

## ḲUDĀ'Ā

Ḳudā'a, a group of Arab tribes of obscure origin. The opinions of the genealogists about their origin are contradictory. Some of them assert that they were descendants of Ma'add, while others say that they were from Ḥimyar. Both parties had recourse to traditions and utterances attributed to the Prophet, in which he is said either to have declared that Ma'add's *kunya* was Abū Ḳudā'a, or to have explicitly stated that Ḳudā'a was a descendant of Ḥimyar. Harmonizing traditions reported that the mother of Ḳudā'a was the wife of Mālik b. 'Amr b. Murra b. Mālik b. Ḥimyar who later married Ma'add, bringing with her Ḳudā'a, her son from her first marriage; Ḳudā'a was therefore later called Ḳudā'a b. Ma'add. A contradictory tradition of this kind claimed that Ḳudā'a was the son of Ma'add; later, his mother married Mālik b. 'Amr al-Ḥimyarī, who adopted the child, Ḳudā'a, and thus he was called Ḳudā'a al-Ḥimyarī.<sup>1</sup> Some traditions explicitly say that the Ḳudā'ī tribes related themselves to Ma'add, but turned to the Ḥimyarī *nasab* after being bribed and pressurized by Mu'āwiya.<sup>2</sup>

The name Ḳudā'a is an early one and can be traced in fragments of old Arab poetry. The tribes recorded as Ḳudā'ī were: Kalb [*q.v.*], Djuhayna, Balī, Bahrā' [*q.v.*], Khawlān [*q.v.*], Mahra, Khushayn, Djarm, 'Udhra [*q.v.*], Balkayn,<sup>3</sup> Tanūkh [*q.v.*], and Salīh; however, the attribution of some of these tribes to Ḳudā'a (like Tanūkh, Khawlān and Mahra) was the subject of dispute among genealogists. Several of the Ḳudā'a clans joined other tribes, adopting their pedigree and changing their tribal identity.

Among the prominent divisions of the Ḳudā'a one may particularly refer here to the Djuhayna and Balī.

1. The vast territory of the Djuhayna, controlling the coastal caravan route between Syria and Mecca, included the localities of Ṣafṛā', al-Marwa, al-Ḥawrā' and Yanbu'; to them belonged Ṣufayna, the mountains

<sup>1</sup> See M.J. Kister and M. Plessner, *Notes on Caskel's Ġamharat an-nasab*, in *Oriens* xxv-xxvi (1976), 56-7, and references in notes 43-51; also Nūr al-Dīn al-Haythamī, *Madjma' al-zawā'id*, repr. Beirut 1967, i, 194-5; *Aghānī*, vii, 77-8; al-Hāmdānī, *al-Iklīl*, ed. Muḥammad al-Akwa' al-Hiwālī, Cairo 1383/1963, i, 180-90.

<sup>2</sup> See e.g. M.J. Kister and M. Plessner, *op. cit.*, notes 51-7; Nūr al-Dīn al-Haythamī, *op. cit.*, i, 194; *Aghānī*, *loc. cit.*; Ihsān Naṣṣ, *al-'Asabiyya al-ḳabaliyya wa-atharuhā fi 'l-shi'r al-umawī*, Beirut 1964, 340-3; and see al-Ḳuṭāmī, *Dīwān*, ed. Ibrāhīm al-Sāmarrā'ī and Ahmad Maṭlūb, Beirut 1960, 34, 145, 147, 149; al-Kumayt, *Shi'r*, ed. Dāwūd Sallūm, Baghdād 1969, nos 162, vv. 10-13, 469 vv. 1-7, 509 vv. 1-4, 523 v. 2, 550 v. 1, 606 v. 1.

<sup>3</sup> See art. AL-ḲAYN.

of Raḍwā [q.v.],<sup>4</sup> Adjrad, Ash‘ar and ‘Azwar and the *wādīs* of Iḍam and al-‘Īs.<sup>5</sup> The Djuhayna seem to have had a clear perception of their tribal identity, as can be gauged from a collection of tribal war poetry, the *ayyām Djuhayna*. Some fragments of this poetry were recorded as late as the 4th/10th century.<sup>6</sup>

According to a tradition recorded by Ibn al-Kalbī, a Djuhanī, ‘Abd al-Dār b. Ḥudayb (or Hudhayl in another version), intended to build a sanctuary in one of the centres of the Djuhayna, Ḳawdam, to rival the Ka‘ba of Mecca; however, he encountered opposition from among his own people who were reluctant to aid him in his plan.<sup>7</sup> This report may give us a clue to assess the attitude of some other tribal groups of the Ḳuḍā‘a. Ibn Hishām records a tradition according to which al-Ghawth, who was in charge of certain pilgrimage practices at Mecca, used to announce during one of the services, “O God, I am following the example of others; if there is a sin it is Ḳuḍā‘a’s”.<sup>8</sup> It is evident that this declaration points to certain sections from amongst the Ḳuḍā‘a who were reluctant to acknowledge the authority of Mecca and the sanctity of the Ka‘ba.

