

## KHUZĀ'A

Khuzā'a, an ancient Arab tribe of obscure origin. Muslim genealogists, assuming a Muḍarī origin of the Khuzā'a, based their argument on an utterance attributed to the Prophet, according to which the ancestor of the tribe, 'Amr b. Luḥayy [*q.v.*] was a descendant of Ḳama'a (= 'Umayr) b. Khindif, thus tracing their pedigree to Muḍar.<sup>1</sup> Some sections of the Khuzā'a asserted that they were descendants of al-Ṣalt b. al-Naḍr b. Kināna b. Khuzayma b. Mudrika b. Ilyās b. Muḍar.

The claims to Muḍarī descent made by some Khuzā'a groups were firmly rejected by genealogists, who asserted that both Ḳama'a and al-Ṣalt died childless.<sup>2</sup> Muṣ'ab, recording the Muḍarī genealogy of the Khuzā'a, confirmed by an utterance of the Prophet, cautiously remarks that the pedigree given by the Prophet is true, provided that it was actually said by him.<sup>3</sup> Harmonizing traditions, trying in the usual way to bridge the contradictory reports about the origin of the Khuzā'a, claim that after the death of Ḳama'a, the mother of Luḥayy married the Yamanī, Ḥāritha, and the child traced his pedigree to the Yamanī father who adopted him.<sup>4</sup> Another tradition states that Ḳama'a married and had children, but clashed with his relatives, so leaving for al-Yaman and allying himself with the Azd.<sup>5</sup> The Yamanī tradition, on the other hand, records a lengthy list of ancestors of Khuzā'a, beginning with Luḥayy (=Rabī'a) b. Ḥāritha b. 'Amr b. 'Amir b. Ḥāritha b. Imru 'l-Ḳays b. Thalaba b. al-Azd. The pedigree is, of course, traced back to Ḳaḥṭān.<sup>6</sup>

The traditions about the beginnings of the Khuzā'a's rule in Mecca, ascribing the Khuzā'a to the Azd, record a long story about the migration of the tribal groups of the Azd from South to North Arabia. While some tribal divisions continued their migration to Syria (Ghassān), 'Umān

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<sup>1</sup> Ibn Hishām, *al-Sīra al-nabawīyya*, ed. al-Sakḳā, al-Abyārī and Shalabī, Cairo 1355/1936, i, 78; al-Balādhurī, *Ansāb al-ashrāf*, ed. Muḥammad Hamīdullāh, Cairo 1959, i, 34; al-Fāsī, *Shifā' al-gharām bi-akhbār al-balad al-ḥarām*, Cairo 1956, ii, 44-5; Muṣ'ab b. 'Abd Allāh al-Zubayrī, *Nasab Quraysh*, ed. E. Lévi-Provençal, Cairo 1953, 7-8, ii; Ibn 'Abd al-Barr, *al-Inbāh 'alā ḳabā'il al-ruwāt*, al-Nadjaf 1386/1966, 97-8; Ibn Ḥazm, *Djamharat ansāb al-'Arab*, ed. E. Lévi-Provençal, Cairo 1948, 222-4; al-Sam'ānī, *al-Ansāb*, ed. 'Abd al-Rahmān al-Mu'allamī, Hyderabad 1385/1966, v, 116.

<sup>2</sup> Ibn al-Kalbī, *Djamharat al-nasab*, Ms. B.M., Add. 23297, fol. 4b, ll. 9-10; al-Wazīr al-Maghribī, *Adab al-khawāṣṣ*, Ms. Bursa, Hüseyin Çelebi, 19, fols. 84b-86a; al-Balādhurī, *Ansāb*, i, 34 ult., 38-9; Muṣ'ab, *op.cit.*, 11-12.

<sup>3</sup> Muṣ'ab, 8; Ibn 'Abd al-Barr, *al-Inbāh*, 98.

<sup>4</sup> Al-Fāsī, *Shifā'*, ii, 46.

<sup>5</sup> Al-Balādhurī, *Ansāb*, i, 35, ll. 1-2.

