

Michael Lecker

01 Temmuz 2021

MADDE YAYIMLANDIKTA
SONRA GELEN DOKÜMANBakıf (Bani Bakıf)
180211

People, Tribes and Society in Arabia Around the Time of Muḥammad

ISAM DN 286323

XI Tribes in Pre- and Early Islamic Arabia	1-106
<i>First publication of updated original texts of articles published in abbreviated form in the Encyclopaedia of Islam, 2nd. Ed.</i>	
The Ridda (<i>EF</i> ² , <i>Supplement</i> , XII, 692-695)	3-15
al-Namir ibn Qāsiṭ (<i>EF</i> ² , <i>Supplement</i> , XII, 661-662)	16-23
Salūl (Khuzā'a) (<i>EF</i> ² , VIII, 1002-1004)	24-28
Salūl (Hawāzin) (<i>EF</i> ² , VIII, 1004-1005)	29
Sulaym (<i>EF</i> ² , IX, 817-818)	30-33
Taghlib (<i>EF</i> ² , X, 89-93)	34-47
Tamīm (<i>EF</i> ² , X, 172-176)	48-81
Thaqīf (<i>EF</i> ² , X, 432)	82-90
Udhra (<i>EF</i> ² , X, 773-774)	91-96
Bibliography	97-106

Hampshire 2005
ASHGATE
VARIORUM

8 Thaqīf

A tribe of the so-called Northern Arabian federation Qays 'Aylān, more precisely, according to the common genealogy, of the Hawāzin.⁶³⁵ Supposedly Thaqīf was the nickname of its eponym whose real name was Qasī.⁶³⁶ Before Islam the Thaqīf controlled the walled town of Ṭā'if; groups of the Thaqīf, some settled and some nomadic, still live in Ṭā'if and its vicinity.

The tribe's pedigree is: Qasī/Thaqīf/'Amr ibn Munabbih ibn Bakr ibn Hawāzin ibn Manṣūr ibn 'Ikrima ibn Khaṣafa ibn Qays 'Aylān. Thaqīf's closest relatives were their "uncles", Sa'd ibn Bakr, and their "cousins", Naṣr ibn Mu'āwiya ibn Bakr, Jusham ibn Mu'āwiya ibn Bakr and Ṣa'ṣa'a ibn Mu'āwiya ibn Bakr ('Āmir ibn Ṣa'ṣa'a's father).

The genealogical system of Thaqīf is rather simple compared to that of most other tribes; beyond their origin there is no dispute about the details. Being settled in one area, there was little splintering of small groups. There was no lack of expertise on Thaqīf's genealogy in the centres of learning.

The basic division of the Thaqīf was between the Aḥlāf or "the allies" and the Mālik. By definition, the former were less prestigious because their groups needed others to defend themselves, whereas the Mālik were homogeneous and included only the descendants of Mālik ibn Ḥuṭayṭ ibn Jusham. The Aḥlāf included the 'Awf ibn Thaqīf branch as a whole, i.e., the descendants of both Ghiyara ibn 'Awf and Sa'd ibn 'Awf. Hence the Aḥlāf are sometimes called 'Awf. In addition, they included a lesser component from the other branch of Thaqīf, namely the Jusham ibn Thaqīf: al-As'ad ibn Ghāḍira ibn Ḥuṭayṭ ibn Jusham. The As'ad were the "nephews" of the Mālik ibn Ḥuṭayṭ;⁶³⁷ they were obviously weaker than their "uncles". The caliph Yazīd ibn Mu'āwiya is supposed to have questioned a Thaqāfi visitor about the making of the Aḥlāf alliance.⁶³⁸ One assumes that both parties of Thaqīf included roughly the same number of warriors because otherwise stability in Ṭā'if would have been hard to maintain. The break between al-As'ad and the Mālik was accompanied by a shift of the former to the territory of the 'Awf. When the Thaqīf delegation came to Muḥammad, the Aḥlāfiyyūn stayed with al-Mughira ibn Shu'ba who was one of themselves and had already joined the Prophet, while the Mālikiyyūn stayed at the Prophet's tent (*qubba*).⁶³⁹ Thaqīf's

⁶³⁵Ibn al-Kalbī, *Jamhara*, 385-92; Ibn Hazm, *Ansāb*, 266-69; Abū 'Ubayd, *Nasab*, 266-67; Yāqūt, *Muqtaḍab*, 163-64; Balādhurī (MS), 1198b-1227b; Ṭayyib, *Mawsū'at al-qabā'il*, II, ii, 580-652; von Oppenheim, II, 392-93; Caskel, II, 16-17, 553; Lammens, "La cité arabe de Ṭā'if"; Hawting, "The development of the biography of al-Ḥārith ibn Kalada"; Salīmī, *Qabīlat Thaqīf*. On Thaqāfis in the Jazīra see Ibn al-'Adīm, *Bughya* (facs.), I, 483.

⁶³⁶See the etymology in *Lisān al-'arab*, XV, 182a, s.v. *q.s.y.* For other possibilities see *Manā al-ṭālib*, 485.

⁶³⁷Balādhurī, IV, i, 295.

⁶³⁸Balādhurī, IV, i, 295. The text is not in order; cf. *TMD*, XLVI, 247.

⁶³⁹Ibn Sa'd, V, 510.