb Memorial Series, xiii, 1910). Unless otherwise stated, numbers refer to this edition throughout the article. The poem is on p. 188 in Barqūqī's edition (Cairo, 1929) and p. 44 in the Tunis edition (Tunis, A.H. 1281).

⁶ *Sīra*, 649.