The relations of the Djuhayna with the Aws and Khazradj seem to have been quite close; some Djuhanīs are recorded as allies of the Median families or clans.<sup>9</sup> It is noteworthy that among the Anṣārī group who gave the Prophet the oath of allegiance at the ‘Aḳaba was ‘Abd Allāh b. Unays, an ally of the Banū Salima of Kalbī extraction who joined the Djuhayna and stayed with them. He gained the honourable titles of *al-muhād̲j̲irī*, *al-anṣārī*, *al-salamī*, *al-djuhanī al-‘aḳabī*.<sup>10</sup> It was ‘Abd Allāh b. Unays who asked the Prophet which night he should come to

<sup>4</sup> See M. von Oppenheim, *Die Beduinen*, Leipzig 1943, ii, 361, on the legendary story of the hidden *Imām* living in Raḍwā.

<sup>5</sup> See e.g. al-Bakrī, *Mu‘djam mā sta‘djam*, ed. Muṣṭafā al-Saḳkā, Cairo 1364/1965; Yākūt, s.v. Raḍwa; ‘Arrām, *Asmā’ d̲j̲ibāl Tihāma wa-sukkānihā*, in ‘Abd al-Salām Hārūn’s *Nawādir al-maḳḥṭūṭāt*, Cairo 1375/1956, ii, 8, 396–8 and indices; cf. Ḥamad al-Djāsir, *Bilād Yanbu‘*, Riyād n.d., *passim*, and see esp. the supplement: *bilād djuhayna wa-manāziluha ‘l-ḳadīma*, 156–7.

<sup>6</sup> See al-Ṭayālīsī, *al-Mukāthara ‘inda ‘l-mudhākara*, ed. Muḥammad al-Ṭandjī, in *Ṣarkīyat Mecmuası*, i (Ankara 1956), 37–9; on Bughayt see: al-Āmidī, *al-Mu‘talif wa ‘l-muḳhtalif*, ed. Krenkow, Cairo 1354, 57–8; and Salāma b. al-Ya‘būb, *ibid.*, 53, 165; on the compilation of war poetry of the Ḳuḍā‘ī tribe of Balḳayn, *ash‘ār Banī ‘l-Ḳayn*, see *ibid.*, 23–4.

<sup>7</sup> Ibn al-Kalbī, *al-Aṣnām*, ed. Aḥmad Zakī Paṣḥa, Cairo 1343/1924, 45; Yākūt, s.v. Ḳawdam.

<sup>8</sup> Ibn Hishām, *Sīra*, ed. al-Saḳkā, al-Abyārī, Ṣhalabī, Cairo 1335/1936, i, 126, l. 1; Guillaume’s translation, *The life of Muḥammad*, Karachi 1967, 50, of the second hemistich “If that is wrong, the fault is Quḍā‘a’s” is inaccurate.

<sup>9</sup> See e.g. Ibn Ḥazm, *Djamharat ansāb al-‘arab*, ed. ‘Abd al-Salām Hārūn, Cairo 1962, 444.

<sup>10</sup> See e.g. Ibn Hishām, ii, 106 sup.; Ibn al-Kalbī, *Djamhara*, Ms. Br. Mus., Add. 22346, f. 73a; Ibn Ḥadjar, *al-Iṣāba*, ed. ‘Alī al-Bidjāwī, Cairo 1389/1970, iv,

Medina from his territory in al-A'raf during Ramaḍān, and the Prophet bade him come on the night of 27 Ramaḍān. This night is therefore called "The Night of the Djuhanī". It refers, of course, to the *laylat al-ḵadr*.<sup>11</sup>

On the Day of Bu'āth [*q.v.*], the Djuhayna fought on the side of the Khazradj,<sup>12</sup> but on the eve of the encounter of *Badr al-maw'id* they were said to have hurried to Medina (together with the Balī) as allies of the Aws.<sup>13</sup>

