

Hawāzin, whom he commanded at the battle of Hunayn [q.v.] against the Muslims; it is mainly through this rôle that he has achieved a place in history.

We know little about his early history, but one may assume that he early found opportunities to display his personal bravery. He was still *amrad*, beardless, that is, barely out of his first years of adolescence (*Aghānī*¹, xix, 81) when he commanded a detachment of the Hawāzin in the Fīdjār [q.v.] war.

This distinction he perhaps also owed to the consideration which his clan, the Banū Naṣr b. Muʿāwiya, enjoyed among the Banū Hawāzin. Allies of the tribe of Ṭhaḳīf (*Aghānī*, xii, 46), the Banū Naṣr found themselves in the same position with regard to the latter and the town of Ṭāʾif as the Aḥābīsh with respect to the Quraysh and Mecca. They supplied mercenaries to Ṭāʾif and were given the task of defending the town and protecting against the depredations of marauders the fine gardens that covered the Ṭhaḳafī territory. Their relations were, as a rule, peaceful and friendly, but occasionally it happened that the anarchical instincts of the Bedouins, gaining the upper hand, drove them to encroach on the domain of their allies, the citizens of Ṭāʾif. This situation enables us to understand how in the struggle that was about to develop against Islam, the Ṭhaḳīf were ready to march under the banner of a Bedouin commander.

In 8/629, Muḥammad, at the head of a strong force, was preparing to attack Mecca. This news disturbed the people who lived on the hills of the Sarāt. They asked themselves, if, once master of Mecca, the Prophet would not be tempted to invade their country. It was then that Mālik b. ʿAwf succeeded in combining for their joint defence the majority of the Ḳaysī tribes settled on the frontiers of Naǧd and of the Ḥiǧāz. The Ṭhaḳafīs joined their forces to those of their Hawāzin allies. The only result was the defeat at Hunayn [q.v.]. The commander-in-chief Mālik had had the unfortunate idea of bringing the women, children and flocks along with the actual combatants. The whole of this enormous booty fell into the hands of the Muslims.

The defeated side did not distinguish themselves by bravery on the battlefield; the tradition of the Banū Hawāzin attempts the impossible when it endeavours to hide this failure and save Mālik's reputation. After the débâcle, he is said to have bravely sacrificed himself to cover the retreat of his comrades-in-arms. This same tradition attributes to him a series of poetical improvisations on this occasion, in which, after the fashion of the old Bedouin paladins, he explains and excuses his flight.

Mālik tried to make a stand at Liyya, a few hours south of Ṭāʾif where he had a *ḥuṣn*. What was a *ḥuṣn*? In Medina at the time of the *ḥidjra*, the name was given to an enclosure commanded by an *uṭm* or tower. Mālik's had probably only brick walls like the little stronghold in Yemen described by al-Muḳaddasī (*Aḥsan al-taḳāsīm*, 84). A century ago, the traveller Maurice Tamisier (*Voyage en Arabie*, Paris 1840, ii, 6) passing through Liyya saw there "une forteresse flanquée de tours" intended as in earlier times, to guard the road. Muḥammad easily destroyed Mālik's fort, and when the latter learned of the approach of the Muslims, he sought it prudent to seek refuge behind the ramparts of Ṭāʾif.

In the interval, all the booty taken by the Muslims at Hunayn had been collected in the camp at Dǧīʾrāna, including Mālik's family and flocks. To the Hawāzin deputies sent to negotiate the ransom of the prisoners, Muḥammad said: "If Mālik comes to em-

brace Islam, I shall return him his family and property with the addition of a gift of a hundred camels". Whatever the decision adopted by Mālik, this declaration could not fail to compromise him with the Ṭhaḳafīs. He rightly recognised that his position in Ṭāʾif had become untenable. He succeeded in escaping from the town and presented his submission to Muḥammad, who fulfilled his promise to the letter. Mālik then pronounced the Muslim confession of faith and, to use the traditional formula, "his Islam was of good quality".