<sup>6</sup> Al-Fāsī, *Shifā'*, ii, 45, ll. 5-10; Ibn 'Abd al-Barr, *al-Inbāh*, 97; Ibn Durayd, *al-Ishṭikāk*, ed. 'Abd al-Salām Hārūn, Cairo 1378/1958, 468; al-Ḥāzīmī, *'Udjālat al-mubtadī*, ed. 'Abd Allāh Kanūn, Cairo 1384/1965, 54.

(Azd 'Umān) and north Yemen (Azd Shanū'a), the Khuzā'a separated (*inkhaza'at*) and managed to gain control of Mecca. One of the traditions reports that the leader of the Azd asked the Djurhum [*q.v.*], the tribe which then ruled Mecca, to permit them to stay in the region of the town until their foragers find suitable pasturage, threatening war if they were denied this. When the Djurhum refused their permission, the Khuzā'a fought them, defeating them and gaining possession of the Sanctuary of Mecca.

Another tradition, on the authority of Abū 'Amr al-Shaybānī, reports that the custodianship of the Ka'ba was legally obtained by the Khuzā'a because their leader, Rabī'a b. Hāritha, married Fuhayra, the daughter of al-Hārith b. Muḍāḍ al-Djurhumī; his son, 'Amr b. Rabī'a (i.e., 'Amr b. Luḥayy), thus had a legal basis for his claims to the custodianship. In the protracted battles which ensued between the Khuzā'a and Djurhum, the former defeated the latter who had to leave the town.

A third tradition ascribes the decline of the Djurhum in Mecca to their deterioration and moral decay. Afflicted by plagues, God's chastisement for their wickedness, they were extirpated, and only few survivors from amongst them left Mecca. The custodianship of the *ḥaram* was then taken over by the Khuzā'a.

Another tradition gives a quite different account of the events, i.e., that the Khuzā'a took over the control of Mecca from the Iyād [*q.v.*]. A peculiar version of this tradition transmitted by al-Zubayr b. Bakkār reports a battle which followed some clashes between the ruling Iyād and the Muḍar in which the Iyād were defeated. The Iyād were given permission to leave Mecca on condition that Muḍarī women married to Iyādīs return to the Muḍar if they so wished. Among the women thus returned was a Khuzā'ī woman named Ḳudāma. The Khuzā'a, the report states, then traced their pedigree to Muḍar. Since the Iyād did not take with them into exile the pillar with the Black Stone, they decided to bury it. The Khuzā'ī woman told her people of the whereabouts of the buried Stone and advised them to ask the Muḍar for the custodianship of the Ka'ba as reward for finding the pillar with the Black Stone. The Khuzā'a did so, and succeeded in gaining control of the Ka'ba, keeping it until the arrival of Ḳuṣayy [*q.v.*].<sup>7</sup> Another tradition reports that the Djurhum were driven out of Mecca by the joint action of Bakr b. 'Abd Manāt of Kināna and the Banū Ghubshān of the Khuzā'a.<sup>8</sup>

These stories, allotting exceptionally long lives to the rulers of the Djurhum and Khuzā'a are in the nature of folk-tradition in which were

<sup>7</sup> Al-Fāsi, *Shifā'*, ii, 26 f.; al-Ya'kūbī, *Ta'rikh*, al-Nadjaf 1384/1964, i, 208; Muḥammad b. Ḥabīb, *al-Munammak*, ed. Khūrshīd Aḥmad Fāriḳ, Hyderabad 1384/1964, 344 f.; al-'Iṣāmī, *Simt al-nudjūm al-'awālī*, Cairo 1380, i, 183.

<sup>8</sup> Al-Fāsi, *Shifā'*, i, 370; 'Bakr b. 'Abd Manāt of the Khuzā'a', as recorded in art. DJURHUM above is an error.