When the Prophet settled in Medina, he concerned himself about establishing peaceful relations with its neighbours, the Djuhayna. The Djuhayna, making a careful assessment of the fundamental change in the situation in Medina with the advent of the Prophet, were eager to secure their place in the new power structure. According to some traditions, a delegation of the Djuhayna went to the Prophet in Medina, and told him that he, the Prophet, had come "among them" (*bayna azhurinā*, i.e., in the area controlled by them) and so asked him to conclude an agreement of mutual security with them (*fa-awthiḵ lanā ḥattā na'manaka wa-ta'mananā*). This treaty was indeed agreed on between the Prophet and the Djuhayna. A peculiar aspect of the treaty was the tacit agreement by the Prophet that the Djuhayna do not convert to Islam: this is clearly indicated in the account on the treaty, *wa-lam yuslimū*. The implementation of the treaty occurred a short time after its conclusion; the Prophet sent a troop of less than one hundred warriors to raid a tribal group of the Kināna which dwelt in the neighbourhood of the Djuhayna.

On realizing that the Kinānīs outnumbered them, the Muslim warriors retreated, asking for refuge with the Djuhayna. When the Djuhanīs interrogated them as to why they had gone out fighting in the holy month of Radjab, they justified their deed by saying that they had been driven out from the *Ḥaram* (of Mecca) during the holy month. The account further tells about dissension among the Muslim warriors; a group of them wanted to remain in the place where they were staying, while another planned to return to the Prophet to have a decision from him. When this latter group met the Prophet, he expressed his anger over the split in the expedition, which, having left in unity returned divided. He then appointed 'Abd Allāh b. Djaḥsh as the commander of the troop, thus

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15-17, no. 4553; Ibn Kuḍāma al-Maḵḍisī, *al-Istibṣār fī nasab al-ṣaḥāba min al-anṣār*, ed. 'Alī Nuwayhid, Beirut 1392/1972, 166-8; Ibn 'Abd al-Barr, *al-Istī'āb*, ed. al-Bidjāwī, Cairo 1380/1960, 869-70, no. 1477; al-Balādhurī, *Ansāb al-aṣhrāf*, ed. Muḥammad Ḥamīdullāh, Cairo 1959, i, 249.

<sup>11</sup> See e.g. *al-Aghānī*, xvii, 133; Ibn 'Abd al-Barr, *op.cit.*, 870.

<sup>12</sup> *Aghānī*, xv, 162-3; Ibn Khaldūn, *al-'Ibar*, Beirut 1956, ii, 602.

<sup>13</sup> Al-Wāḳidī, *Maghāzī*, ed. Marsden Jones, Oxford 1966, 385, l. 2.

making him the first *amīr* to be appointed in the history of Islam.<sup>14</sup>

The reports about the first cases of co-operation between the Djuhanīs and the nascent Muslim community at Medina, though sometimes divergent or even contradictory, clearly point to the period preceding the Battle of Badr and are connected with the earliest attempts by the Prophet to impede the free traffic of Ḳurashī caravans. The detachments dispatched by the Prophet were relatively small and served a twofold purpose: reconnoitring in case a greater enemy force appeared, and attacking, in case they met with a smaller enemy division. It was essential in such a situation that the detachments have access to an area with a friendly population for both military activities and as a safe retreat. The treaty with the Djuhanīs indeed proved successful enabling the Prophet to launch his first attacks against several Kinānī allies of the Ḳuraysh, which were carried out in the territory controlled by the Djuhayna.

Furthermore, some Djuhanīs carried out certain undercover missions for the Prophet's troops: Basbas b. 'Amr and 'Adī b. Abi 'l-Zaghbā' (both allies of Anṣārī clans) served as spies for the Muslim army.<sup>15</sup> Another Djuhanī, Kaṣhad, sheltered two of the Prophet's spies, Ṭalḥa b. 'Ubayd Allāh and Sa'īd b. Zayd by misinforming the men of the Ḳurashī caravan who inquired about the spies sent by the Prophet. After the departure of the Ḳurashī caravan, Kaṣhad accompanied the two spies to Turbān, where he met the Prophet who wanted to grant him Yanbū' (as an *ikṭā'* or fief), but Kaṣhad advised the Prophet to give it instead to one of his relatives.<sup>16</sup> Another Djuhanī, Maḍjdī b. 'Amr, performed an even more complicated service for the Muslim detachment by interposing himself between the small Muslim force under the command of Ḥamza b. 'Abd al-Muṭṭalib and the Ḳurashī caravan escorted by 300 Ḳurashī riders under the command of Abū Djaḥl.<sup>17</sup> Maḍjdī accomplished this because he was an ally (*ḥalīf*, *muwāḍi'*) to both the Muslims and the

<sup>14</sup> Ibn Abī Shayba, *Ta'rikh*, Ms. Berlin 9409 = Sprenger 104, ff. 28b–30a; cf. Nūr al-Dīn al-Haythamī, *Madjma' al-zawā'id*, vi, 66–7, with an essential variant, that the Djuhanīs converted to Islam after the conclusion of the treaty; and see al-Bayhaḳī, *Dalā'il al-nubuwwa*, ed. 'Abd al-Raḥmān 'Uthmān, Cairo 1389/1969, ii, 304–5 (the commander of the first troop dispatched by the Prophet was Sa'd b. Abī Waḳḳās); Ibn Djunghul, *Ta'rikh*, Ms. Br. Mus., Or. 5912, i, 229b.

