

CHAPTER NINE

THE DATA—COLLECTION AND METHODOLOGY

I. *The Statistical Base—The Historiographical Base*

In the absence of archival records, quantifiable data had to be drawn from the only extant source—the historical literature. Towards that end a standardized historiographical base of twenty-some medieval Arabic sources was established, which then yielded the henceforth standardized statistical base of four hundred and one members of the Organization. These sources divide into two main classes: (1) basic sources consisting of three works, and (2) supporting sources consisting of twenty works.

The three basic sources are the richest in details and names. They are (in order of importance) *Akhbār al-Dawlah al-‘Abbāsiyyah*, Ṭabarī’s *Tārīkh*, and the third volume of Balādhurī’s *Ansāb al-Ashraf*. Of the total 401 names yielded through this exercise, *Akhbār* lists 263 names of which 138 are not found in the other two. Its net unique contribution to the lists stands at 131 names which are not found in any of the other sources whether basic or supporting. Ṭabarī lists 244 names, of which 106 do not appear in the other two basic sources, and his unique contribution stands at 66 names found in none of the other sources. Balādhurī lists 94 names, of which 4 are not found in the other two basic sources, his unique contribution consists of 3 names not found in any of the other sources. The total contribution of these three sources is 391 names. Their unique combined contribution stands at 200 names not found in the supporting sources. Of the 401 names, this leaves 191 common to both classes, leaving only 10 names, a mere 2.5%, as the net unique contribution of the second class.¹

The supporting sources subdivide into two groups: (a) specifically genealogical, and (b) broadly historical.

The genealogical sources give detailed information on the tribal lineages of some of the best known members, thereby assisting in their classification as ethnic Arabs. These sources must, however, be used with caution. For one thing, they do not necessarily list every ethnic

¹ For the individual and combined contributions of all 23 sources, see figure no.2, p. 227.

