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Ebu Du'ad el-Iyadi

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* أبو دُوَاد الإيادي (جارية بن الحجاج) ت قبل الهجرة .

- شعر أبي دُوَاد الإيادي :

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جارية بن الحجاج . ويلقب الحجاج حمران بن بحر بن عصام

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أبو دؤاد الأيادي *Abu Du'ad*
جارية بن حمران (قبل الهجرة)
(Herb)

- ١ - شعر أبي دؤاد الأيادي .
- جمعه : فوستاف غرنباوم ، واعد تحقيقه وشرحه اجسان عباس .
- ضمن كتاب : (دراسات في الادب العربي) .
- بيروت ، دار مكتبة الحياة ، ١٩٥٩ م .

1336, 82 f., 645 f.; Ibn al-Athīr, *Usd*, v, 186-8; Nawawī, *Tahdhīb al-Asmā'* (Wüstenfeld), 714 f.; al-Dhababī, *Tadhkirat al-Huffāz*, i, 17 f.; Ibn Ḥadjar, *Isāba*, Cairo 1358/1939, iv, 63 ff.; *Tahdhīb al-Tahdhīb*, xii, 90 f.; Wensinck, *Handbook*, 7 (add Ibn Sa'd, II/ii, 112); A. Sprenger, *Das Leben und die Lehre des Mohammad*, i, 454 ff.

(J. ROBSON)

X **ABŪ DHU'AYB AL-HUDHALĪ**, **KHUWAYLĪD** b. **KHĀLĪD**, Arabian poet, a younger contemporary of the Prophet. The legend presents him journeying to visit Muḥammad but reaching Medina the very morning after his death. There is some justification for the assumption that Abū Dhu'ayb migrated to Egypt under 'Umar. From there he joined Ibn Abī Sarḥ's campaign into Ifrīkiya (26/647). He died on his way to Medina where he accompanied 'Abd Allāh b. al-Zubayr who had been charged by Ibn Abī Sarḥ with informing the caliph 'Uthmān of the successes won by his armies (probably in 28/649). The only other known incident of his biography is contained in the report—probably factually correct but possibly spun out of the opening lines of Poem i—that in Egypt he lost within one year five sons to the plague.

Recognized by the Arab critics as the foremost poet of his tribe, a judgement to which the modern reader will readily subscribe, Abū Dhu'ayb excels the bards of the *djāhiliyya* by the stringent composition of his *ḥasīda*'s. In the care he devoted to the structure of his odes he continued a trend already traceable in the work of Sā'ida b. Dju'ayya, an older Hudhali poet, whose *rāwī* Abū Dhu'ayb was. Both poets share the description of wild honey and its gatherer along with a certain delight in the intimate and accurate description of the bees as well as the procedure of the collector—a motif which is not really popular with other Hudhali poets. A peculiar treatment of the massing of a cloud formation and the subsequent downpour is also characteristic of Sā'ida and his *rāwī*. In Abū Dhu'ayb's love poetry an adumbration of what came to develop into the style of the Medinese school is clearly noticeable. Another feature that seems to anticipate future developments is the manner in which Abū Dhu'ayb tends to elaborate the *nasīb* into a complete ode (cf. nos. II and XI, where the other themes are, as it were, enveloped by the *nasīb*). Like his master Sā'ida, Abū Dhu'ayb is fond of, and excels in descriptions of weapons and of hunting-scenes, but is weak in depicting horses (as already noted by al-Aṣma'ī). Almost half of his preserved verse belongs to elegies in which the gentle melancholy of his obsession with the instability of fate provides an appropriate emotional background. His masterpiece, the elegy on the death of his sons (poem I), shows a unity of mood and thought—the theme of the inevitability of doom is stated and connected with the occasion of the *marthiya*, then illustrated in three gripping scenes, to be concisely restated in the last line—which is unsurpassed in ancient poetry.

Bibliography: Brockelmann, I, 36-7, S I, 71; Ibn Kutayba, *Shi'r*, 413-6; Yākūt, *Irshād*, iv, 185-8; *Aghānī*, vi, 58-69; J. Hell, *Der Diwan des Abu Du'ayb*, Hanover 1926; E. Bräunlich, *Abu Du'ayb-Studien*, in *Isl.*, 1929, 1-23; the same, *Versuch einer literargeschichtlichen Betrachtungsweise allarabischer Poesien*, *ibid.*, 1937, 201-69.

