

Nümayn b. Amir (Kabile) X

(Heyeti)

21 ULAK 1993

Pariknut-mednetbil-Münevvere, 597.

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D. B. 7977-2

from Hira after sensing that Parwiz was in pursuit of him and took refuge with the tribe of Bakr. He nevertheless finally surrendered to Parwiz, who had him trampled to death by elephants.

Al-Nu'mān's death represented the virtual end of the Lakhmid dynasty which had lasted for some three hundred years, the shield of Persia against the Arabs of the Peninsula. A few years later, the tribe of Bakr won the historic encounter of *Dhū Kār* [q.v.] against the Persians and their Arab conederates. It was the precursor of al-Kādisiyya [q.v.] fought in 637, the battle that was to remove Sāsānid Persia from the stage of Near Eastern history.

Bibliography: Ṭabarī, in Nöldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden*, Leiden 1879, repr. Graz 1973, 310-32, 346-7; Abu 'l-Bakā' al-Hillī, *al-Manāḳib al-Mazydiyya*, ed. S. Darādka and M. Khuraysāt, 'Ammān 1984, i, 265-9, ii, 386-403, 447-51; G. Rothstein, *Die Dynastie der Lahmidien in al-Hira*, Berlin 1899. (IRFAN SHAHID)

NUMAYR B. 'AMIR B. SA'SA'A, an Arab tribe (Wüstenfeld, *Geneal. Tabellen*, F 15) inhabiting the western heights of al-Yamāma and those between this region and the Himā Dāriyya: a bare and difficult country, the nature of which explains the rude and savage character of the Numayr. Their name like that of Namir and Anmār borne by other ethnic groups (there are also in the list of Arab tribes a number of other clans with the name Numayr: among the Asad, the Tamīm, the Dju'fi, the Hamdān, etc.) is no doubt connected with *nimr*, *namir* [q.v.], the Arabian panther; we know the deductions made by Robertson Smith from this fact and from other similar cases, to prove the existence of a system of totemism among the early Arabs (*Kinship and marriage in early Arabia*², 234). His theory is now abandoned.

The geographical dictionaries of al-Bakrī and Yākūt mention a large number of places in the land of the Numayr, especially their wells, and often even record a change of ownership from one tribe to another (e.g. Yākūt, *Mu'djam*, iii, 802: the well of Ghisl, which formerly belonged to the Tamīmī clans of the Kulayb b. Yarbūc, later passed to Numayr); this wealth of references does not, however, mean that the Numayr played an important part in the history of Arabia. It is only due to the fact that the country of the Numayr is typically Bedouin in its scenery and lends itself to description by poets. The Numayr, besides, were much intermixed with the neighbouring tribes (especially the Tamīm, Bāhila and Ḳuṣhayr) and the boundaries of their territory were rather vague.

The Numayr, a poor tribe without natural wealth, have always been brigands. The part they took in the pre-Islamic wars was a very modest one and they appear very rarely alongside of the other groups of the great tribe of 'Amir b. Sa'sa'a (they hardly played any part in the battle of Fayf-Rih against the Banu 'l-Hārith b. Ka'b and their allies, *Nakā'id*, ed. Bevan, 469-72). It is to this isolation that they owe the privilege of being known as one of the *Djamarāt al-'Arab*, i.e. a tribe which never allied itself with others (al-Mubarrad, *Kāmil*, ed. Wright, 372; *Nakā'id*, 946; *Mufaḍḍaliyyāt*, ed. Lyall, 841; on the different tribes to which this title is given, cf. *Tādj al-arūs*, iii, 107); the other designation of the Numayr "the *Ahmās* of the Banū 'Amir", also gives them a special place within the great tribe from which they sprang; it indicates that they were thought not to have the same mother as the other clans of the Banū 'Amir (*Mufaḍḍaliyyāt*, 259, 12-15 = 771, 2-4; the source is the *Djamhara* of Ibn al-Kalbī, Brit. Mus. mss., fols. 120b-121a, now

