ut it is inferior to that of Abū-Tammām.

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d/ 'The chapter of love-songs' (Bābu’l-nasīb)

e/ 'The chapter of satire' (Bābu’l-hijā‘)

f/ 'The chapter of guests and panegyric'
( Bābu’l adyāf wa’l-madīn)

g/ 'The chapter of description' (Bābu’l-Ṣifāt)
h/ 'The chapter of travel and repose' (Bābu’l-
sayr wa’l nu‘ās)

i/ 'The chapter of faceties' (Bābu’l-mulāh)

j/ 'The chapter of vituperation of women'
(Bābu’l-mudhammati’n-nisā‘)

5. Ikhtiyār al-Muqatta‘āt, which consists of a
selection of love poems.


The most important of Abū-Tammām's work is the Ḥamāsa,
which deals with different political subjects and with a
great number of poets and poetical works from pre-
Islamic down to the 'Abbasid times. A similar collection
of the Ḥamāsa poems was also made by Abū-Tammām's
contemporary, al-Buḥturī, who was also a court poet,
4. The commentary of al-Muhārak Aḥmad al-Arbīlī which is entitled Sharḥ al-Mushakal min dīwān Abī-T. mām.

5. The commentary of Dr. M.I. al-Aswäd which is entitled Badr at-Tammām fī sharḥ dīwān Abī-Tammām. Yet the basic commentaries of all are those of as-Ṣūlī and of at-Tabrīzī.

Abū-Tammām was one of the great authors of his time. He was a volununtary author and made a great study of the former poets and this enabled him to collect and compose six anthologies:

1. Ikhtiyyār qabā'ilī, (the greatest), selections of verses from tribal days.

2. Ikhtiyyār qabā'ilī, selections of verses of tribal days from little known poets.

3. Ikhtiyyār shu'arā' al-Fuḥūl, selection of verses from master poets of pre-Islamic and Islamic period.

4. Al-Ḥamāsa. The work is divided into ten chapters which bear the following titles:

a/ 'The chapter of fortitude' (Bābu'l-ḥamāsa)

b/ 'The chapter of Dirges' (Bābu'l-marāthī)

c/ 'The chapter of Good manners' (Bābu'l-adab)
diwan contains some devotional poems, besides the encomiums on the poet's various patrons, laments on their deaths and satires on his enemies, but the most important are the poems which are of historical value such as the ones which describe the great campaign against Amorium, the defeat and the execution of the heretic Babak al-Khurrami, and the execution of the general al-Afshin. The Diwan of Abū-Tammām was arranged in alphabetical order by Abū-Bakr as-Suli, and afterwards arranged in order of subjects by 'Ali ibn-Ḥamza al-Isbahānī. Other copied of Abū-Tammam's Diwan were also handed down to us by Abū-'Alī al-Farisi and as-Sukkari. Several commentaries were handed down to us; the most famous of which are:

I. The commentary of Abū-Bakr as-Suli which is entitled Akhbar Abī-Tammām; probably it is an abridged version of that of at-Tabrizī.

2. The commentary of ʿAbd al-Muḥammad al-Marzuqī which is entitled Sharḥ al-abyāt al-mushakala min shiʿr Abī-Tammām.

3. The commentary of at-Tabrizī, simply entitled Sharḥ at-Tabrizī.
visited Ḥurān and Ǧīms and kept in touch with the court of al-Muʿtaṣim in Sāmarra. At the last period of his life, he retired in Mosul, where the governor of the city who was his close friend found him the position of post mastership of the city which was a most confidential position. He died in the 2nd of Muḥarram 232/29th August 845 and was buried outside Midān Square on the edge of the trench which surrounded the city of Mosul. The tomb of the poet was reconstructed by the notable Abū-Nashshal at-Ṭūsī who erected a dome on the tomb. Recently his remains was removed and buried in one of the public parks; and the great monument is one of the attractions of the city.

II. Works:

Abū-Tammām was noted as one of the most distinguished poets of the ‘Abbāsid court. He was noted by his biographers as the poet of al-Muʿtaṣim. He is said to have surpassed his contemporaries in purity of style, in intrinsic merit of his work and in the excellence of the way in which he treats a subject. His collection of poems

The governor welcomed him with rich gifts and became one of his favourite companions. It is said that during his stay in Nishapur he met and aided notable commanders such as Ḥaydar ibn-Kāmis known by the title al-Afšān and Abū-Saʿīd Muḥammad ibn- Yusuf ath-Thaghribī. He left Khurasān in 222/837. On his way back to Iraq he was delayed at Hamadān by a snow storm. He made the acquaintance of the learned Abū’l-Wafāʾ ibn-Salama, who offered him the use of his library and the poet made good use of his time by composing the most celebrated anthology of his time the ʿHamāṣa. Afterwards, he left for Sāmarra, where he was welcomed in the court of the caliph al-Muʿtaṣim and the official personnel of the State. Between the years 233/848 and 222/837 Abū-Tammām

the poems qasīdas which were presented by the poets in order to be sung in the presence of the governor of Khorasan. But when Abū-Tammām presented his poem, it was rejected by both Abū’l-‘Amaythal and Abū-Sa‘īd ad-Ḍarīr who classified it among the ordinary poems. One of the reasons for the rejection of the poem is that Abū-Tammām used some verses of Qur‘ān not suitable for the occasion. It is said that Abū-Sa‘īd ad-Ḍarīr hated Abū-Tammām and therefore he classified the poem among the rejected ones. However Abū-Tammām failed at first to attract the attention of the governor and stayed away from the court spending most of his time in the house of an attractive harlot. But at last, he managed to obtain an audience through Abū’l-‘Amaythal, who played as mediator between the governor and Abū-Tammām.