(G. E. VON GRUNEBaum)

X **ABŪ DJAHL**, properly Abu 'l-Hakam 'AMR b. **HISHĀM** b. **AL-MUGHĪRA** of the Banū Makhzūm of Quraysh, also named Ibn al-Hanzaliyya after his

mother, Asmā' bint Mukharrība. He was born about 570 or a little after; he and Muḥammad were youths together at a feast in the house of 'Abd Allāh b. **DJUD'ĀN**, while his mother became a Muslim and lived until after 13/635. A few years before the Hijra Abū **DJAHĪL** seems to have succeeded al-Walīd b. al-Mughīra as leader of Makhzūm and also of the group of clans associated with Makhzūm. He was less inclined to compromise with Muḥammad than was al-Walīd, as his position in Meccan affairs was more endangered by Muḥammad than that of the older man. He was perhaps largely responsible for the boycott of Hāshim and al-Muṭṭalib, and the ending of the boycott was a defeat for his policy. He won an important success, however, when he and 'Uqba b. Abī Mu'ayt, soon after Abū Ṭalīb died and was succeeded by Abū Lahab as chief of Hāshim, persuaded the latter to cease giving protection to Muḥammad. Just before the Hijra he seems to have tried to have Muḥammad killed, and to make revenge impossible there was to be a man from each clan involved. Owing to his hostility to Muḥammad during the latter years of the Meccan period many acts of persecution of Muslims are attributed to him, though probably not all really happened (cf. K. xvii, 62, xlv, 43, xcvi, 6 and commentators). He and his brother al-Ḥārith b. **HISHĀM** persuaded their uterine brother 'Ayyāsh b. Abī Rabi'a to return from Medina and kept him (perhaps forcibly) in Mecca. Abū **DJAHĪL**'s influence was based on his commercial and financial strength. The expedition of Ḥamza to Sif al-Bahr in 1/623 came near a large caravan directed by Abū **DJAHĪL**. In 2/624 when Mecca was informed that Abū Sufyān's caravan from Syria was threatened by the Muslims, Abū **DJAHĪL** led the force of about 1000 men which went to save it, and perished in the battle of Badr [q.v.]. Abū **DJAHĪL** sought battle with the Muslims even after the caravan was known to be safe, perhaps in the hope of gaining military glory, since Abū Sufyān, when available, had the privilege of commanding. After Abū **DJAHĪL**'s death the leading men in the group of clans associated with Makhzūm were Ṣafwān b. Umayya (**DJUMAH**), Suhayl b. 'Amr ('Āmir) and eventually Abū **DJAHĪL**'s son 'Ikrima.

Bibliography: Ibn Hishām, Wākidi, Ṭabarī—see indexes; Ibn Sa'd, iii/1, 194, iii/2, 55, viii, 193, 220; Ya'qūbī, ii, 27; Caetani, *Annali*, i, 294-5, 309, 478, 491, etc.; Montgomery Watt, *Muhammad at Mecca*, by index; Azraqī, Wüstenfeld, 455, 469. (W. MONTGOMERY WATT)

ABŪ DU'ĀD AL-IYĀDĪ, **DJUWAYRA**, **DJUWAYRIYYA** or **HĀRITHA** b. **AL-ḤADĪDĪDĪ** (or again **HANZALA** b. **AL-SHARKĪ**, which was more probably, however, the name of Abu 'l-Tamahān al-Ḳaynī, see *Shi'r*, 229), pre-Islamic poet of al-Hira, contemporary of al-Mundhir b. Mā' al-Samā' (about 506-554 A.D.), who put him in the charge of his horses. The expression *djār^{an} ka-djār^l Abi Du'ād*, which appears in a line of Ḳays b. Zuhayr and has become proverbial, gave rise to several traditions showing Abū Du'ād as the "protégé" of a noble and generous *djār*, who is either al-Mundhir, al-Ḥārith b. Ḥammām or Ka'b b. Māma.

As a poet, Abū Du'ād is famous for his description of horses, and in this genre some critics consider him superior to Tufayl al-Ghanawī and al-Nābigha al-Djādī. Nevertheless, the lexicographers have not collected his poems systematically, as the ydid not collect those of 'Adi b. Zayd, because his language was not "naḍīdī" and he did not follow the poetical tradition. Moreover, al-Aṣma'ī accuses Khalaf al-