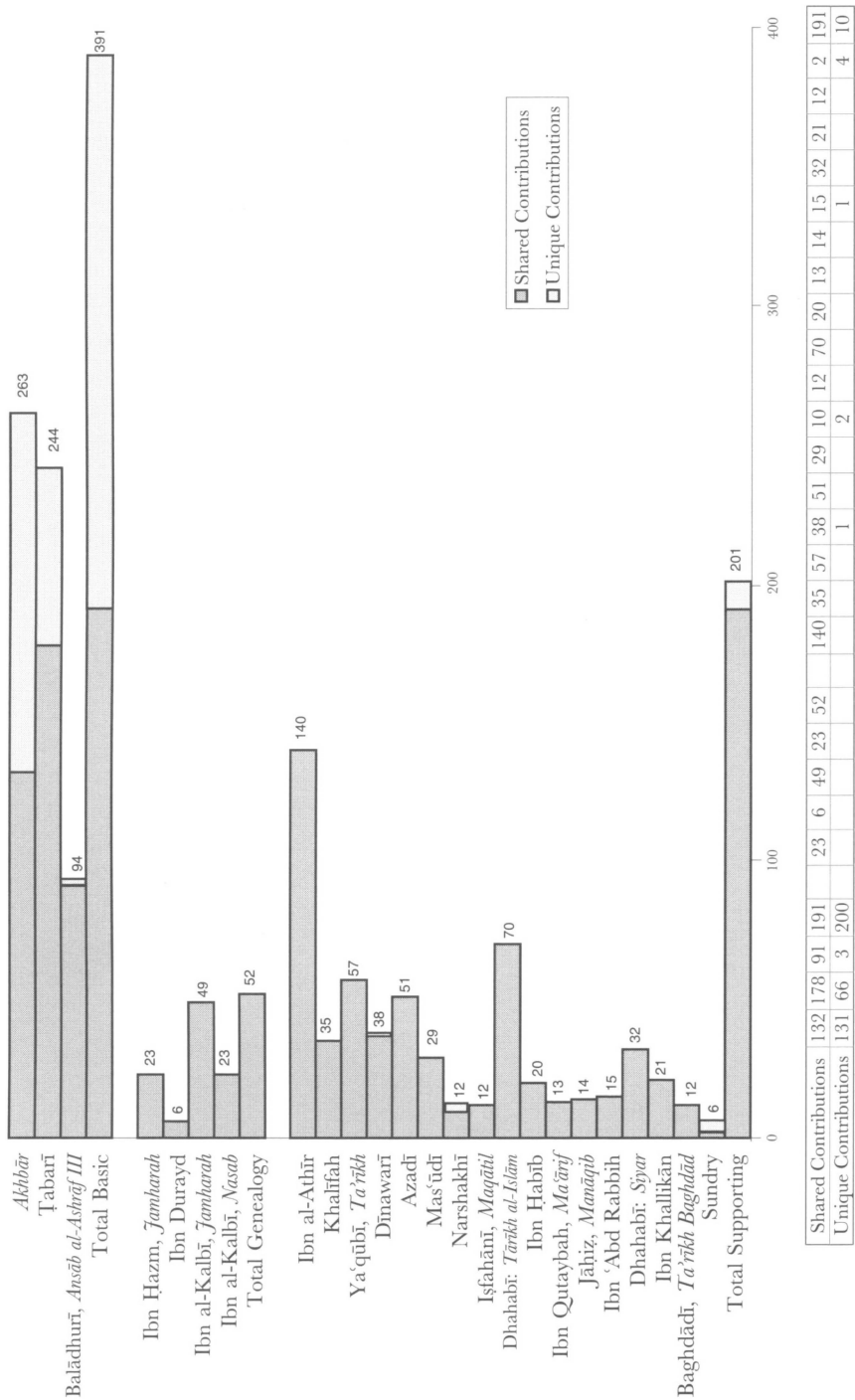


Figure No. 2
The Sources' Contributions to the Statistical Base

Arab who was a member of the Organization or who participated in the Revolution. And they are not uniformly or equally reliable. Ibn al-Kalbī, in particular, the earliest among these genealogists (204/819-820), was noted for his pervasive fabrications. Belonging to an Arab lineage was a desirable status symbol, and it is probable that some of the members of the *Abnā'* Establishment 'bought' 'manufactured' lineages. In addition to Ibn al-Kalbī's *Jamharat al-Nasab*, and *Nasab Ma'add*, two other sources have been chosen, namely, Ibn Ḥazm's *Jamharat Ansāb al-'Arab*, and Ibn Durayd's *al-Ishtiqāq*. From the total membership, only 52 names were mentioned in one or more of these four works. In both his works, Ibn al-Kalbī is responsible for 26 not mentioned in the other two. Ibn Ḥazm is responsible for only two who happen to be the sons of two well-known Arab *naqībs*, while Ibn Durayd is responsible for only one, a well-known Arab Revolutionary. A comparison between the sparing Ibn Durayd and the moderately reserved Ibn Ḥazm, on the one hand, and the plentiful Ibn al-Kalbī on the other, shows a disproportionate tendency on the latter's part towards a greater measure of inclusion of individuals whose purported ethnic Arab origin is attested nowhere else.

Despite the above reservations, these genealogies are (for the most part) accepted here as an instrument of inclusion in the Group considered to belong to confirmed ethnic Arab origins. Only 3 specific cases from Ibn al-Kalbī's listings are excluded, for specific reasons.² The remaining 49 cases, including the remaining 23 of Ibn al-Kalbī's, are accepted for three reasons. The first is that there are other indications to corroborate the presumption of an ethnic Arab origin in a number of cases. Secondly, in many cases it is futile to contest the genealogical assertions—there is no evidence to disprove them. Thirdly, it lends more credibility to my final conclusions. For, as we shall see, even with the inclusions of Ibn al-Kalbī, doubtful as these may be, the predominance of non-Arabs in the Organization remains very clear. The case is so strong as to absorb the surplus.

The broadly historical sources include general histories, histories of specific cities and their districts, biographical dictionaries, works that combine some or all of these, and works of literature. Some of these sources are mandatory for any study of the period. These include Khalīfah's *Ta'rikh*, Ya'qūbī's *Ta'rikh*, Dīnawārī's *al-Akhbār al-Ṭiwāl* and Mas'ūdī's *Murūj al-Dhahab*. Ibn al-Athīr's *al-Kāmil*, despite his almost total reliance on Ṭabarī, has useful inclusions not found in the latter. For biographical data, Dhahabī's *Siyar* is a reliable late source; his *Tārīkh al-Islām* provides even wider coverage, informed with biographical

² Nos. 287, 318, 370, in the Prosopographical Appendix. See *infra* pp. 248-9.

accounts; and Ibn Khallikān's *Wafayāt* is indispensable. Another very rich source is Ibn Qutaybah's *al-Ma'ārif*, which traverses an impressive number of areas of human endeavour. Another obvious choice is Ibn 'Abd Rabbih's *al-Iqd al-Farīd*, essentially a literary work but also richly informative as a historical one.

