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Lebib-i Aca

-181181 Surnâme  
-120089 Lebib-i Horatî

1.4.31- Lebib Surnâme'si (Metin-İncele-  
me), Şahin İnce, —>, CÜ., Sivas, (Dış.  
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Yüksek lisans tez

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## Lebībī-yi Horasani

92. Labībī, whose name and place of origin are not recorded, was a contemporary of Farrukhī and ‘Unşurī, as is clear from his verses quoted by Rādūyānī:

*gar Farrukhī bi-murd, chirā ‘Unşurī na-murd?*

*pīr-ē bi-mānd dēr u jawān-ē bi-raft zūd.*

*farzānah-ē bi-raft u zi raftan-sh har ziyān,*

*dēwānah-ē bi-mānd u zi māndan-sh hēch sūd.*

(‘If Farrukhī has died, why hasn’t ‘Unşurī died? An old man stayed long but a young man has departed quickly. A wise man departed, and from his departure comes only harm; a madman remained, and his remaining is no good to anyone’).

These verses *would* be of considerable importance for the chronology of Persian literature in the first half of the 5th/11th century *if* we had reliable information about the vital statistics of any one of the three poets involved. Unfortunately, we do not. [181] Labībī is evidently the author of five verses quoted by Baihaqī referring, as the historian tells us, to an event during the reign of Mas‘ūd I (though the manuscripts of Baihaqī’s work give the name of the poet as ‘Laithī’). Moreover, ‘Aufī, in his chapter on the Ghaznavid poets, quotes a fairly long *qaṣīdah* of his in which the poet gives the *kunyah* of his patron as ‘Abū l-Muẓaffar’; ‘Aufī identified the latter as ‘Amīr Abū l-Muẓaffar Yūsuf b. Nāṣir al-dīn’, but this is definitely wrong (as both Bahār and Rypka/Borecký have noted, apparently independently); for one thing, Maḥmūd’s brother’s

recognised as good Muslims as well as good Tamilians has increased.

**Bibliography:** A monograph on the Labbais of a town in northern Tamilnadu is Mattison Mines, *Muslim merchants: the economic behaviour of an Indian Muslim community*, New Delhi 1972. Other articles by this author on the Labbais include *Muslim social stratification in India: the basis for variation*, in *Southwestern Journal of Anthropology*, xxviii (1972), 333-49; *Tamil Muslim merchants in India's industrial development*, in *Entrepreneurship and modernization of occupational cultures in South Asia*, ed. Milton Singer, Durham, North Carolina 1973; *Islamisation and Muslim ethnicity in South India*, in *Man*, N.S. x (1975), 404-19; *Urbanization, social structure and the Tamil Muslim merchant*, in *Family and kinship among the Muslims in India*, ed. Imtiaz Ahmad, New Delhi 1976; *Kin centers and ethnicity among Muslim Tamilians*, in *Papers in anthropology* (University of Oklahoma), xviii (1977), 259-74. A brief monograph of some historical interest to the ethnographer is Qadir H. Khan, *South Indian musalmans*, Madras 1910. On Labbai politics, see K. McPherson, *The political development of the Urdu- and Tamil-speaking Muslims in Madras Presidency 1901 to 1937*, unpublished M.A. thesis, University of Western Australia 1968; idem, *The social background and politics of the Muslims of Tamil Nad, 1901-1937*, in *The Indian Economic and Social History Review*, vi (1969), 381-402; idem, *Yakub Hasan: communalist or patriot?*, in *University Studies in History* (Univ. of Western Australia), v (1970), 72-84. See also on politics, T. P. Wright, Jr., *The Muslim League in South India since independence: a study in minority group political strategies*, in *The American Political Science Review*, lx (1966), 579-99. (M. MINES)

**LABBAYKA** [see TALBIYA].

**LABĪBĪ**, the pen-name of a Persian poet who lived at the end of the 4th/11th and the beginning of the 5th/12th century. His personal name as well as almost any other particulars of his life are unknown. The *Tarjūmān al-balāgha* has preserved an elegy by Labībī on the death of Farrukhī [q.v.], which means that the former was probably still alive in 429/1037-8. A *ḥaṣīda* attributed to him by ʿAwfī is addressed to a *mamdūh* by the name of Abu ʿl-Muẓaffar, who in that source is identified with a younger brother of the Ghaznavid Sultan Maḥmūd. But it is more likely that he was a member of the Āl-i Muḥtādī, the rulers of Čaghāniyān, who was also a patron of Farrukhī's poetry (see C. E. Bosworth, *The rulers of Chaghāniyān in early Islamic times*, in *Iran*, JBIPS, xix [1981], 11-12). In the *Madīmaʿ al-fuṣaḥāʿ* (i, 445) the poem is in fact presented as a work of the latter, but it also occurs in manuscripts of the *Diwān* of Manūčihri and in the works of other poets. The attribution to Labībī was rejected by Rypka and Borecký, but is defended by most modern Iranian scholars. Apart from this poem, the remaining poetry of Labībī consists of fragments only, mostly single lines quoted in evidence by lexicographers. Some of these lines belonged to *mathnawī*-poems, the subject of which can no longer be ascertained.