embedded elements of *mu'ammārūn*-tales, edifying stories about righteous and pious men,<sup>9</sup> accounts of battles and clashes in the popular style of the *ayyām al-'arab*, and recollections of legends about the migrations of tribes caused by a dam breaking in South Arabia. The tradition focuses on 'Amr b. Luḥayy, almost unanimously blaming him for the wicked innovations in the faith of Abraham and for the introduction of idol-worship, especially that of Hubal, in Mecca. There is, however, a contradictory tradition which asserts that it was Khuzayma b. Mudrika, one of the ancestors of Quraysh, who introduced the worship of Hubal and that Hubal was consequently called "Hubal Khuzayma".<sup>10</sup> As in the case of the Iyād, some traditions mention among the Khuzā'a a *homo religiosus*, Abū Kabsha, who in his search for the true religion worshipped Sirius. The unbelievers used to refer to the Prophet as Ibn Abī Kabsha in the early period of his prophethood, pointing out his deviation from the current beliefs of his people.<sup>11</sup>

These conflicting stories seem to indicate that the formation of the tribe of Khuzā'a occurred over a long period of time, ramifying into various tribal units. The main territory of the tribe was between Mecca and Medina.

When Ḳuṣayy arrived in Mecca aiming to gain control of the town, he had to subdue the ruling Bakr b. 'Abd Manāt of Kināna, the Khuzā'a and their supporters, the Šūfa. The different stories about the enigmatic Ḳuṣayy resemble in their outline those about the former rulers of Mecca. Ḳuṣayy's marriage to Ḥubbā bint Ḥulayl b. Ḥubshiyya gave legitimacy to his custodianship of the Ka'ba. Another legitimisation to it was the tale of how Ḳuṣayy bought the office for a goat's skin of wine from the drunken Abū Ghubshān; this is recounted in the compilations of proverbs and stories of fools.<sup>12</sup> The court of Abū Ghubshān (*dār Abī Ghubshān*) was still known in Mecca in the second half of the 3rd century

<sup>9</sup> See e.g. the story of Wakī b. Salama of Iyād and his servant Ḥazwara, in al-Fāsī, *Shifā'*, ii, 26, and Muḥammad b. Ḥabīb, *al-Munammak*, 346-7.

<sup>10</sup> Al-Balādhurī, *Amsāb*, i, 37, no. 77; al-Fāsī, *Shifā'*, ii, 51 fn.

<sup>11</sup> Muḥammad b. Ḥabīb, *al-Muḥabbar*, ed. I. Lichtenstaedter, Hyderabad 1361/1942, 129; 'Alī b. Burhān al-Dīn al-Ḥalabī, *Insān al-'uyūn fī sirat al-amīn al-ma'mūn (=al-Sīra al-ḥalabīyya)*, Cairo 1382/1962, i, 333; al-Balādhurī, *Ansāb*, i, 91, 327; al-Suyūṭī, *al-Durr al-manthūr*, Cairo 1314, vi, 131; al-Ḳurṭubī, *Tafsīr*, 1387/1967, xvii, 119; al-Maḳrīzī, *Imtā' al-asmā'*, ed. Maḥmūd Shākir, Cairo 1941, i, 77, 158; al-Kāzarūnī, *Sīrat al-nabī*, Ms. B.M., Add. 1499, fol. 231a-b; 'Abd al-Salām Ḥārūn (ed.), *Nawādīr al-makḥḥūtāt*, Cairo 1370/1951, i, 100 (al-Fayrūzābādī, *Tuḥfat al-abīḥ fīman nusiba ilā ghayri abīḥ*).

<sup>12</sup> Al-'Askarī, *Djamharat al-amthāl*, ed. Muḥammad Abu 'l-Faḍl Ibrāhīm and 'Abd al-Madjīd Kaṭāmīsh, Cairo 1384/1964, i, 387, no. 585; Hamza al-İsfahānī, *al-Durra al-fākhira fī 'l-amthāl al-sā'ira*, ed. 'Abd al-Madjīd Kaṭāmīsh, Cairo 1972, i, 139, no. 126; al-Tha'ālībī, *Thimār al-kulūb*, ed. Abu 'l-Faḍl Ibrāhīm, Cairo 1384/1965, 135, no. 190; al-Maydānī, *Madjma' al-amthāl*, ed. Muḥyi 'l-Dīn 'Abd al-Ḥamīd, Cairo 1379/1959, i, 216, no. 1167; Ibn al-Djawzī, *Akhbār al-ḥamkā*, Beirut, n.d., 42.

