

in God's protection and security. It is thus more excusable towards God and the Prophet to speak the truth (i.e. if you leave him now—K.) than to betray him (later—K.).

PB 8

Line 19: Khoury reads *ورأى ار ذ[ل]ك رسول الله بي وجني* and translates 'Der Gesandte Gottes sah die Wirkung da[vo]n an meiner Erregung'. The correct reading is: *في وجهي*; the phrase should be rendered: 'and the Messenger of God saw the mark of it in my face'.

Line 21: *يؤذيك*. The correct reading is *كل شي يوجعك*.

PB 13 (42)

Line 15 is read by Khoury: *باذن الله في بلد جيد [ت]قل الحافر الطرف الرحيل* and translated

15 'So Gott will, gibt es in der Stadt Rennpferde, und Hufe tragen die aufbrechenden Rassepferde'.

The reading and translation of the first hemistich of this verse are unsatisfactory. Verse 15 forms a continuation of the preceding one in which the story of the horse whose feet sank into the ground was told. *Balad* is here not 'Stadt' and *jīyād* 'Rennpferde', cannot be understood in any possible syntactical construction. The reading seems to be:

باذن الله في بلد خيسار [ي]قل الحافر الطرف الرحيل
and should be rendered: 'By God's will, in a land with crumbling ground in which the feet of beasts sink (*khābār*), the hoof lifts up the strong horse of high breed'.

PB 14 (43)

Lines 1-2: Khoury reads *وافقوا جميع المحال [د] قريش* and translates: 'trafen sie alle an-gese[henen] Männer von Qurais'. The correct reading seems to be *وافقوا جميع قريش* 'they (i.e. the Banū Makhzūm—K.) met all the clans of Quraysh'.

Line 9: *قال فقال بعضهم يا علي اخرجتنا من نسبنا قال القوم لا يقبلوا بن اختهم*
is translated by Khoury:

9 'Da sagten einige von ihnen: "O 'Alī, du hast uns unserer Abstammung beraubt." Und die Leute sagten, sie brechen mit ihrem Neffen'.

The phrase beginning *قال القوم* has, however, been misunderstood by Khoury and consequently misinterpreted. 'Alī is blamed by some people of Makhzūm for distorting their pedigree by naming Huḍayḍ as their ancestor; they do not trace their ancestry to him.³ 'Alī, of course, answers the accusation of the people. The word *qāla* is not the predicate of *al-qawm*; *qāla* is a complete sentence in which 'Alī is the understood subject. *al-qawm* is the subject of the next sentence, whose predicate is formed by the following words. *لا يقبلوا* should be changed into *لا يقتلوا*. The phrase should be read *قال: القوم لا يقتلوا بن اختهم* and rendered: 'He (i.e. 'Alī—K.) said: "The people (i.e. the kinsmen—K.) would not kill their nephew"'. 'Alī points to the ties of kinship linking the Prophet with the Banū Makhzūm and blames them for organizing the plot to kill their nephew. In fact the grandmother of the Prophet, the mother of

³ The gloss on the margin asserts that the Banū Makhzūm trace back their pedigree to Huṣays, but 'Alī changed it in his poem (scil. into Huḍayḍ—K.). But the Makhzūm do not trace their pedigree to Huṣays; Huṣays is the ancestor of the Banū Jumaḥ (see Muṣ'ab b. 'Abdallah al-Zubayri, *Nasab Quraysh*, ed. E. Lévi-Provençal, Cairo, 1953, p. 13, l. 12, p. 386, l. 11).

'Abdallah, was Fātima bint 'Amr b. 'Ā'idh b. 'Imrān b. Makhzūm. Her mother as well was a Makhzūmī woman.⁴ In his answer there is a clear hint that loyal kinsmen would not commit such a shameful deed and therefore they deserved the distortion of their *nasab*: they cannot be true Makhzūmīs.

Line 15 is read by Khoury:

ولما أصيب المرء¹¹ ضن بمهرد
 [ف]ظن(?) أخي [ذ]لام تبيان حاله
¹¹ Für المرء

and translated:

15 'Als der Mann (von dem Unglück) befallen wurde, da geizte er mit seinem Fohlen, [und] mein Bruder meinte, we[nn] er tadle, so bleibe Taibān geduldig'.

There is, however, no mention of a person named Taybān. The correct reading is probably:

ولما أصيب المرء ضن بمهرد
 [ك]ضن أخي [الأح]لام تبيان حاله
 which should be rendered: 'And when the man was afflicted he clung tenaciously to his colt, like the man (experienced in interpretation) of dreams clings tenaciously to the interpretation (to be given) to the dreamer'.

Line 21: وبلدة مثل ظهر الترس: *مجد* (أ) مثل الترس, compare al-A'shā, *Dīwān*, ed. R. Geyer, London, 1928, p. 44 (vi, 31).

Line 22: وايقنت الا بد ان محمدا له دولة قد تبينها معاله
 is translated by Khoury:

22 'und du hättest die Gewissheit dass es unabwendbar ist, dass Muḥammad ein Reich hat, das seine Spuren aufbauen werden'.

The correct reading seems to be *بيتها* and the verse should be rendered: 'And you would be certain that Muḥammad (will) inevitably gain power, the signs of which have already made it evident'.

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⁴ See Muḥammad b. Ḥabīb, *Ummahāt al-Nabī*, ed. Ḥusayn 'Alī Maḥfūz, Baghdād, 1371/1952, fol. 1b. (p. 10).