Reference to Jāḥiẓ's *Manāqib al-Turk*, Azdī's *Tārīkh al-Mawṣil* and Ibn Ḥabīb's *al-Muḥabbar* as pertinent sources is owed to Dūrī's editorial notes in his edition of *Akḥbār*, where he ascertains the name forms of some members of the Organization, especially the *nuqabā'*.

One may, of course, endlessly add more sources to these twenty-some. However, the informed contention here is that not many more names would crop up; and that, no matter how many new names may crop up (and some will), their number would not be sufficient, within the present scheme, to alter substantially the analyses and the conclusions.³

It is self evident that the sources must have reported on the higher profile members rather than the rank-and-file. While not every single one of the four hundred and one names can be considered a leading figure, it is obvious that the majority do belong to the different ranks of the leadership of the Organization.

This statistical base is, therefore, neither a random sample nor a select representative cross-section. It is clear from the beginning that the type of conclusions usually drawn from such samples and applied to an entire population cannot be applied to this statistical base. This does not mean that conclusions cannot be drawn. It means that their validity and limitations must be rationally (and reasonably) established in many cases on the merits of the case itself.

This is a rough and boring terrain that must be explored. Behind every mound, there may be an interesting fact, or a pointer to something similar.

³ Detractors may charge that the 'net was not cast' widely enough. Some actually did, citing the notable omission of Sim'ānī's *Ansāb*. On the purely absolute theoretical level, this is certainly a legitimate criticism. Practically, short of designating Sim'ānī's as one of the basic sources which were probed to the letter (an exercise commendable outside, and over and above, this accomplished context), not much more can be gleaned from it. Coaxing this specific source (in the same way its sister genealogical sources were coaxed) I did collect some materials which only confirm my above contention. The results are too insignificant to affect the forthcoming analyses or to alter their conclusions. What applies to Sim'ānī's *Ansāb* would most probably apply to all other known sources. This is not to say that my findings and conclusions here are definitive—far from it. It is only to say that an honest description of the exercise and its limitations must provide a well defined launching pad for further research—be it additive, corrective, or revisionist.

II. *Methodology*

The overriding feature of this methodology is that, in the ground-work phase, the prosopographical information on the Organization of the members, deposited here in the Prosopographical Appendix, were codified and deposited as symbolic data in the main instrument of the quantitative exercise, the Membership Tabulations. This was the first step towards quantifying our knowledge of the subject. The Tabulations themselves became then the main source of authentication. This, in a way, provided a cumulative body of knowledge, which, once established, could be manipulated from various angles and in the light of a variety of correlations and formations.

Not all the data deposited in the Tabulations are, however, pure objective facts which are bibliographically attestable. Data which are extracted in the light of some criteria improvised by myself, or which are established as a result of my giving weight to certain considerations, will be discussed, presently or in the following chapters. Other tables and graphic figures are vehicles for data retrieved from the Membership Tabulations, regrouped and computed in a variety of methods, in order to quantify our information and place it within certain contexts.

II.1 *Regional Organizational Perimeters*

A quantitative approach, by definition, can be applied only to a known quantity. The 'known quantity' in this book comprises the monitored 401 members of the Organization who, we assume, comprise the greatest majority of the historiographically noted membership. Objectively and historically, these must be distributed over two Regional centers. These two centers, severally, and then in concert, are referred to as the following three Regional Organizational Perimeters: (1) The Kūfah Chapter which encompasses all members who are deemed to have belonged to the Kūfan Center, a total of 61 members. (2) The Khurāsān Chapter which encompasses all members who are deemed to have belonged to the Khurāsān 'branch', a total of 340 members. (3) The Organization encompasses the entire membership of both Chapters combined; a total of 401 members; or as the context clearly mandates.