of the Hidjra.<sup>13</sup> According to another account, like the preceding rulers, Ḳuṣayy fought the two tribes of Bakr b. 'Abd Manāt and Khuzā'a and destroyed their power. As in the story of Iyād, his wife, Ḥubbā, revealed the place where the pillar with the Black Stone was buried, and so the true worship of the Ka'ba could be resumed.<sup>14</sup>

Relations between Ḳuṣayy on one side and the Bakr b. 'Abd Manāt and Khuzā'a on the other were settled on the basis of the judgement of the arbiter, Ya'mar b. 'Awf of the Bakr b. 'Abd Manāt, called al-Shuddākh. The verdict granted Ḳuṣayy the custodianship of the Ka'ba and provided for the Khuzā'a to be left in the area of the *ḥaram*.<sup>15</sup>

In the new regime set up by Ḳuṣayy, in which the scattered tribal units of the Ḳuraysh were gathered and settled in Mecca, the groups of the Khuzā'a played an important role in strengthening the power-base of Mecca, aiding the Ḳuraysh to extend their influence among the tribes. The Khuzā'a were included in the organization of the Ḥums [*q.v.*]. Two tribal groups of the Khuzā'a, the Muṣṭalīk and Ḥayā, were included in the organization of the Aḥābīsh, the allies of the Ḳuraysh.<sup>16</sup> Together with Mudārī tribes, the Khuzā'a worshipped al-'Uzzā and Manāt; and with the Daws they worshipped Dhu 'l-Kaffayn.<sup>17</sup> The involvement of the Khuzā'a and the Bakr b. 'Abd Manāt in the affairs of Mecca and their influence can be gauged from the story about the agreement between the Ḳuraysh and the Thaḳīf concerning the mutual rights of these two tribes to enter Mecca and Wadjdj: the Thaḳīf complied with the demands of the Ḳuraysh, fearing their strength and that that of the Khuzā'a and Bakr b. 'Abd Manāt.<sup>18</sup>

The considerable number of Khuzā'īs listed as married by the Ḳurashīs recorded in the sources bears witness to the close relationship between the Ḳuraysh and the Khuzā'a. Indeed, when the Khuzā'a decided to ally themselves with 'Abd al-Muṭṭalib, they stressed that he was 'borne' by Khuzā'ī women (*fa-kaḍ waladnāka*). Similarly, the Khuzā'ī, 'Amr b. Sālim, addressed the Prophet with the words *kaḍ kun-*

<sup>13</sup> Al-Fākihī, *Ta'riḫ Makka*, Ms. Leiden, Or. 63, fol. 456b, l. 15.

<sup>14</sup> Al-Fāsī, *Shifā'*, ii, 73; al-Nuwayrī, *Nihāyat al-arab*, Cairo 1374/1955, xvi, 31.

<sup>15</sup> Ibn al-Kalbī, *Djamhara*, fols. 51a inf.-51b sup.

<sup>16</sup> See e.g. Ibn Ḳutayba, *al-Ma'āni 'l-kabīr*, Hyderabad 1368/1949, 998, l. 4; Muḥammad b. Ḥabīb, *al-Muḥabbar*, 178; al-Ḥāzimī, *al-I'tibār fī bayān al-nāsikh wa 'l-mansūkh min al-āthār*, Hyderabad 1359, 150; Ibn al-Kalbī, *Djamhara*, fols. 48b-49a sup.; al-Fāsī, *Shifā'*, ii, 41; Yākūt, s.v. Makka; al-Bakrī, *Mu'djam mā 'sta'djam*, ed. al-Saḳḳā, Cairo 1364/1945, 245; Ibn al-Faḳīh, *al-Buldān*, ed. de Goeje, Leiden 1885, 18.

<sup>17</sup> Yākūt, s.v. Manāt; Ibn 'Arabī, *Muḥāḍarat al-abrār*, Beirut 1388/1968, i, 415; Ps. Aṣma'ī, *al-Shāmīl*, the section *Tawārīkh al-anbiyā'*, Ms. B.M., Or. 1493, fol. 27a; Muḥammad b. Ḥabīb, *al-Muḥabbar*, 318.