<sup>15</sup> See e.g. Ibn Ḥazm, *Djawāmi' al-sira*, ed. Iḥsān 'Abbās, Nāṣir al-Dīn al-Asad, Ahmad Shākir, Cairo n.d., 110; Ibn Hishām, index; Ibn al-Athīr, *Uṣd al-ghāba*, Cairo 1280, i, 178 ult.–179; Ibn Ḥadjar, *al-Iṣāba*, i, 288, no. 640, iv, 474, no. 5486; al-Wāḳidī, 40–1; al-Balādhurī, *Ansāb*, i, 289.

<sup>16</sup> See e.g. al-Wāḳidī, 19–20; Ibn Ḥadjar, v, 590, no. 7409; Ibn al-Athīr, *Uṣd*, iv, 239; al-Maḳrīzī, *Imtā' al-asmā'*, ed. Maḥmūd Shākir, Cairo 1941, i, 62.

<sup>17</sup> See e.g. al-Wāḳidī, 9–10, 40–1; al-Bayhaḳī, *Dalā'il al-nubuwwa*, ed. 'Abd al-Raḥmān Muḥammad 'Uthmān, Cairo 1389/1969, ii, 302; Ibn Ḥazm, *Djamhara*, 446; idem, *Djawāmi'*, 101, cf. 110; al-Maḳrīzī, *Imtā'*, i, 51–2; Ibn Hishām, ii, 245, 269.

Ḳurashīs). It is worth noting, by way of understanding Madjdī's position and the reliability of the traditions that some reports state that he did not convert to Islam.<sup>18</sup>

The reports on the Djuhanīs's participation in the first encounters between the Prophet and the Ḳuraysh seem to be sound, and are confirmed by a tradition recorded by al-Ṭabarānī, which states that the first tribe to fight on the Prophet's side, with a force of 1000 men, was the Djuhayna.<sup>19</sup>

Some of the motives which led to the Djuhayna concluding the treaty with the Prophet can be deduced from a report recorded by al-Samhūdī and al-Fayrūzābādī. The Prophet arrived at Dhu 'l-Marwa and the Djuhanī people assembled there, coming from the mountains and plains, and complained of being pressured by an alien people who were forcefully trying to take control of their wells. The Prophet is then said to have granted the Djuhayna the lands of Dhu 'l-Marwa, forbidding their unjust treatment with iniquity and announcing that the Angel Djibrīl ordered him to consider the Djuhayna as his allies.<sup>20</sup> It is plausible that this utterance by the Prophet confirmed the Djuhayna's rights to their landed property and served as a warning to tribal groups to refrain from infringing on the Djuhayna's rights to their wells and other property as they were the allies of the Prophet and he would defend their rights. The lands of Dhu 'l-Marwa were in fact granted by the Prophet to a man from Djuhayna.<sup>21</sup>

The Prophet concluded several treaties with the various tribal groups of Djuhayna. Some of these treaties can be traced to the very early period of the Prophet's stay in Medina, but none contain any stipulations regarding conversion to Islam. There are, however, some treaties which may be attributed to a later period when conversion to Islam became obligatory, and include instructions about religious duties.<sup>22</sup> A tradition recorded by Ibn Sa'd<sup>23</sup> says that a delegation from the Djuhayna embraced Islam on the advent of the Prophet to Medina. This story may, however, be referring to a unit of the Djuhayna, and certainly not to the whole tribe.

The early conversion of several groups of the Djuhayna and another Kuḍā'ī group, the Aslam, is referred to by some traditions attributed

<sup>18</sup> See e.g. al-Zurkānī, *Sharḥ al-mawāhib al-ladunniyya*, Cairo 1325, i, 390.

<sup>19</sup> Al-Ṭabarānī, *al-Awā'il*, Ms. Br. Mus., Or. 1530, f. 196b.

<sup>20</sup> Al-Samhūdī, *Wafā' al-wafā*, ed. Muḥammad Muḥyi 'l-Dīn 'Abd al-Ḥamīd, Cairo 1374/1955, 1305-6; al-Fayrūzābādī, *al-Maghānim al-muṭāba fī ma'ālim ṭāba*, ed. Ḥamad al-Djāsir, Riyāḍ 1389/1969, 379.

