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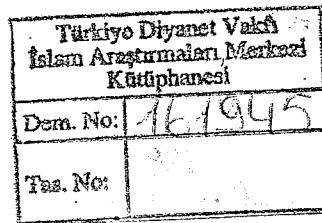
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'Abd al-Rahīm al-'ABBĀSĪ (al-Sayyid 'Abd al-Rahīm)  
(12 June 1463 – 1555 or 1556)

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WORKS

- Anfa' al-wasā'il ilā abda' al-rasā'il (The Most Helpful Means toward the Most Ornate Epistles);
- Fayd al-bārī bi-sharḥ gharīb Ṣaḥīḥ al-Bukhārī (The Creator's Inspiration of the Commentary on the Lexical Cruxes in the "Sound One" of al-Bukhārī);
- Ma'āhid al-tanṣīḥ fi sharḥ shawāhid al-Talkhīs (Frequented Places for Clarification: Commentary on the Poetic Prooftexts of the "Epitome");
- al-Mawā'id al-wafīyyah bi-sharḥ shawāhid al-Khazrajīyyah (Fulfilled Pledges to Comment on the Poetic Prooftexts of the "Khazrajīyyah");
- Minah Rabb al-bariyyah fī fath Rūdus al-abīyyah (The Benefactions of the Lord of Creation, concerning the Conquest of Scornful Rhodes);
- Nazm al-wishāh 'alā shawāhid Talkhīs al-Miftāh

- (The Arrangement of the Sash over the Poetic Prooftexts of the "Epitome" of the "Key");
- Shi'r (Poetry) [modern collection];
- Uns al-arwāḥ bi-'urs al-afrah (The Good Feeling of the Minds for the Wedding-Feast of Joys).

Editions

- Ma'āhid al-tanṣīḥ fi sharḥ shawāhid al-Talkhīs, under the title of Kitāb Sharḥ shawāhid al-Talkhīs al-musammā Ma'āhid al-tanṣīḥ (Cairo: Dār al-Ṭibā'ah al-Miṣriyyah, 1857); under the title Kitāb Sharḥ shawāhid al-Talkhīs al-musammā Ma'āhid al-tanṣīḥ, 2 vols. (Cairo: al-Maṭba'ah al-Bahīyyah al-Miṣriyyah, 1898-9); Ma'āhid al-tanṣīḥ fi sharḥ shawāhid al-Talkhīs, 4 vols., ed. Muḥammad Muḥyī al-Dīn 'Abd al-Ḥamīd (Cairo: al-Maktabah al-Tijāriyyah, 1947; Reprint: Beirut: 'Ālam al-Kutub, n.d.);
- Minah Rabb al-bariyyah fī fath Rūdus al-

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'Abd al-Rahīm al-'ABBĀSĪ (al-Sayyid 'Abd al-Rahīm)

abīyyah, ed. Fayṣal 'Abd Allāh al-Kandīrī, Ḥawliyyāt Kullīyyat al-Ādāb 18 (Kuwait: Majlis al-Nashr al-'Ilmī – Jāmi'at al-Kuwayt, 1997);  
Shi'r 'Abd al-Rahīm al-'Abbāsī, collected and ed. 'Abd al-Rāziq Ḥuwayzī (Cairo: Maktabat al-Ādāb, 2006);  
Anfa' al-wasā'il ilā abda' al-rasā'il, ed. 'Abd al-Rāziq Ḥuwayzī (Cairo: Maktabat al-Ādāb, forthcoming).

'Abd al-Rahīm al-'Abbāsī was until recently—and to a large extent still is—a man of one book, the Ma'āhid al-tanṣīḥ (Frequented Places for Clarification). Only now is there some movement in the Arab world to broaden the view and focus also on his remaining extant works, most of which are still in manuscript. Al-'Abbāsī was first of all a man of letters, amazingly well-read, a veritable repository of Arabic poetry of all ages. He was also a poet himself, who unfortunately failed to collect his poetic output into a dīwān; a large amount of his poetry must be considered lost. Finally, he was also a great Hadith scholar, with two commentaries—one extant, one lost—on the most famous collection of Prophetic Traditions, the Ṣaḥīḥ (Sound One) of al-Bukhārī (d. 870), to his credit.