Though his work fell into oblivion quite soon, Labībī must have been a poet of some distinction in his own age. Bayhaḳī, writing about 450/1058, appreciated him as an *ustād-i suḫhan*; and so did Masʿūd-i Saʿd-i Salmān, who also styled him *sayyid*

*al-shuʿarāʾ* and imitated one of his *ḥaṣīdas* (Dīnawarī, ed. R. Yāsīmī, Tehran 1339/1960, 57r). The many quotations contained in the *Lughat-i Furs* of Asadī prove that his poems were still circulating in the later part of the 5th/11th century.

**Bibliography:** The remnants of Labībī's poetry were collected and studied most comprehensively by J. Rypka and M. Borecký, in *ArO*, xiv (1943), 261-307; other collections were published by Muḥammad Dabte-Siyāket, in *Mihr*, viii (1331/1952), 310-2, 367-71, 630-3; *Labībī wa ashʿār-i ū*, Tehran 1332/1953, and *Gandī-i bāz yāsta*, i, Tehran 1334/1955, 1-34. See further: Rādūyānī, *Tarjumān al-balāgha*, ed. Ahmed Ateş, Istanbul 1949, 32 and 319; 128 f.; Bayhaḳī, *Taʾriḫ-i Masʿūdi*, ed. S. Nafsa, Tehran 1319/1940, i, 75; Kay-Kāwūs, *Ḳābils-nāma*, ed. Ghulām-Ḥusayn Yūsufī, Tehran 1345/1966, 128, 365 f.; ʿAwfī, *Lubāb*, ii, 40 f., ed. S. Nafsa, Tehran 1335/1956, 276 f., 671 f.; Riḍā-Kulī Khān Hidayat, *Madīmaʿ al-fuṣaḥāʿ*, lith. Tehran 1293/1878, i, 494; M. T. Bahār, in *Āyanda*, iii (1306/1927), 151-7; idem, in *Āryānā*, iii (1324/1945), 508-22; Dh. Šafā, *Taʾriḫ-i adabiyāt dar Irān*, i, Tehran 1342/1963, 547-50. (J. T. P. DE BRUIJN)

LABĪD b. RABĪʿA, Abū ʿAḳīl, Arab poet of the *mukḥadram*. He belonged to the family of Banū Djaʿfar, a branch of the Kilāb, who belonged to the Banū ʿĀmir b. Šaʿṣaʿa (see Ibn al-Kalīl, *Caskel*, Tab. 93 and Register, ii, 374-5).

According to Ibn Saʿd, vi, 21, he died in 600/660-1 in the night on which Muʿāwiya arrived in al-Nuḳhāy-lā to conclude peace with al-Ḥasan b. ʿAlī. Others, like Ibn Ḥādījar, iii, 657, whom Nöldke (*Ulluf Moʿallaqāt*, ii, 51) thinks ought to be followed, give 41 A.H., others again 42. He is said to have reached an unusually great age (al-Sidjīstānī, *K. al-Muʿammarin*, ed. Goldziher, § 61). In fact, he makes several allusions to this in his poems. The date of his birth can only be approximately fixed. Even before 600 A.D. he seems to have attained a prominent position in his tribe by his command of language. As quite a young man, he is said to have accompanied a deputation from his tribe to the court of king Abū Ḳābūs Nuʿmān of al-Ḥīra (ca. 580-602), and when the latter was incited against the Banū ʿĀmir by his friend Abū Rabīʿ b. Ziyād al-ʿAbsī (of the tribe to which Labīd's mother belonged), Labīd succeeded with a satirical *radīas* poem (*Diwān*, no. 33) in ridiculing him to the king that he restored his favour to the Banū ʿĀmir. A verse from Nuʿmān's answer to his courtier, who sought to defend himself from the lampoon on him in this *radīas* poem, became proverbial (cf. al-Mufaḍḍal, *al-Fāḳhīr*, i, 41-2; al-ʿAskarī, *Amthāl*, on the margin of al-Maydānī, ii, 117, 7-18; al-Maydānī, ii, 33; *K. al-Aghānī*, x, 94 f.; xvi, 22 f.; ʿAbd al-Ḳādir, *Khiznat al-adab*, ii, 79 ff., iv, 171 ff.). In his later poems Labīd also often prides himself on having helped his tribe by his eloquence. He remained loyal to his tribe even when a famous poet, and scorned the profession of a wandering singer, practised by his contemporary al-ʿAshā. But the coming of the Prophet Muḥammad threw him out of the usual groove. We do not know the exact date of his conversion to Islam. As early as Djumādā II of the year 8 Sept.-Oct. 629, the chiefs of the tribe of ʿĀmir b. Šaʿṣaʿa, sc. ʿĀmir b. Ṭufayl and Arbad b. Ḳays, a stepbrother of Labīd, seem to have negotiated in Medina about the admission of their tribe to the new community, but without reaching any result (see Caetani, *Annali*, ii, 90 ff.). Both men are said to have soon afterwards come to an

22 EYLÖL 1993