edited). Neither during the life of the Prophet, nor at the beginning of the caliphate, did the Numayr make any stir; they appear neither as partisans nor as enemies of Islam. It is only from the Umayyad period that the name begins to appear in histories, but only to record their insubordination to the central power or their exploits as brigands; in the caliphate of 'Abd al-Malik, their refusal to pay tribute brought a punitive expedition against them (al-Balādhurī, *Futūḥ*, 139; cf. *Aghānī*, xvii, 112-13, xix, 120-1). Another expedition of the same kind but on a larger scale was that sent against them under the famous general of the caliph al-Mutawakkil, Bughā al-Kabīr [q.v.], in 232/846, to put an end to their systematic plundering; it ended in the complete dispersal of the tribe (al-Ṭabarī, iii, 1357-63, a most interesting account of Bedouin customs including on p. 1361 a detailed list of the Numayr clans, only one of which, the Banū 'Amir b. Numayr, devoted itself to agriculture and grazing, while the others lived only by brigandage). It appears, however, that the Numayr soon resumed their old habits and another expedition was sent against them with the same object as the earlier ones in the 4th/10th century by the Ḥamdānid Sayf al-Dawla (Yākūt, iv, 378).

An event of little importance in itself has given the Numayr considerable fame in literary history, although little flattering to them: this is the satire directed against them by the poet Djārīr [q.v.] which is one of the most famous examples of the invective of the *hidjā'* (especially the hemistich: "Cast down thine eyes: thou belongest to the Numayr"). The occasion of it was the unfortunate intervention of the Numayrī poet al-Rā'ī in favour of al-Farazdaq in the celebrated feud between him and Djārīr (*Nakā'id*, 427-51, no. 53; *Aghānī*, vii, 49-50, xx, 169-71, etc.). The memory of this quarrel survived for a very long time. It was probably no accident that the man who urged the *amir* Bughā to the expedition against the Numayr was the great-grandson of Djārīr, the poet 'Umāra b. 'Akīl b. Bilāl b. Djārīr; the Numayr moreover had slain four of his uncles (Ibn Ḳutayba, *Shi'r*, ed. de Goeje, 284, where we must read Banū Ḍinna [b. 'Abd Allāh b. Numayr] in place of Banū Ḍabba). The enmity between the family of Djārīr and the Numayr was probably revived by the proximity of the latter to the tribe of the poet, the Banū Kulayb b. Yarbūc.

To the Numayr belonged notable poets—in addition to al-Rā'ī and his son Djandal—like Abū Ḥayya (in the early 'Abbāsīd period) and Djirān al-'Awd whose *Diwān* has been published (Cairo 1350/1931, publications of the Egyptian Library), cf. Sezgin, *GAS*, ii, 217.

Bibliography: Wüstenfeld, *Register zu den geneal. Tabellen*, 340; Ibn Durayd, *Kitāb al-Ishṭikāk*, ed. Wüstenfeld, 178-9; Ibn Kutayba, *Kitāb al-Ma'sarif*, ed. Wüstenfeld, 42; Ibn al-Kalbī, *Djamharat al-ansāb*, British Museum ms., fols. 147b-150a; Ibn al-Kalbī-Caskel, i, *Tafeln*, III, ii *Register*, 15-16, 450.

(G. LEVI DELLA VIDA)

AL-NUMAYRĪ, ABŪ HAYYA [see ABŪ HAYYA AL-NUMAYRĪ in Suppl., and add to the *Bibl.* there: Y. al-Djubūrī, *Shi'r Abi Hayya al-Numayrī*, Damascus 1975; R. S. al-Tuwayfi, *Shi'r Abi Hayya al-Numayrī*, in *al-Mawrid*, iv/1 (1975), 131-52 (55 fragments), with the additions of S. al-Ghānimī, in *ibid.*, vi/2 (1977), 311-12. See also Sezgin, *GAS*, ii, 464-5, ix, 288].

NŪN, the 25th letter of the Arabic alphabet, transcribed /n/, with the numerical value 50, according to the oriental order [see *ABJAD*]. Nūn is also a name of the 68th *sūra* [see *ḲUR'ĀN*, *SŪRA*].

1. In Arabic

IA daki
maddam
ayrus
CC.

Bent Numayr b. Amir

Adabü'r-Rafideyn, VII, 155-198 1976 Ulusu
Ulusal Tarih Kurumu Yayınları

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