NOTES AND COMMUNICATIONS

ON THE PAPYRUS OF WAHB B. MUNABBIH: AN ADDENDUM

The fragments of the Sīra of Wahb b. Munabbih carefully edited by R. G. Khoury¹ contain some misreadings or misinterpretations, several of which were elucidated in BSOAS, xxxvII, 3, 1974, 545-56. Additional corrections are suggested in the following lines.

Lines 2-3:

PB 2 (31) يشكون مجلي عنهم الشك والعما هدى امتي لو لم تقلها لما اهتدا فتشهـــد ان الله لا شي غيره وانك لله الرســـول تشهـــدا

are rendered by Khoury:

- 2 'Leute, die zweifeln, indem du ihnen den Zweifel und die Blindheit nimmst, als Rechtleitung für mein Volk; wenn du sie nicht verkündet hättest, so wären sie nicht rechtgeleitet worden.
- 3 Du bekennst, dass es nichts ausser Allah gibt, und dass du zum Zeugnisablegen sein Gesandter bist '.

The correct reading is:

2 بنور بجلي عنهم الشك والعما هدى ام[تم]ي (؟) لولم يقلها لما اهتدا 3 فنشهد أن الله لا شيء غيره وانسك للسه السرسول تستهسدا

which should be translated:

- 2 'Through the light which dispels the doubt and the blindness from them,² the guidance of my people (?); had not he uttered it he would not follow the right path.
- 3 Therefore we testify that there is nothing except God and that you are the Messenger of God'.

PB 4 (33)

Line 9: The word should be read class the pronominal suffix of amn refers of course to God.

وانتم بالصدق لله ورسوله اعذ[ر] منكم بالعذر [لا]ه ورسوله قال فاجابوه Line 10: is translated by Khoury:

10 'Mit der Aufrichtigkeit Gott und seinem Gesandten gegenüber seid ihr [bei Got]t und seinem Gesandten eher zu entschuldi[gen]." Sie erwiderten ihm'.

The correct reading is:

10 وأنتم بالصدق لله ورسوله أعذر منكم بالغدر لله ورسوله which should be rendered: 'And you would be more excusable by your (speaking the) truth to God and His Messenger than by treason towards God and His Messenger'. The intent of the passage is: if you are about to leave the Prophet, or to forsake him because of any serious trouble which may afflict you, then leave him now. The Prophet is now in his city and among his tribe,

¹ Raif Georges Khoury, Wahb b. Munabbih: der Heidelberger Papyrus PSR Heid. Arab. 23, Wiesbaden, 1972.

² Compare a similar verse in al-Dhahabī, Siyar a'lām al-nubalā', ed. Ṣalāh al-Din al-Munajjid, Cairo, 1375/1956, ı, 149: أن يُجلو الشك عنا ما يوحي الينا وما يقول and see Anonymous, al-Tārīkh al-muhkam fī-man intasaba ilā 'l-nabiyyi ṣallā 'llāhu 'alayhi wa-sallam, BM MS. Or. 8653, fol. 53b:

إن النبيي هو النور الذي كشطت به عماياتها عنَّا وبـــاقينـــا

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 be tray him (later—K.).

PB 8

Line 19: Khoury reads وراى ار ذ[ا]ك رسول الله وي 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: کل شي يوجعك . The correct reading is

PB 13 (42)

Line 15 is read by Khoury: باذن الله في بلد جيياد [ت]قل الحافر الطرف الرحيلا

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 jiyād 'Rennpferde', cannot be understood in any possible syntactical construction. The reading seems to be:

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

PB 14 (43)

Lines 1-2: Khoury reads وافقوا حميم امجا[د] قريش and translates: 'trafen sie alle angese[henen] Männer von Quraiš'. The correct reading seems to be وافقوا حميم '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 أحسال القرم has, however, been misunderstood by Khoury and consequently misinterpreted. 'Alī is blamed by some people of Makhzūm for distorting their pedigree by naming Hudayd 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-qaum; qāla is a complete sentence in which 'Alī is the understood subject. Al-qaum is the subject of the next sentence, whose predicate is formed by the following words. The العقلوا المقال المق

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

'Abdallah, was Fāṭima bint 'Amr b. 'Ā'idh b. 'Imrān b. Makhzūm. Her mother as well was a Makhzūmī woman. 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:

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 Tayban. The correct reading

is probably:

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: بجد (ا> مثل الترس, compare al-A'shā, Dīwān, ed. R. Geyer, London, 1928, p. 44 (vi, 31): وبلدة مثل ظهر الترس.

Line 22:

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 if and the verse should be rendered: 'And you would be certain that Muhammad (will) inevitably gain power, the signs of which have already made it evident'.

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See Muhammad b. Habib, $Ummah\bar{a}t~al$ -Nabī, ed. Husayn 'Ali Mahfūz, Baghdād, 1371/1952, fol. 1b. (p. 10).