Actually, in certain contexts, the terms Organization and Chapter may be used interchangeably where the context does not allow for misunderstanding. More substantively, the usage may reflect objective historical considerations. In such cases the distinction may be redundant, since the subject Chapter would have itself been the entire

Organization in the circumstances. There is no sense, for example, in statistically or analytically involving the Kūfah Chapter when studying the Organization's performance in the Khurāsāniyyah's march westward, or in the Revolutionary eruption in Khurāsān, etc. Nor is there sense in involving the Khurāsān Chapter when studying the formative roots and the early evolution of the Organization.

II.2 *Perspectives, Measured Groups and Criteria of Measurement*

Whichever Regional Organizational Perimeter may happen to be the subject of a current probe, it will be a complex hub which comprises different Groups. Such Groups may be classified, sub-classified and reclassified, from different angles and Perspectives, and may be Measured against different Criteria and sub-Criteria. And again, a Group which may have been classified and defined from a certain Perspective will automatically break into distinct cross-sections in accordance with a Criterion which may be further applied to it. These cross-sections, to which a certain same Criterion applies, will in turn, if the Perspective is changed, form an independent Group, Measurable by the Criteria which the new Perspective mandates or offers. Thus, the 'principle of unity', so to speak, which is the base of the formation of Groups from a certain Perspective, may itself become the 'property' or 'fact', so to speak, which defines a Criterion. The opposite is also true.⁴ The combinations are nearly infinite, and can be made finite only through imposing discretionary limits which may be subjected only to the perceived requirements of the analysis. It is therefore futile to try to draw a clear-cut line between Criteria and Measured Groups. The sequence in which the following definitions are listed does not reflect a Criteria/Groups distinction; it better fits into a sequence of shifting Perspectives.

II.3 *Definitions*

The following definitions are indexed in the appended Glossary of Terms Defined.

⁴ For example, if the Perspective is Ethnic, we may want to look at one of the two Ethnic Groups (the Arabs or the non-Arabs) as the Measured Group, then measure (by a number of Methods of Measurement) its share in the leadership structure of the Organization; the Criteria here will be the Group's participation in the board of the 12 *naqībs*, the *du'āt* lists, etc. If, on the other hand, the Perspective is structural, we may want to look at the board of the 12 *naqībs* as the Measured Group, then measure (by the same Methods of Measurement) its Ethnic composition; the Criteria here will be the Arab Ethnic Origin and the non-Arab Ethnic origin of the constituents of the Group.

a. *Criterion/Rank/Phase:*

But for linguistic awkwardness, by itself, the term Criterion would have sufficed for the purpose. In a quantitative sense, all three terms refer to standards of measurement in terms of which the entire Organization, or groups within it, are measured or depicted. Because the study spans the entire scope of the Organization's 'existence', there are criteria of 'being' and criteria of historical participation. More specifically, there are Criteria of Identity, Criteria of Visibility and Recognition, Ranks in the Leadership Structure, and Phases of Revolutionary Action. As far as the essence of a Criterion's function goes, all three terms refer to the same thing looked at from different perspectives—now the measure, now the measured.

b. *Group:*

The term generally refers to a group of the known members of the Organization who share a certain defining demographic property: ethnic, tribal, social, religious, etc. It may be qualified, as in a Tribal Group, or used by itself. But it is also used to refer to Groups who share a less fundamental and more incidental property, like being participants in the same Phase of Action, or occupants of the same leadership Rank, or conformers to the same Criterion of, say, Name Recognition. Such Groups would comprise members who belong to different demographic Groups, yet, when their own demographic or other Criterial composition is the focus of the probe, they do split and they form Groups independent in their own right. Therefore, in numerous contexts, the term Measured Group would be employed to denote its obvious meaning: the Group subject of the current quantitative examination.

c. *Criteria of Identity:*

These comprise the known and inferred demographic characteristics of the members: Tribal, Ethnic, and Ethnic/Socio-Religious.

d. *Tribe/Tribal Group/Great Tribal Alliances:*

These terms indicate the vintage Arab social structures of a nucleus tribe, different levels of tribal groupings, and the three great tribal confederations: Muḍar, Rabīʿah and Yaman. For imperatives of the quantitative exercise, the distinction within the Muḍar alliance between its two great branches: Qays and Khindif, was maintained in the Membership Tabulations and the Statistical Tables which, together, formed the backbone of the quantitative exercise. Though analytically not paramount, this distinction may sometimes be instrumental in special references to issues where these distinctions within this alliance