<sup>21</sup> See Ibn Sa'd, *Ṭabaqāt*, Beirut 1380/1960, i, 271; on 'Awasdja b. Ḥarmala see Caskel, *Ġamharat an-nasab*, ii, 216; Ibn Ḥadžar, *al-Iṣāba*, iv, 739, no. 6093; on Dhu 'l-Marwa see al-Bakrī, *Mu'djam*, s.v. Marwa.

<sup>22</sup> Cf. Ibn Sa'd, i, 270-1.

<sup>23</sup> I, 333.

to the Prophet, in which the Djuhayna are counted among the tribal groups surpassing (in virtues) the great tribes of the Asad, the Ghatafān, Tamīm and 'Āmir b. Ṣa'ṣa'a.<sup>24</sup> Only a few cases of opposition by some units of the Djuhayna against the Muslim commonwealth of Medina are known.<sup>25</sup> When the Prophet set out for al-Ḥudaybiya, several of the nomadic Djuhanīs failed to heed his summons and join him, fearing that the Muslims might be defeated by the Ḳurashī forces.<sup>26</sup>

The Djuhayna appeared as a strong force of 800 warriors and 50 riders<sup>27</sup> in the expedition for the conquest of Mecca, and four banners were carried by its leaders.<sup>28</sup> The Djuhanī, Rāfi' b. Makīth, was appointed by the Prophet as tax-collector (*muṣaddik*) of his tribe.<sup>29</sup> A number of Djuhanīs emigrated to Medina, and the Prophet himself fixed the place of the tribal mosque of the Djuhayna in Medina.<sup>30</sup>

The Djuhayna remained faithful to Islam after the death of the Prophet<sup>31</sup> and favourable utterances attributed to the Prophet emphasised their virtues. The Prophet is said to have considered the Djuhayna among his *mawālī*,<sup>32</sup> and to have recommended seeking refuge in the mountains of the Djuhayna during the periods of strife, *fitan*.<sup>33</sup> In an alleged utterance by the Prophet he is also said to have recommended marrying Djuhanī women.<sup>34</sup> A peculiar tradition attributed to the Prophet forbids anyone to harm the Djuhayna, saying "he who harms the Djuhayna harms me, and he who harms me harms God".

<sup>24</sup> See e.g. al-Ḥumaydī, *Musnad*, ed. Ḥabīb al-Raḥmān al-A'zamī, Beirut-Cairo 1381, ii, no. 1048; 'Abd al-Razzāk, *al-Muṣannaf*, ed. al-A'zamī, Beirut 1392/1972, xi, 47, no. 19877; al-Ṭabarānī, *al-Mu'djam al-ṣaghīr*, ed. 'Abd al-Raḥmān 'Uthmān, Cairo 1388/1968, i, 54, ii, 151.

<sup>25</sup> See e.g. al-Wākidī, 774-5; al-Ṭabarī, *Ta'rikh*, ed. Muḥammad Abu 'l-Faḍl Ibrāhīm, Cairo 1969, iii, 32, about the expedition of Abū 'Ubayda.

<sup>26</sup> See e.g. Muḍjāhid, *Tafsīr*, ed. 'Abd al-Raḥmān al-Ṭāhir al-Sūrātī, Beirut n.d., 601 inf.; Mukātil, *Tafsīr*, Ms. Aḥmet 2, 74/2, ff. 160b, 166b; al-Wākidī, 547, 619; al-Nawawī al-Djāwī, *Marāḥ labīd*, Cairo 1305, ii, 305 inf.; al-Ḳurtubī, *Tafsīr*, Cairo 1387/1967, xvi, 268, 348; al-Suyūṭī, *al-Durr al-manthūr*, Cairo 1314, vi, 72-3.

<sup>27</sup> Or 1400 warriors, according to Ṭabarī, *Ta'rikh*, iii, 65 sup.

<sup>28</sup> See e.g. al-Wākidī, 799, 820, 896; al-Muttakī al-Hindī, *Kanz al-'ummāl*, Hyderabad 1390/1970, xvii, 78, no. 199; and see Ibn Ḥadjar, *al-Iṣāba*, ii, 445, no. 2549, ii, 604 sup., no. 2897, vi, 165, no. 8098; Ibn al-Athīr, *Usd*, iii, 124; Ibn 'Abd al-Barr, *al-Istī'āb*, 871-2.

<sup>29</sup> Al-Wākidī, 1073.