The new proselyte had extensive connections and was remarkably well acquainted with the Ṭhaḳafī region. The Prophet was glad to use him against Ṭāʾif, which he had been unable to take by force. He put Mālik at the head of the Ḳaysī tribes who had adopted Islam. Mālik therefore organised a guerrilla war against his old allies in Ṭhaḳīf. No caravan could leave Ṭāʾif without being intercepted by Mālik's men. Exhausted by this unceasing struggle, the Ṭhaḳafīs decided to sue for terms. Mālik then became the representative of the Prophet among the Banū Hawāzin, and the caliph Abū Bakr later confirmed him in the office. He took part in the wars of conquest, and was at the taking of Damascus and the victory of al-Ḳādisiyya in ʿIrak.

Bibliography: Ibn Hishām, *Sīra*, ed. Wüstenfeld, 840, 852, 854, 867, 872, 879; Ibn Ḳutayba, *Maʿārif*, 315; Ibn al-Kalbī-Caskel, *Djamhara*, Tab. 115; *Nakāʾid Ḍiārī wa ʿl-Farazdaq*, ed. Bevan 495; Yāḳūt, s.v. *Liyya*; Ibn Saʿd. *Tabaḳāt*, ed. Sachau, vi, 17; Nawāwī, *Tahḏīb al-asmāʾ*, ed. Wüstenfeld, 539; *Aghānī*¹, viii, 160, xvi, 141, xix, 81; Ibn al-Aḥḥir, *Uṣd al-ghāba*, iv, 289-90; Caetani, *Annali*, ii, 119, 152, 162 ff., 189, 359, 559; H. Lammens, *La cité arabe de Ṭāʾif à la veille de l'hégire*, in *MFOB*, viii/4 (1922), 61, 63, 65, 74-5. (H. LAMMENS)

MĀLIK B. DĪNĀR AL-SĀMĪ, ABŪ YAḤYĀ, preacher and moralist of Baṣra, who copied the Holy Book for a living and who was interested, it seems, in the question of the Kurʾānic readings (Ibn al-Djazarī, *Tabaḳāt al-ḳurāʾ*, ii, 36).

He was the *maulā* of a woman of the Banū Sāma b. Luʾayy, to whom he owed his *nisba*, and had the occasion to follow more or less regularly the teaching of Baṣran traditionists and mystics as famous as Anas b. Mālik, Ibn Sirīn, al-Ḥasan al-Baṣrī and Rabiʿa al-ʿAdawiyya [q.v.]. He was considered to have led an ascetic life himself, and posterity went so far as to attribute to him thaumaturgic gifts. In reality, he seems to have been above all a most eloquent *kāṣṣ* [q.v.], who nevertheless admired the eloquence of al-Ḥadīdīdī [q.v.] whom he naturally could see at Baṣra. According to Ibn al-Fakīh, *Buldān*, 190, tr. Massé, 231, he brought honour to his native town because he was accounted one of the six Baṣrans who were without equals at Kūfa. Abū Nuʿaym, *Ḥilyat al-awliyāʾ*, ii, 357-89, and Ibn al-Djawzī, *Ṣifāt al-ṣaḥṭa*, Ḥaydarābād 1356, iii, 197-209, reproduce a host of sayings attributed to Mālik b. Dīnār whose authenticity is nevertheless very doubtful; the idea of *ḏihād* within oneself is even traced back to him (*ḏihādū aḥwāʾukum kamā tuḏāhidūn aḍāʾukum* "fight against your desires just as you fight against your enemies"); al-Mubarrad, *Kāmil*, ed. Zakī Mubārak, Cairo 1355/1936, i, 180, ii, 520; Abū Nuʿaym, *op. cit.*, ii, 363). It is not impossible, as Abū Nuʿaym suggests (ii, 358, 359, 369, 370, 382, 386), that he was strongly influenced by the Christian scriptures. His moralistic tendency is seen in a fairly numerous collection of pieces of advice for behaviour, as well as in the reproaches which he

launched at Bashshār b. Burd [q.v.], who was accused of bringing dishonour on the Baṣrans and inciting the population to debauchery (*Aghānī*, iii, 41, vi, 49).