may be of political or analytical consequence. The fact that Muḍar mainly preserved its political integrity in this historical context is, however, reflected in the fact that, in the following analytical chapters and accompanying tables, its integrity as a Measured Tribal Group is also maintained. Actually, the terms Tribe and Tribal Group are extremely lucid. The true signification depends on the pre-set frame of reference in every single instance—that is, on how far down or up the ladder of the standard genealogical scheme one goes. The level on this ladder, at which the scholar must decide to focus in a certain instance, is not always discretionary. Sometimes, indeed in most cases, it must be determined by the scholar's understanding and interpretation of the historical circumstances surrounding the instance, and the contemporaneous perceptions of the role-players. This is a very complex issue.⁵ But in all cases, it is historiographically sinful to overlook the fact that belonging to, or carrying the tag name of a Tribal Group, does not betoken an Arab Ethnic identity.

e. *Tribally Unidentified*:

This is a term which refers to all members of whose tribal affiliations nothing could be traced. Of course, such affiliations could very well have been non-existent—which is the likelihood in the majority, of such cases. Prompted by the fact that, anyway, attachment to a tribal name was but a social indicator, devoid of ethnic connotations, the Tribally Unidentified are here treated as a Tribal Group in their own right.

f. *Ethnic Group*:

This term simply refers to two groups: Arabs and non-Arabs. Theoretically, the non-Arabs may have been predominantly either Iranian or Turkic, with a preponderance of the first. Specificity is rarely possible, and therefore, the further distinction is abandoned—it being understood that, by-and-large, non-Arab means Iranian. In the Membership Tabulations five formal distinctions were maintained in the Ethnicity field (field 14). This was meant to preserve scholarly referential viability. Ultimately, I maintain that my evaluations would stand to verification.⁶ Therefore, those members thought to be most likely Arabs, or most likely non-Arabs, have been liberated in the analysis from this limbo of surmise, and they were treated as being one or the other: either Arabs or non-Arabs. Those whose ethnicity could not be determined are collectively treated as non-Arabs.

⁵ See Agha and Khalidi.

⁶ See chapter ten below.

g. *Ethnic/Socio-Religious Groups:*

This term addresses a vital and extremely consequential further distinction within the non-Arab Ethnic Group: (1) those non-Arab Muslims who found refuge under a tribal umbrella in the tribally structured society of the conqueror; and (2) those who did not. The two Groups are characterized as:

h. *Mawālī:*

Non-Arabs affiliated to the name of an Arab Tribal Group.

i. *Converts:*

Members of the Organization who, by virtue of their membership in this intra-Islamic association, must be considered Muslims. They did not have, since their conversion, either the time or the means to enable them to affiliate themselves to the name of an Arab tribe; so they were left out in the social cold—tribally unaffiliated; and, perforce, under the present reasoning, they must coincide with the similarly characterized Group, i.e., Tribally Unidentified = Converts. They must have been relatively—and, in certain numerous cases, absolutely—recent converts to the religion of the privileged conqueror. They must have come from the ranks of the legally free but politically and socially subjugated *dhimmīs*. Thus, the two major demographic perspectives—the tribal and the ethnic—overlap, but only partially. It is commonly inconceivable that a *mawla* firmly positioned in his affiliation to his adoptive tribe would be tribally identified. Therefore, it is reasonably safe to assume that the following formula is substantially valid. While all Arab members are tribally identified, not all tribally identified members were Arabs. Bibliographical attestations of the phenomenon abound. Therefore, the balance of the tribally identified members, after deducting the Arab members, must be considered *Mawālī*. By the same token, Tribally Unidentified members, or at least their substantial majority, could only have been non-Arabs, who could not manage to forge a connection to the Arab social, i.e., tribal structure.

j. *Criteria of Visibility and Recognition:*

These are Criteria which I devised to gauge the degrees of individual, social and historiographical eminence or obscurity of the individual members. They include:

k. *Name Recognition:*

This is a scheme of grading improvised to gauge the degree of identification which the sum of the available elements of a member's name imparts—how much of his social, ethnic and tribal identity it reflects.

l. *Extra-Organization Historiographical Recognition, (E.O.H.R.):*

This is a scheme of grading improvised to gauge the degree of the sources' recognition of the member's personal and familial background outside the context of the Organization and the Revolution—effectively, his pre-Revolutionary background.

m. *Intra-Organization Historiographical Recognition, (I.O.H.R.):*

This is a scheme of grading improvised to gauge the degree of the sources' recognition of the member's presence and activities within the context of the Organization and the Revolution.