<sup>30</sup> Ibn Sa'd, i, 333.

<sup>31</sup> Cf. al-Wākidī, 1122.

<sup>32</sup> See e.g. al-'Aynī, *Umdat al-kārī*, Cairo 1348, xvi, 75-6; al-Munāwī, *Fayḍ al-ḳadīr*, Beirut 1391/1972, iv, 516, no. 6122.

<sup>33</sup> See e.g. al-Bakrī, 154; Ḥamad al-Djāsir, *Abū Alī al-Ḥadjarī*, Riyāḍ 1388/1968, 192; and see the utterance of the Prophet in Ibn Sa'd, i, 333.

<sup>34</sup> Ibn Ḥibbān, *Kitāb al-madjarūhīn*, ed. 'Azīz Beg al-Nakshbandī, Hyderabad 1390/1970, ii, 10.

This utterance was at once denied when transmitted to Mu'āwiya.<sup>35</sup>

The Djuhayna participated, together with other groups of the Ḳudā'a, in the conquest of Egypt and some of them settled in Fustāṭ.<sup>36</sup> The Djuhanīs lived in Manfalūt and Asyūt. After clashes with other groups, the Djuhayna migrated to Upper Egypt and settled in the region of Ikhmīm during the Fāṭimid period, becoming one of the most powerful Arab tribes in Egypt.<sup>37</sup> In the 8th/14th century, groups of the Djuhayna penetrated into the Christian kingdom of Nubia and gained control over it. From Nubia, the Djuhayna continued to push further into the Sudan, mixing with the native tribes.<sup>38</sup> In the Djuhanī territories of the Arabian Peninsula, the different sections of that tribe fell under the rule of the descendants of 'Alī, who succeeded in acquiring a great deal of landed property in these regions. Nevertheless, the various branches of the Djuhayna were able to keep their distinctive identity during the centuries. Although wavering at first in their loyalties at the beginning of the First World War, the majority of the tribe followed the sons of the Sharīf Ḥusayn, but later changed their allegiance to the Sa'ūdī dynasty.<sup>39</sup> In recent times, they have concentrated on developing their region.<sup>40</sup>

2. To the north of the territory of the Djuhayna was the region of the Balī, another branch of the Ḳudā'a. Starting at Wādī Iḍam, their usual habitations extended far to the north to include Shaghb, Badā and Taymā.<sup>41</sup> The Ḳudā'ī tribal groups of Balī, Djuhayna and 'Udhra migrated, according to tradition, to Wādī 'l-Ḳurā in which Jewish settlers cultivated the soil, dug wells and planted palm-trees. According to an agreement between the Jewish settlers and these Ḳudā'ī groups, the Jews undertook to give them a certain sum in payment in exchange for their protection against the Bedouin tribes, including other Ḳudā'ī units.<sup>42</sup> The stipulations of this agreement remained valid until the advent of Islam. On the advent of Islam, Djamra b. al-Nu'mān al-'Udhrī visited the Prophet who gave him a grant of land. The Prophet permitted the Jewish settlers of the family of 'Urayḍ (or 'Arīd) to remain where they

<sup>35</sup> Al-Āmidī, *al-Mu'talif*, 60, no. 147.

<sup>36</sup> Cf. Ibn 'Abd al-Ḥakam, *Futūḥ Miṣr*, ed. Torrey, New Haven 1922, index.

<sup>37</sup> See Makrīzī, *al-Bayān wa 'l-i'rāb 'ammā fī arḍ Miṣr min al-a'rāb*, ed. 'Abd al-Madḡid 'Ābidīn, Cairo 1961; and see the researches of 'Ābidīn, in *ibid.*, 77-8.

<sup>38</sup> See C.H. Becker, *Zur Geschichte des östlichen Sudan*, in *Isl.*, i, 153-77; idem, *EI*<sup>1</sup> art. *Djuhayna*; F.C. Thomas Jr., *The Juhaina Arabs of Chad*, in *MEJ* (1959), 142-55; von Oppenheim, *op. cit.*, ii, 359.

<sup>39</sup> See von Oppenheim, ii, 360.

<sup>40</sup> See Ḥamad al-Djāsir, *Bilād Yanbu'*, *passim*.

<sup>41</sup> Cf. Ibn Khaldūn, *Ibar*, ii, 516; von Oppenheim, ii, 315, 352-3.