He died just before the epidemic of plague which caused considerable ravages in Baṣra in 131/748-9; the *Fihrist*, ed. Cairo 10, places his death in 130/747-8, and Ibn al-ʿImād, *Shadharāt*, i, 173, places it in 127/744-5.

Bibliography: In addition to sources given in the article, see *Djāhīz*, *Bayān*, index; Ibn Kutayba, *Maʿārif*, 470, 577; Ibn Saʿd, *Ṭabaḳāt*, vii/2, 11; Tabarī, iii, 281; Abu ʿl-ʿArab, *Ṭabaḳāt ʿulamāʾ Ifrīqiya*, ed. and tr. M. Ben Cheneb, Algiers 1915-20, 17; Makkī, *Kūṭ al-kulūb*, iv, 187; Nawawī, *Tahdhīb*, 537; Pellat, *Milieu*, 99-100, 257.

(CH. PELLAT)

MĀLIK B. MISMAʿ [see MASĀMĪʿA].

MĀLIK B. NUWAYRA B. DJAMRA B. SHADDĀD B. ʿUBAYD B. THAʿLABA B. YARBŪʿ, ABU ʿL-MIGHWĀR, brother of the poet Mutammim [q.v.] and a poet in his own right, considered as the chief of the B. Yarbūʿ during Muḥammad's lifetime. The B. Yarbūʿ was one of the most powerful tribes of the Tamīm confederacy, and was involved in many of the battles (*ayyām al-ʿarab* [q.v.] in the *Djāhiliyya*. The office of *ridāfa*—a kind of viceroyship in the court of al-Ḥira—was traditionally held by members of Yarbūʿ, among whom was Mālik b. Nuwayra (there is, however, an account according to which he was offered the *ridāfa*, but rejected it. See *Djāfir*, *Diwān*, 261-2). Mālik's clan, the B. Thaʿlabā b. Yarbūʿ, was incorporated into the body-politic of Mecca in the *Djāhiliyya*, through the organisation of the *ḥums* (see M. J. Kister, *Mecca and Tamīm*, in *JESHO*, iii/2 [1965], 139, 146).

Mālik is usually portrayed as a noble, ambitious and brave warrior, a hero of whom the Yarbūʿī poet *Djāfir* boasts, referring to him as "the knight (*faris*) of *Dhu ʿl-Khimār*" (heroes often being called after their horses). The saying "a man but not like Mālik" (*fatā wa-lā ka-Mālik*) is taken to reflect his bravery. Notwithstanding all these descriptions, concrete details of his heroic exploits are sparse if not altogether lacking, and in the abundant and detailed material concerning the *ayyām* of Yarbūʿ he is hardly mentioned at all. The few verses attributed to him concerning certain battles do not necessarily indicate that he participated in them (see e.g. Yākūt, *Buldān*, s.v. *Mukhaṭṭaf*). There is, however, an incident in which it is implied that Mālik held a senior position in his clan: during a conflict between groups of Tamīm, peace was proposed to the B. Hanẓala (the larger tribal group which includes the B. Yarbūʿ), and all its leaders accepted except for Mālik. Nevertheless, he had to comply with the decision of the others (*Nakāʾid*, ed. Bevan, i, 258-9, al-Maydānī, *Maḍjmaʿ al-amṭhāl*, Beirut 1962, ii, 525, al-Alūsī, *Bulūḡ al-arab*, ii, 75). It seems, then, that Mālik's fame as a chief and warrior in the *Djāhiliyya* has no solid basis in actual accounts of his glorious exploits. Indeed, even the saying "a man but not like Mālik" seems originally to refer to his reliability rather than his valour (see Abū Ḥātim al-Siǧistānī, *al-Muʿammarūn wa ʿl-waṣāyā*, ed. ʿAbd al-Munʿim ʿĀmir, 1961, 15). It is rather his brother's descriptions of him which have earned him his fame. Mutammim, who lamented bitterly Mālik's death, glorified him in elegies which have come to be counted among the most famous of their kind in Arabic literature.