There remain three categories of Criteria, which are more historically descriptive. These have to do with the straightforward reporting of the participation of the members in the overt activities and in the structures of the clandestine Organization, and in the phased unfolding of the Revolution. They are:

n. *Criteria of (Ranks in) the Leadership Structures.*

o. *Criteria/Phases of Revolutionary Action.*

p. *Criteria of Equitability Between Contributions and Fortunes.*

II.4. *Methods of Measurement*

The raw data were directly retrieved from the Membership Tabulations, and are, therefore, considered as 'Raw Data Given', these are:

a. *Arithmetical element no.1, Absolute Revolutionary Size of a Measured Group:*

This is the number of known Organization members who belong to the Measured Group.⁷

b. *Arithmetical element no.2, Absolute Revolutionary Size of the Organization (or of the Chapter to which the quantitative analysis is restricted):*

This is the total number of known members of the Organization or the Chapter.⁸

c. *Arithmetical element no.3, Absolute Representation Size of a Measured Group:*

This is the number of members from amongst the Group's known Organization members, i.e., the cross-section of the Group's Absolute Revolutionary Size to whom a certain Criterion applies, on whom a

⁷ For example, the Banū Umru' al-Qays had 9 known members in the Khurāsān Chapter, and in the entire Organization; Khuza'ah had 33, Tayyi' had 21, and the Azd had 19 (+3 in Kūfah).

⁸ The Kūfah Chapter numbered 61 known members, the Khurāsān Chapter 340, and the entire Organization 401.

certain Rank was conferred, or who participated in a certain Phase of Revolutionary Action.⁹

d. *Arithmetical element no. 4, Absolute Criterial Size:*

This is the total number of the known Organization members, or Chapter members, who comprise the entire cross-section to whom the Criterion in question applies, on whom the Rank was conferred, or who participated in the Phase.¹⁰

These four elements of Raw Data Given can be viewed, manipulated and processed in a great number of ways, to produce a huge variety of correlations and comparisons. The most meaningful, though, are five arithmetical elements which may serve the analytical purposes of this study. These are the following Data Computed:

e. *Arithmetical element no. 5, Relative Revolutionary Size of the Measured Group:*

This is the Absolute Revolutionary Size of the Group compared to the Absolute Revolutionary Size of the Chapter, or of the Organization,¹¹ and is expressed in percentage points.¹²

f. *Arithmetical element no. 6, Relative Representation Size of the Measured Group:*

This is the Group's Absolute Representation Size in a Criterion, Rank, or Phase, compared to the Absolute Criterial Size of the same, and is expressed in percentage points.¹³

g. *Arithmetical element no. 7, Representation Ratio of the Measured Group:*

This is a measure of equitability between the Group's overall contribution to the Revolutionary effort and its share in the specific

⁹ For example, the Banū Umrū' al-Qays had 3 *naqibs*, Khuzā'ah had 5, Ṭayyi' had 1, and the Azd had none. Their Absolute Representation Sizes in the *naqib* Rank were: 3, 5, 1, and zero, respectively.

¹⁰ For example, the entire board of *nuqabā'* comprised 12 *naqibs*. This Rank applied only to the Khurāsān Chapter, therefore 12 is the Absolute Criterial Size of the Rank within that Chapter, and also within the entire Organization.

¹¹ As the case in point may be or may require.

¹² That is: (element 1) ÷ (element 2) x 100 = (element 5). Following up on the four examples given in the previous notes, the Relative Revolutionary Sizes of the four tribes are:

Umrū' al-Qays:	$9 \div 340 \times 100 = 2.65\%$
Khuzā'ah :	$33 \div 340 \times 100 = 9.71\%$
Ṭayyi' :	$21 \div 340 \times 100 = 6.18\%$
Azd :	$19 \div 340 \times 100 = 5.59\%$

¹³ That is: (element 3) ÷ (element 4) x 100 = (element 6). Following up on the four examples given in the previous notes, the Relative Representation Sizes of the four tribes in the *naqib* Rank are:

Umrū' al-Qays :	$3 \div 12 \times 100 = 25\%$
Khuzā'ah :	$5 \div 12 \times 100 = 41.67\%$
Ṭayyi' :	$1 \div 12 \times 100 = 8.33\%$
Azd :	$0 \div 12 \times 100 = 0\%$