Al-'Abbāsī was born on Saturday, 12 June 1463, at dawn, as the biographer Najm al-Dīn al-Ghazzī (d. 1651) reports having seen it written in the author's own handwriting, and he died at an unknown date in 1555-6 (the Islamic lunar year 963 straddles these Julian years). He thus lived in the ninth and tenth centuries of the Islamic calendar (fifteenth and sixteenth of our era). This is important, inasmuch as in the preceding eighth/fourteenth century a new genre of biographical literature had been initiated by Ibn Ḥajar al-'Asqalānī (d. 1449), the centenary dictionary, containing entries on all educated men (and women) having lived in that particular century. The two dictionaries containing entries on al-'Abbāsī are: al-Daw' al-lāmi li-ahl al-qarn al-tāsī' (The Shining Light for the People of the Ninth Century) by al-Sakhāwī (d. 1497) and al-Kawākib al-sā'irah bi-a'yān al-mi'ah al-'āshirah (The Moving Stars Bringing Forth the Notables of the Tenth Century) by Najm al-Dīn al-Ghazzī. The full name that al-Sakhāwī gives

at the beginning of his entry is as follows: 'Abd al-Rahīm ibn 'Abd al-Rahmān ibn Ahmad ibn Ḥasan ibn Dāwūd ibn Sālim ibn Ma'ālī al-Badr Abū 'l-Faṭḥ ibn al-Muwaffaq Abī Dharr ibn al-Shihāb al-'Abbāsī al-Ḥamawī al-aṣl al-Qāhirī al-Dimashqī thumma al-Islāmbolī al-Shāfi'i (the element "thumma al-Islāmbolī" is taken from Najm al-Dīn al-Ghazzī's entry). The explanation of this monstrous conglomerate is as follows: The first series of names connected with "ibn" (son of) is al-'Abbāsī's genealogy up to his great-great-great-great-grandfather Ma'ālī. The extent of the genealogy very likely indicates that we are dealing here with an important family in the Syrian city of Hama, and indeed his father and grandfather were acknowledged legal scholars and administrators. The next element "al-Badr" is an abbreviation of "Badr al-Dīn" (lit. "Full Moon of Religion"), which is al-'Abbāsī's laqab; these names formed with "al-Dīn" used to be honorifics conferred by caliphs and other rulers, but by this time had become regular parts of a person's name. "Abū 'l-Faṭḥ" is al-'Abbāsī's kunyah, normally referring to the first-born son of its bearer ("father of..."), but often as here ("Father of Victory") just an ornamental name. The next two elements each starting with "ibn" do not continue the first "ibn" sequence, but run parallel to it, which means that "al-Muwaffaq" = "Muwaffaq al-Dīn" (Successful by Religion) and "Abū Dharr" (in the name sequence "Abī Dharr" in the genitive) are the laqab and kunyah of our man's father and "al-Shihāb" = "Shihāb al-Dīn" (Flame of Religion) is the laqab of his grandfather. The remaining elements are all nisbahs, relational adjectives: "al-'Abbāsī" means that the family claimed descent from the Prophet's uncle al-'Abbās ibn 'Abd al-Muṭṭalib (d. ca. 653); very commonly, our al-'Abbāsī therefore receives the title "al-Sayyid" (sometimes also "al-Sharīf"), although this title is normally reserved for direct descendants of the Prophet. "Al-Ḥamawī" means from the city of Hama in Syria; the little addition "al-aṣl" indicates "by origin." In other words, al-'Abbāsī's family hails from that city, but not he himself, nor did he live there for any length of time. "Al-Qāhirī," "the man from Cairo," denotes his birth-place as well as the fact that most of his education happened there. "Al-Dimashqī"

affair with Ja'far, but almost certainly in error. Hamza al-Isfahānī (d. after 350/961) comments on the passage (*Der Dīwān des Abū Nuwās/Dīwān Abī Nuwās*, part 2, ed. Ewald Wagner (Wiesbaden 1972), 53) and names the two husbands but makes no mention of Ja'far at all.

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ANDRAS HAMORI

## al-'Abbāsī

Badr al-Dīn 'Abd al-Raḥīm b. 'Abd al-Raḥmān b. Aḥmad al-'Abbāsī (869–963/1463–1556) was an Egyptian philologist and poet. He was born in Cairo and studied religious and philological sciences there (al-Suyūṭī was one of his teachers), as well as in Syria and Constantinople. Asked to teach *ḥadīth* in Constantinople, he preferred to return to Cairo but nevertheless settled in Constantinople after the Ottoman conquest of the Arab lands. Most of his reputedly many works, among them a commentary on al-Bukhārī's *Ṣaḥīḥ*, are lost. Three have survived, two of them preserved in manuscript form: *Anfā' al-wasā'il ilā baḍ' al-rasā'il*, on letter-writing; and *al-Mawā'id al-wafīyya*, a commentary on the *shawāhid* (evidentiary verses) quoted in *al-Qasīda al-khazrajīyya*, a versified treatise on prosody and versification by Ḍiyā' al-Dīn al-Khazrajī (fl. 650/1252). His fame rests on a similar work, *Ma'āhid al-tanṣīḥ*,