7 Abū-Sa‘īd, Ahmad ibn-Khālid ad-Ḍarīr, was a wealthy scholar from Baghdad and one of the regular attendants at the Court of the ‘Abbāsid Caliph al-Ma’mūn. When Abū-Allāh ibn-Tāhir became governor of Khorasan, the caliph awarded him with a number of learned men. He became noted as the transmitter ṭawātir of the famous poet al-A‘rābī and became the most distinguished scholar in the court of the governor Abū-Allāh ibn-Tāhir. He died in 280/895; see, as-Sayūtī, Jalāl-ad-dīn, Bughyat al-wu‘āt (Cairo 1964), I, 305, al-Marzubānī, Abū-‘Ubayd, al-Muwashshah, (Cairo 1343 A.H.) 1325; Ṣafādī Ṣalāh, Nakī al-himyān, (Cairo 1911) 96-98; Yāqūt, Irshād al-‘Arīb, (London 1907), 118-23.
companion on his famous expedition against Amorium in 223/838. Abū-Tammām also enjoyed the favour of al-Mu'taṣīm's son, Aḥmad, and the Caliph's other son and successor al-Wāthiq and other eminent men, to whom he dedicated many of his poems.⁵ The increasing fame of the governor of Khurasan 'Abd-Allāh ibn-Ṭāhir attracted the poet. He came to Nishapur, but he was disappointed by the cold reception he received from the governor and from the learned men of his court. Abū-Tammām's biographers remark on the treatment which he received in Nishapur from the scholars Abū'1-'Amaythāl al-A'rarī⁶ and Abū-Sa'īd aḍ-Ḍarīr⁷, who were charge of the governor's library and also in charge of evaluating

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⁶ Abū'1-'Amaythāl, 'Abd-Allāh ibn-Khulayd al-A'rarī was a scholar of Persian descent, a native of Rayy. He received the title al-A'rarī because he lived and was educated among the desert Arabs. He became attached to the court of the Tāhirid governors in Marw then in Nishapur. Abū'1-'Amaythāl was a poet and a man of letters. He wrote an excellent work on Arabic literature, which is extant under the title "al-Kitāb al-Ma'thūr". He died in 240/854; see, Ibn-an-Nadīm, al-Fihrist, (Cairo 1348/1930), 72-3; Abū'1-'Amaythāl, al-Ma'thūr, London 1925), 5-8; Brockelmann, Geschichte, supp., I, 105.
first by selling water in the Great Mosque and where he found an opportunity to make further study of Arabic poetry and its rules. It was most probably in Egypt that Abū-Tammām established his reputation as a poet and composed his first poem about the tax collector 'Ayyāsh ibn-Lahī'a. From Egypt he returned to Syria probably after the year 216-215/830 expecting to be admitted to the court of the caliph al-Maʿmūn, to await on him, but the Caliph disliked the Bedouin style of the poem which he offered him and refused to grant him an audience. Abū-Tammām went to Mosul and from thence he travelled into Armenia where rich gifts from the governor Khālid ibn-Yazīd, awaited him. On the death of al-Maʿmūn in 218/833, he came to Baghdad, where he was received and favoured by the Caliph al-Muʿtaṣim, and met with great success at his court. At this stage of his life, Abū-Tammām rose to fame and the Caliph took him as a

most of his poetical works were laments on the Imam al-Ḥusayn. He died in 235/849: Farrūkh, Abū-Tammām, 25.

named Tadīs or Thādhūs (Thaddeus, Theodosin?), for which name the son, when he became a muslim, substituted the Arabic Aws, and attached to himself the title (nisba) of the Ṭayy’ite tribe. 2 Abū-Tammām was a great traveller. In his youth, his family moved to Damascus where his father kept a wine-shop, and he worked as a weaver's assistant. From thence his family went to Hims, where Abū-Tammām started his poetical career by studying the art of poetry under the famous Syrian poet Dīk al-Jinn and it is said that from his master, he learned the Shi‘ite doctrine. 3 Subsequently Abū-Tammām went to Egypt in 208/823, where he lived at

2nd ed. (Cairo 1970), Farrūkh ‘Umar, Abū-Tammām, (Beirut 1964); at-Ta‘ī, Kh, Abū-Tammām at-Ta‘ī (Baghdad 1966), Dayr Sh., Ṭarīkh al-adab al-‘Arabī "al-‘Asr al-‘Abbāsī al-Awal" (Cairo 1969), 268-289.

2 Margoliouth, Ritter and Farrūkh indicated that his father, and probably the poet himself, was a christian, while Bahbītī and Ta‘ī stress that the poet and the father were muslims and of pure Arabic descent; whether the poet was a christian or muslim, the most important thing is that he was of an Arabic family; see Margoliouth, Ency. of Islam, 1st ed. art. "Abū-Tammām"; Ritter, Ency. of Islam, 2nd ed. art. Abū-Tammām; Farrūkh, Abū-Tammām, 22-23; Bahbītī, Abū-Tammām at-Ta‘ī, 4-18, 49; at-Ta‘ī, Abū-Tammām at-Ta‘ī, 9-19.

3 Ibn-Khallikān, Wafayāt, I, 150; Ibn-al-‘Imād, Shadhārat., II, 75; Dīk al-Jinn, Abd-as-Salām ibn-Raghbān, was a Syrian poet born in Hims 161/778,
I. Biography:

Abū-Tammām: Biography and Works