<sup>18</sup> Muḥammad b. Ḥabīb, *al-Munammaḳ*, 280.

*tum waladan wa-kunnā wālidā* when he came to ask for his help against the Banū Bakr and Quraysh.<sup>19</sup>

According to one tradition, when the Prophet was on his *hidjra* to Medina he met Burayda b. al-Ḥuṣayb al-Aslamī [*q.v.*] with a large group of his people. Burayda and his people then embraced Islam and prayed behind the Prophet. These Aslam, a branch of the Khuzā'a, very early allied themselves to the Prophet, and Aslam warriors participated in his campaigns. The Prophet's agreements with the Aslam<sup>20</sup> are evidence of the friendly relations which existed between the Prophet and the Aslam.

After the murder of those who went on the Bi'r Ma'ūna [*q.v.*] expedition, the Prophet invoked God's blessing for the Aslam.<sup>21</sup> When the Prophet mobilised the forces for the conquest of Mecca he summoned the Aslam, who dwelt in the neighbourhood of Medina, to present themselves in the town. In fact, 400 Aslam warriors, among them 30 riders, took part in the conquest of Mecca. Aslam's two standard bearers of the conquest were Burayda b. al-Ḥuṣayb and Nādjiya b. al-A'djam.<sup>22</sup> The Aslam, along with the Ghifār, Muzayna and Djuhayna, were pointed out by the Prophet as having surpassed in virtue the mighty tribes of the Tamīm, Asad, 'Āmir b. Ṣa'sa'a and Ghaṭafān.<sup>23</sup> *Hadīth* commentators are unanimous in saying that this high position was granted to them because they had rushed to embrace Islam.

The stand taken by the Muṣṭaliq, another branch of the Khuzā'a allied with the Banū Mudlidj of Kināna and included in the Aḥābīsh organization linked with the Quraysh, was, however, quite different towards the Muslim commonwealth of Medina. Their leader, al-Ḥārith b. Abī Dirār, gathered his tribe's forces for an assault on Medina but was defeated by the Prophet's men who attacked them at Muraysī' in 5/627 and defeated them, taking captives and booty. The Prophet married the captured daughter of the leader, Djuwayriya.<sup>24</sup>

Another branch of the Khuzā'a, the Ka'b b. 'Amr, played a decisive role in the struggle between Mecca and the Prophet. The discord and clashes between the Ka'b and their neighbours, the Bakr b. 'Abd Manāt, led the Ka'b b. 'Amr to opt for an alliance with the Prophet in the pact of al-Ḥudaybiya, whereas the Bakr b. 'Abd Manāt allied themselves with

<sup>19</sup> Ibn Sayyid al-Nās, *Uyūn al-aḥār fi funūn al-maghāzī wa 'l-shamā'il wa 'l-siyar*, Cairo 1356, ii, 164-5, 182.

<sup>20</sup> See Ḥamīdullāh, *Madjmū'at al-waḥā'ik al-siyāsiyya li 'l-'ahd al-nabawī wa 'l-khilāfa al-rāshida*, Cairo 1376/1956, 191-4, nos. 165-70.

<sup>21</sup> *Wa-Aslam salamaḥā 'llāhu*; al-Wākidi, *al-Maghāzī*, ed. Marsden Jones, Oxford 1966, 350.

<sup>22</sup> Al-Fāsī, *Shifā'*, ii, 123; Ibn Ḥadjar, *al-Iṣāba*, ed. 'Alī Muḥammad al-Bidjāwī, Cairo 1392/1972, vi, 398, no. 8647; al-Wākidi, 799-800.

<sup>23</sup> Al-Kaṣṭallānī, *Irshād al-sārī*, Cairo 1327, vi, 11-13; Ibn Ḥadjar, *Faṭḥ al-bārī*, Cairo 1301, vi, 395-7.

<sup>24</sup> Al-Wākidi, 403-13.