'ABD AL-'AZĪZ B. AL-ḤAJJĀJ B. 'ABD AL-MALIK

which is an extensive commentary on the verses quoted as examples in the most famous compendium on Arabic rhetoric and stylistics, *Talkhīs al-Miftāḥ*, by al-Khaṭīb al-Qazwīnī (d. 739/1338). This work, completed in Cairo in 901/1496 and revised in 934/1528, is more than a commentary; it offers biographies of 84 poets and quotes much additional relevant (and sometimes irrelevant) material, which turns it into a useful and very readable anthology.

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GEERT JAN H. VAN GeldER

'Abd al-'Azīz b. al-Ḥajjāj b. 'Abd al-Malik

'Abd al-'Azīz b. al-Ḥajjāj b. 'Abd al-Malik (d. 126/744) was an Umayyad prince who was married to a daughter of the caliph Hishām b. 'Abd al-Malik (d. 125/743). Al-Safādī and Ibn 'Asākir report that his mother was Rayṭa bt. 'Ubaydallāh b. 'Abdallāh, making him a half-brother to the first 'Abbāsīd caliph Abū l-'Abbās al-Saffāḥ (d. 136/754). Other sources note only that his mother was an *umm walad*.

'Abd al-'Azīz b. al-Ḥajjāj is seldom mentioned in historical sources until his involve-

'ABD AL-'AZĪZ B. AL-WALĪD B. 'ABD AL-MALIK

ment in the third *fitna*, where he supported the efforts of Yazīd b. al-Walīd (Yazīd III, reigned for six months in 126/744) to remove the incumbent caliph, al-Walīd b. Yazīd (al-Walīd II, r. 125–6/743–4). 'Abd al-'Azīz became Yazīd III's most important general, leading his forces against al-Walīd at al-Bakhrā' in 126/744. He was instrumental in persuading other Umayyad family members and generals in al-Walīd's army to abandon the caliph, often resorting to bribes or threats in the process. While 'Abd al-'Azīz was clearly the leader of the expedition to confront al-Walīd at al-Bakhrā', his role in the latter's murder remains vague. Al-Ṭabarī and other sources imply that he intended to capture the caliph. However, he does not appear in descriptions of the dialogue between al-Walīd and his besiegers before they stormed the fortress and killed him.

After Yazīd III seized power in Damascus he named 'Abd al-'Azīz as his successor after his brother Ibrāhīm b. al-Walīd (d. 132/750). The new caliph then dispatched 'Abd al-'Azīz to put down a rebellion at Ḥims and to confront the advancing forces of Marwān b. Muḥammad (Marwān II, r. 127–32/744–50). The campaign went badly for 'Abd al-'Azīz and he was forced to retreat to Damascus. When that city fell to Marwān, 'Abd al-'Azīz attempted to gather his family before fleeing, but he was caught in his house by the angry mob that killed him. Khalīfa b. Khayyāt reports that Abū Muḥammad b. 'Abdallāh (ca. 136/754), who had just been freed from prison where he had heard that al-Walīd's sons al-Ḥakam and 'Uthmān had designated Marwān as their heir, held 'Abd al-'Azīz's severed head in his hands when he gave his server proclaiming Marwān to be caliph. The head was then sent to Marwān while the body was displayed on the Bāb

al-Jabiyya (where it would have faced 'Abd al-'Azīz's father's sizable estate).

Ibn 'Asākir notes that 'Abd al-'Azīz was a Qadarī. However, the heresiographical works make no mention of him or his theological leanings. Whether he was devoted to the Qadariyya or was otherwise motivated to support Yazīd III's revolt cannot be determined with confidence. It is worth noting, however, that his efforts to persuade others to join him involved threats and bribes instead of theological or moral arguments. The significance, if any, of his reported kinship to Abū al-'Abbās al-Saffāḥ has not been explored in either mediaeval or modern sources.

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'Abd al-'Azīz b. al-Walīd b. 'Abd al-Malik

'Abd al-'Azīz b. al-Walīd b. 'Abd al-Malik (d. 110/728–9) served his father caliph al-Walīd b. 'Abd al-Malik b. Marwān (al-Walīd I, r. 86–96/705–15) in a variety of capacities. He campaigned against the Byzantines on at least two occasions, in 91/709 and 94/713. He led the pilgrimage in 93/712 and possibly in 94/713. He also served as his father's governor of Damascus and of Qinnasrīn. These appointments are consistent with al-Walīd's attempt to name

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