<sup>42</sup> See Yāḳūt, s.v. al-Ḳurā; al-Bakrī, *Mū'djam*, i, 43.

lived, and they were granted the privilege of receiving a certain annual payment.<sup>43</sup>

Several Balī clans were drawn into internal fighting, and one of them, the Banū Ḥishna, was compelled to seek refuge with Jewish settlers in Taymā', and by their demand converted to Judaism. Some of these refugees later left for Medina and embraced Islam at the advent of the Prophet.<sup>44</sup> A corroborating report counts among the Jewish tribal groups at Medina three groups belonging to the Balī.<sup>45</sup> Some traditions, in reporting of the migration of the Balawī clans to Medina, remark that they became allies (*ḥulafā'*) of the Aws and Khazraj.<sup>46</sup> The position of the Balī at Medina and their status can be gauged from the accounts about the 'Aqaba meeting, which report that seven of the seventy Anṣār who gave the Prophet the oath of allegiance were of Balawī descent ('Uwaym b. Sā'ida,<sup>47</sup> Ma'n b. 'Adī,<sup>48</sup> Khadīdj b. Uways,<sup>49</sup> Abu 'l-Haytham b. al-Tayyihān,<sup>50</sup> Abū Burda b. Niyār,<sup>51</sup> al-Nu'mān b. 'Amr,<sup>52</sup> Yazīd b. Thā'aba.<sup>53</sup> However, the Balawī descent of some of these individuals is questioned in some of the sources. Balawī tribesmen took part in the battles between the Prophet and the Quraysh on the side of the Prophet, and names of Balawī warriors can be found in the list of those killed in the encounters. The traditions mention a peculiar letter by the Prophet sent to a Balawī group, the Banū Dju'ayl. According to this letter, the Prophet granted them the privileges of being taxed no more than once a year and of not having to bring their livestock and gather at the tax-collection centres (*lā yuḥsharūn wa-lā yu'sharūn*). This explanation, given by Ibn Sa'd seems, however, to be uncertain. There are interpretations which comment that *ḥashr* and *'ashr* refer to the Banū Dju'ayl being exempted from taxation. They were also appointed by the Prophet as tax-collectors of some other tribes, and were given

<sup>43</sup> See Ibn Sa'd, i, 279; al-Bakrī, i, 44; cf. W.M. Watt, *Muhammad at Medina*, Oxford 1956, 107-8.

<sup>44</sup> See al-Bakrī, i, 29.

<sup>45</sup> See Ibn Khaldūn, *op. cit.*, ii, 596; and cf. al-Samhūdī, *Wafā' al-wafā'*, ed. Muḥammad Muḥyi 'l-Dīn 'Abd al-Ḥamīd, Cairo 1374/ 1955, i, 162-3, 194, 200, 223.

<sup>46</sup> See e.g. al-Bakrī, i, 28; Ibn 'Abd al-Barr, *al-Inbāh 'alā kabā'il al-ruwāt*, Nadjaf 1386/1966, 128.

<sup>47</sup> About whom see al-Balādhurī, *Ansāb*, i, 241; Ibn 'Abd al-Barr, *al-Istī'āb*, 1248, no. 2052; Ibn al-Athīr, *Uṣd*, iv, 158; cf. Ibn Ḥadjar, *al-Iṣāba*, iv, 745 inf., no. 6116.

<sup>48</sup> About whom see al-Balādhurī, *Ansāb*, i, 241; Ibn Ḳudāma, *al-Istibṣār*, 297; Ibn al-Athīr, *Uṣd*, iv, 401.

<sup>49</sup> About whom see al-Balādhurī, i, 249; Ibn Hishām, ii, 106.

<sup>50</sup> About whom see al-Balādhurī, i, 240; Ibn Ḳudāma, *op. cit.*, 228.

<sup>51</sup> About whom see Ibn Hishām, ii, 198; al-Balādhurī, i, 241; al-Bakrī, *Mu'djam*, i, 28 inf.

<sup>52</sup> Or b. 'Iṣr, on whom see Ibn al-Athīr, *Uṣd*, v, 27; Ibn Ḥazm, *Djamhara*, 443.

<sup>53</sup> About whom see al-Balādhurī, i, 251; Ibn Ḳudāma, 202; al-Samhūdī, i, 228; Ibn Ḥadjar, *al-Iṣāba*, vi, 650.



the same status as the Ḳurashīs, because they were allies of the 'Abd Manāf.<sup>54</sup> The favourable conditions granted to the Banū Dju'ayl were probably intended to gain the loyalty of a tribal group allied with the Ḳuraysh, securing their control over other tribal groups for the benefit of the Muslim community.