Mecca. A group of the Bakr b. 'Abd Manāt clandestinely helped by some Quraysh leaders attacked the Ka'b b. 'Amr at al-Watīr, killing several of them. The orator of the Ka'b, 'Amr b. Sālim, appeared at the court of the Prophet in Medina and addressed him, reminding him of the alliance of the Ka'b with 'Abd al-Muṭṭalib. He drew attention to the killings of the Ka'b at al-Watīr and urged him to avenge his allies. The Prophet responded with a promise of aid for victory (*nusra*). The request of a man from the 'Adī b. 'Amr, the brethren of the Ka'b b. 'Amr, to be included in the promise was answered by the Prophet's remark that the Ka'b and 'Adī are one corporate body.<sup>25</sup>

It is evident that the tendency of this tradition is to establish the position of the 'Adī b. 'Amr in the Prophet's invocation and stress their role in the expedition against Mecca. Whether the Ka'b b. 'Amr were already Muslims when they asked for help is disputed by scholars.<sup>26</sup> According to some commentators of the Qur'ān, vv. 13–15 of *Sūrat al-Tauba* ordering battle against those who had broken their solemn pledges (*alā tukātilūna kaḥman nakathū aymānahum ...*) were revealed in connection with the wicked attack by the Banū Bakr b. 'Abd Manāt against the Ka'b b. 'Amr.<sup>27</sup>

When the Prophet set out against Mecca, he was joined by those Ka'b tribesmen who had remained in Medina. The main Ka'b troop joined the Prophet's forces in Qudayd. The Ka'b troop numbered 500 warriors and had three standards carried by Busr b. Sufyān, Abū Shurayḥ<sup>28</sup> and 'Amr b. Sālim. It is noteworthy that the Prophet permitted the Ka'b to continue fighting the Bakr b. 'Abd Manāt in Mecca for some additional hours after he had ordered all other troops to stop.<sup>29</sup> It may be remarked that a group of the Bakr b. 'Abd Manāt hastened to join the Prophet's forces. When Abū Sufyān looked at the marching troops of the Prophet and noticed Bakr's forces, he remarked sadly: "By God, they are an inauspicious people; because of them Muḥammad raided us".<sup>30</sup>

<sup>25</sup> *Wa-hal 'Adiyyun illā Ka'b wa-Ka'bun illā 'Adī*. Nūr al-Dīn al-Haythamī, *Madjma' al-zawā'id*, Beirut 1967, vi, 164; Ibn al-Baḳḳāl, *al-Fawā'id al-muntaḳāt*, Ms. Zāhiriyya, madjmū'a, 60, fol. 85b; al-Ṭabarānī, *al-Mu'djam al-ṣaḡhīr*, ed. 'Abd al-Raḥmān Muḥammad 'Uthmān, Cairo 1388/1968, ii, 73–5.

<sup>26</sup> Ibn Sayyid al-Nās, ii, 182, penult. says that they were unbelievers; al-Kalā'ī, *al-Iktifā'*, ed. Muṣṭafā 'Abd al-Wāḥid, Cairo 1389/1970, ii, 288, says that they were Muslims; and see Ibn Hishām, *op.cit.*, iv, 36, n. 4.

<sup>27</sup> Al-Ṭabarī, *Tafsīr*, ed. Shākir, Cairo 1958, xiv, 158–62 (nos. 16535–16547); al-Suyūṭī, *al-Durr al-manthūr*, iii, 214–15; idem, *Lubāb al-nuḳūl*, Cairo 1373/1954, 114; al-Kurṭubī, *Tafsīr*, viii, 86–7; al-Farrā', *Ma'ānī l-Qur'ān*, ed. Aḥmad Yūsuf al-Nadjātī and Muḥammad 'Alī al-Nadjdjār, Cairo 1374/1955, i, 425.

<sup>28</sup> Ibn 'Asākir, *Ta'rīkh*, Damascus 1349, vi, 400; Ibn Sa'd, *Ṭabaḳāt*, Beirut 1377/1957, iv, 294–5; al-Wāḳidī, 801 ('Ibn Shurayḥ' in *ibid.*, l. 2 is an error).

<sup>29</sup> See *ibid.*, 839, al-Maḳrīzī, *op.cit.*, i, 388; al-Fāsī, *Shifā'*, ii, 144, al-Hāzimī, *al-I'tibār*, 153; 'Alī b. Burhān al-Dīn, *al-Sīra al-ḥalabiyya*, iii, 97 fn.