Not much is known about Mālik's attitude towards Islam during the lifetime of the Prophet. There is a dubious tradition which records that when the sage Akḥam b. Sayfī [q.v.] recommended to Tamīm that they should adopt Islam, Mālik objected. However,

he is said to have been appointed by Muḥammad as tax-collector (in the year 9 or 11 A.H.). His responsibilities are said to have included the tribe of Yarbūʿ or the larger group of Hanẓala. Both versions seem to be exaggerations caused by the careless way in which tradition uses tribal names. It is safer to accept Abū Rayyāsh's statement, that Mālik was appointed over his own clan only, namely, the B. Thaʿlabā b. Yarbūʿ (see Abū Tamām, *Hamāsa*, ed. Freytag, i, 370, al-Baḡhdādī, *Khizāna*, ed. ʿAbd al-Salām Ḥārūn, ii, 24).

In contrast to the sparsity of information about Mālik's life, there is an abundance of details concerning the circumstances of his death. This is due to the fact that his execution during the *ridā* wars, apparently by order of Khālīd b. al-Walīd, aroused a fierce dispute among the Muslims. Some claimed that Mālik was an apostate (*murtadd*) and therefore deserved his fate, while others maintained that he was a Muslim, and that Khālīd had him murdered because he coveted his wife. The affair was used in political conflicts, as Khālīd's enemies, both from among the Kuraysh and the Anṣār, used it against him, while the Shīʿa accused Abū Bakr of having ordered Mālik's execution for his alleged support of ʿAlī (see al-Madīlisī, *Biḥār al-anwār*, [Tehran 1301-15], viii, 267; Ibn Abi ʿl-Ḥadīd, *Sharḥ Nahḍ al-balāḡa*, Cairo 1963, xvii, 202). Also reflected in this affair is the juridical and theological debate concerning the conditions required from a man in order to be considered a Muslim (see e.g. al-Haythamī, *Maḍjmaʿ al-zawāʾid wa-manbaʿ al-fawāʾid*, Cairo 1352-3, vii, 293-4). All details of the traditions about Mālik's execution should be examined in the light of these debates.

The sources are in agreement that Mālik was killed by the Muslims in the year 11 A.H. There are, generally speaking, three different accounts of the events.

Account (a), the most prevalent of the three, runs as follows: Mālik was the tax-collector of his people. Upon Muḥammad's death he did not hand over to Medina the camels which he had collected as *ṣadaqa*, but instead gave them back to his fellow-tribesmen; hence his nickname al-Djafūl (it should however be noted that *djafūl* also means "one who has abundant hair", a trait for which Mālik was known. See e.g. Ibn Nubāta, *Sarḥ al-ʿayyūn*, Cairo 1321, 54). When Abū Bakr learned of Mālik's deed he was furious, and had Khālīd b. al-Walīd promise before God that he would kill Mālik if he could lay hands on him. As Khālīd was advancing through Naǧd, having conquered some rebellious tribes, one of his detachments came upon a group of twelve Yarbūʿīs, among whom was Mālik b. Nuwayra. The Yarbūʿīs offered no resistance, declared that they were Muslims, and were taken to Khālīd's camp at al-Buṭāḥ (or Baʿūda) where they were executed as rebels. Some of the captors, chiefly the Anṣārī Abū Kaṭāda, tried to prevent the execution by arguing that the captives were inviolable, since they had declared themselves to be Muslims and performed the ritual prayer. Khālīd, however, disregarded these arguments, ordered the execution, and married Mālik's widow. When ʿUmar learned of Khālīd's conduct, he pressed Abū Bakr in vain to punish him, or at least to dismiss him. Eventually, Abū Bakr openly forgave Khālīd, after having heard his version of the story.

Account (b), the unique tradition of Sayf b. ʿUmar (preserved in the annals of al-Tabarī, Ibn al-Aṭhīr and Ibn Kathīr, and in the *Aghānī*). This tradition connects Mālik with the so-called false prophetess Sadjāh [q.v.]. It relates that Muḥammad's death found the confederacy of Tamīm in a state of internal