Phase of Action, Rank of Leadership, or the Criterial cross-section which may happen to be the case in point. Mathematically, therefore, it is the most telling gauge of a Group's specific standing. It is the Relative Representation Size of a Group in a Criterion, Rank, or Phase, compared to the Group's Relative Revolutionary Size. The Ratio gauges whether the Group was equitably represented (if the Ratio is 1:1), over-represented (if the Ratio is more than 1), or under-represented (if the Ratio is below 1).¹⁴

h. Arithmetical element no.8, Relative Involvement of the Measured Group:

This is the Absolute Representation Size of a Group in a Criterion, Rank, or Phase, compared to the Group's Absolute Revolutionary Size, and is expressed in percentage points. It shows what percentage of the Group were 'involved' in the Criterion, Rank, or Phase.¹⁵

i. Arithmetical element no.9, Relative Criterial Size:

This is where the entire Chapter or Organization,¹⁶ rather than the Group to whom the Criterion applies, is the Measured Group. This element may also be referred to as the Relative Involvement of the Chapter or the Organization in the Criterion. This is the Absolute Criterial Size compared to the Absolute Revolutionary Size of the Chapter or the Organization.¹⁷

j. Arithmetical/Ordinal element no.10, Comparative Standing of the Measured Group:

This is the ordinal token ranking of the Measured Group which it earns within the Organization/Chapter in accordance with the Method of Measurement employed in a certain instance.¹⁸

¹⁴ That is: (element 6) ÷ (element 5) = (element 7); or: (element 8) ÷ (element 9) = (element 7). Following up on the same previous examples, the Representation Ratios of the four tribes in the *naqīb* Rank are:

Umru' al-Qays:	25% ÷ 2.65% = 9.43	or	:	33.33% ÷ 3.53% = 9.43
Khuzā'ah	: 41.67% ÷ 9.71% = 4.29	or	:	15.15% ÷ 3.53% = 4.29
Ṭayyi'	: 8.33% ÷ 6.18% = 1.35	or	:	4.76% ÷ 3.53% = 1.35
Azd	: 0% ÷ 5.59% = 0	or	:	0% ÷ 3.53% = 0

¹⁵ That is: (element 3) ÷ (element 1) x 100 = (element 8). Following up on the same previous examples, the Relative Involvements of the four tribes in the *naqīb* Rank are:

Umru' al-Qays:	3 ÷ 9 x 100 = 33.3%
Khuzā'ah	: 5 ÷ 33 x 100 = 15.5%
Ṭayyi'	: 1 ÷ 21 x 100 = 4.76%
Azd	: 0 ÷ 19 x 100 = 0%

¹⁶ As the case in point may be or may require.

¹⁷ That is: (element 4) ÷ (element 2) x 100 = (element 9). Following up on the example of *nuqabā'*, the Relative Criterial Size of this Rank, which applies only within the Khurāsān Chapter, is: 12 ÷ 340 x 100 = 3.53%.

¹⁸ For example, Khuzā'ah has a 33 Absolute Revolutionary Size, a 9.71% Relative Revolutionary Size, and the 1st Comparative Standing among all Tribes in accordance

The above methods of measurement were applied to the raw data to produce the Statistical Tables which are the end statistical product on which the analyses in the following chapters are based. These tables will not appear in this book; but, as already mentioned, extensive references to them will be made in the following analytical chapters.

with this Method of Measurement; Umrū' al-Qays has respectively 9, 2.65%, and the lowest Comparative Standing (or next to the lowest, depending on how far down the genealogical structure we go). Now, if we look at the statistical performance of each of these two tribes from two other statistical Perspectives, some anomalous revelations will occur. Applying a different Method of Measurement, namely the Relative Representation Size, will illustrate this. Within the board of *nūqabā'*, the tiny Umrū' al-Qays overtakes all other Tribes and Tribal Groups and scores a Comparative Standing second only to the mighty Khuzā'ah. Conversely, applying the Representation Ratio as the Method of Measurement will yield a staggering result. At 4.29:1 according to this Method of Measurement, the mighty Khuzā'ah comes, in Comparative Standing, a distant second to the tiny Umrū' al-Qays at 9.43:1—more than double Khuzā'ah's Ratio. This certainly provides food for thought.