The expedition against the Balī sent out in 8 A.H. was intended to gain their allegiance and their assistance for the Muslim community. It was essential for the latter to secure the co-operation of the Balī who dwelt in the northern regions of the Arabian Peninsula and controlled the road to Mecca and Medina, several of their members also being in the service of the Byzantine army: the commander of the troop which fought the Muslim force at Mu'ta was a Balawī.<sup>55</sup> It was a shrewd decision by the Prophet to appoint 'Amr b. al-'Āṣ, whose mother was from the Balī, as commander of the Muslim force.<sup>56</sup> The expedition was also directed at the Mahra and Balḳayn, two Ḳudā'ī tribes sojourning in the region of the Balī. In 9 A.H., the Prophet met the Balī delegation, which embraced Islam.<sup>57</sup>

The Balī forces played an important role in the conquest of Egypt, with 'Amr b. al-'Āṣ fighting under the banner of the Balī.<sup>58</sup> 'Umar established the level of pay to the Balī warriors as equal to that of the Muḍar, Kalb and Ṭayyī', sc. 300–400 *dirhams*; it was lower than that of the Yemenī tribes because they were closer to the migration places.<sup>59</sup> When 'Umar was informed that a man from the Balī had summoned his people in Syria with the battle-cry "*yāla Ḳudā'a*", he ordered a third of the Ḳudā'a to be removed to Egypt, since the Balī formed one third of the Ḳudā'a, they were transferred to Egypt.<sup>60</sup> It was a Balawī, 'Abd al-Raḥmān b. 'Udays, a Companion of the Prophet, who led a troop of riders in revolt against 'Uthmān. He was later imprisoned by Mu'āwiya and killed when he escaped from prison.<sup>61</sup>

Balī settlements are mentioned in the regions of Akhmīm, Asyūt and Ushmūn. The Balī were expelled by Fāṭimid troops and compelled to move south. In the 8th/14th century, the Balī, together with the Djuhayna, reached the Sudan and contributed considerably to the Is-

<sup>54</sup> See Ibn Sa'd, i, 270–1; Watt, *Muhammad at Medina*, iii.

<sup>55</sup> See al-Wāḳidī, 760.

<sup>56</sup> *Ibid.*, 770.

<sup>57</sup> See e.g. Ibn Sa'd, i, 330; al-Zurḳānī, *Sharḥ al-mawāhib*, iv, 57–8; Ibn Ḳayyim al-Djawziyya, *Zād al-ma'ād*, Beirut n.d., iii, 49.

<sup>58</sup> See Ibn 'Abd al-Ḥakam, i, 62.

<sup>59</sup> See al-Djāḥiẓ, *al-'Uthmāniyya*, ed. 'Abd al-Salām Hārūn, Cairo 1374/1955, 212.

<sup>60</sup> Ibn 'Abd al-Ḥakam, 116; al-Maḳrīzī, *al-Bayān*, 29.

<sup>61</sup> See al-Sam'ānī, *al-Ansāb*, Hyderabad 1963, ii, 324; Ibn al-Athīr, *Usd*, iii, 309–10; Ibn Ḥadjar, *al-Iṣāba*, iv, 334, no. 5166; Muḥammad b. Yaḥyā al-Ash'arī al-Mālīkī, *al-Tamhīd wa 'l-bayān fī maḳtāl al-shahīd 'Uthmān*, ed. Maḥmūd Yūsuf Zāyid, Beirut 1964, index.

lamisation and Arabisation of the native tribes of the Bedja and the Bakḳāra [q.vv.]. To this day the Arabic language is known among the Bedja as “Balawiyat”, i.e., the language of the Balī.

In the Arabian Peninsula, the Balī played an important role during the First World War in the conflict between the Sharīf Ḥusayn and the Turkish authorities, finally (in 1918), following the lead of the sons of the Sharīf Ḥusayn, some groups of the Balī joined the new regime in the Ḥidjāz in 1925 and became loyal subjects of Saudi Arabia; but, some rebellious Balī units took refuge in the kingdom of Trans-Jordan. They crossed the borders at ‘Aḳaba and raided, together with other rebels, the northern districts of Saudi Arabia in 1932, but were defeated by the Saudi forces.<sup>62</sup>

In Spain, descendants of the Balī tribe lived in the region of Cordova or Ḳurṭuba and were famed for their excellent hospitality. They were unable to speak Romance (*al-laṭīniyya*), talking only Arabic.<sup>63</sup>

*Bibliography:* essentially in the article, but see also, W. Robertson Smith, *Kinship and marriage in early Arabia*, Cambridge 1885, 8–9, 155, 246–9, and H. Lammens, *EI*<sup>1</sup> art. s.v.

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<sup>62</sup> Cf. von Oppenheim, ii, 354.

<sup>63</sup> Ibn Ḥazm, *Djamhara*, 443.