<sup>30</sup> Al-Wāḳidī, 820; Ibn 'Asākir, vi, 401.

The meritorious attitude of the Khuzā'a towards the Prophet is fairly reflected in Muslim tradition. The Prophet is reported to have stated that the Khuzā'a were intimately linked to him.<sup>31</sup> The Qur'ān is said to have been revealed to the Prophet in the dialect (*luḡha*) of the two Ka'bs, Ka'b b. Lu'ayy and Ka'b b. 'Amr b. Luḡayy, because they shared the same abode.<sup>32</sup> The Prophet granted a special privilege to the Khuzā'a by awarding them the rank of *muhād̲jirūn* while permitting them to remain in their territory.<sup>33</sup> It was a Khuzā'ī, Tamīm b. Usayd, whom the Prophet entrusted with the restoration of the border-marking stones (*ansāb*) of the *ḥaram* of Mecca.<sup>34</sup>

The leader of the Ka'b, Busr b. Sufyān, according to one tradition, was appointed by the Prophet as the tax-collector of the Ka'b. In 9/630 they were prevented from handing over their taxes by groups of the Banu 'l-'Anbar and Banu 'l-Hudjāy<sup>35</sup> of the Tamīm. The Prophet then sent out a troop commanded by 'Uyayna b. Ḥiṣn against these Tamīmīs.<sup>36</sup> In the account, it is emphasized that the Ka'b were believers, paying the *ṣadaqa* willingly. A special tax-collector was also sent to the other branch of the Khuzā'a, the Banū Muṣṭalik.<sup>37</sup>

'Umar b. al-Khaṭṭāb used to carry the *dīwān* of the Khuzā'a to Qudayd and there distributed payments to the people of the tribe.<sup>38</sup>

Khuzā'ī warriors participated in the Islamic conquests and groups of the Khuzā'a settled in the various provinces of the Arab empire. Some members of the Khuzā'a took part in the revolt against 'Uṭhmān in Medina.<sup>39</sup> Groups of the Khuzā'a joined 'Alī and fought on his side in the Battle of Ṣiffīn, and some Khuzā'īs in Khurāsān were among the 'Abbāsīd agents who paved the way for the new dynasty.

<sup>31</sup> *Khuzā'atu minnī wa-anā minhum; Khuzā'atu l-wālidu wa-anā 'l-waladu*: see e.g. al-Daylamī, *Firdaws al-akḥbār*, Ms. Chester Beatty, 3037, fol. 78b; 'Alī b. Burhān al-Dīn, *al-Sira al-ḥalabiyya*, iii, 83; al-Muttaḳī al-Hindī, *Kanz al-'ummāl*, Hyderabad 1385/1965, xiii, 55, no. 316.

<sup>32</sup> Al-Fāsi, *Shifā'*, ii, 55; Ibn 'Abd al-Barr, *al-Inbāh*, 99.

<sup>33</sup> *Ibid.*, 100.

<sup>34</sup> Mughaltāy, *al-Zahr al-bāsīm fī sirat Abi 'l-Kāsīm*, Ms. Leiden, Or. 370, fol. 319a inf.-319b; al-Fāsi, *al-Iḳd al-ṭhamīn*, ed. Fu'ād Sayyid, Cairo 1383/1964, iii, 387, no. 861.

<sup>35</sup> Ibn al-'Utayr' and 'Banū Djuhaym' in al-Wāḳidī, 974 are errors.

<sup>36</sup> Al-Wāḳidī, 974f.

<sup>37</sup> Ibn Sa'd, iii, 440 inf.

<sup>38</sup> Al-Balādhurī, *Futūḥ al-buldān*, ed. 'Abd Allāh and 'Umar al-Ṭabbā', Beirut 1377/1957, 634; Ibn Sa'd, iii, 298.

<sup>39</sup> Ibn 'Abd Rabbihi, *al-Iḳd al-farīd*, ed. Aḥmad Amīn, Aḥmad al-Zayn, Ibrāhīm al-Abyārī, Cairo 1381/1962, iv, 300, l. 19.

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