

## IV. TOPOGRAPHIE – GEOGRAPHISCHE LEXIKA

## AL-‘ĀMİRĪ

gehörte<sup>1</sup> zu den sprachkundigen Beduinen, welche sich möglicherweise in der ersten Hälfte des 2./8. Jahrhunderts mit der Topographie der Arabischen Halbinsel beschäftigten. Die älteste uns bekannte Erwähnung seines Namens begegnet uns im *K. al-Ġim* des Abū ‘Amr aš-Šaibānī (III, 69, vgl. GAS VIII, 121f.). Vor allem scheint Luġda al-İşfahānī (s.u.S. 18) einen großen Teil seiner *Bilād al-‘arab* einer Schrift des ‘Āmirī entnommen zu haben, die sich vermutlich auf die Topographie Arabiens beschränkte. Die Zitate bei Yāqūt erwecken den Eindruck, daß al-‘Aşma‘ī das Buch von al-‘Āmirī in einer seiner Quellen vorgefunden hat.

Vermutliche Zitate: Luġda al-İşfahānī, *Bilād al-‘arab* S. 39-42, 76-80, 83-94, 103-126, 129-132, 142-153, 155-164, 167-221(?), 245-272 (?), 282, 335. Ferner: Yāqūt, *Buldān* (seine Zitate scheinen durch das Buch von al-‘Aşma‘ī vermittelt worden zu sein) I, 345, II, 67, 449, 754, 800, III, 39-40, 292, 826, IV, 140, 976, 1042; Bakrī, *Mu‘ġam* S. 1022, 1335.

## AŞ-ŞARQĪ B. AL-QUTĀMĪ

Sarkī el-Kutāmī

Abu l-Mu‘annā al-Walid b. al-Ḥusain b. Ğamāl, Kufenser Genealoge und Überlieferer von Poesie (gest. um 150/767, s. GAS VIII, 115), besaß allem Anschein nach großes geographisches Interesse, welches sich vermutlich nicht auf die Arabische Halbinsel beschränkte (s. z.B. Yāqūt, *Buldān* II, 58). Wie sich nach einem bei Yāqūt (ebd. III, 791) erhaltenen Bericht vermuten läßt, gewann er durch seine geographischen und historischen Kenntnisse das Vertrauen des Kalifen al-Manşūr und wurde als Gesandter zu einem (ungenannten) Herrscher geschickt. Ver-

<sup>1</sup> Die Identifizierung dieses ‘Āmirī mit Ziyād b. ‘Abdallāh (b. aṭ-Ṭufail) al-‘Āmirī (gest. 193/799, s. Şafadī, *Wāfi* XV, 16) durch Wüstenfeld (zu *Mu‘ġam al-buldān* VI, 491) ist nicht richtig.

mutlich hatten seine geographischen Kenntnisse den Charakter von Genealogien der Länder, womit er Hişām b. Muḥammad al-Kalbī beeinflusste.

Mögliche Zitate (hauptsächlich durch Werke des Ibn al-Kalbī) in Yāqūt, *Buldān* I, 541, 636, 728, 902, II, 58, 282-284, 304, 525, 928, III, 421, 444, 548, 791-795, IV, 616, 632, 752, 953; Bakrī, *Mu‘ġam* S. 50, 57, 307, 740, 970; Mas‘ūdī, *Murūġ* I, 10, 216, III, 141, 142, 247; s. auch ‘Umar b. Şabba, *Ta’rīḥ al-Madīna* S. 1202.

## ABŪ ZIYĀD AL-KILĀBĪ

Yazīd b. ‘Abdallāh b. al-Ḥurr war ein sprachkundiger Beduine (gest. gegen 200/815, s. GAS VII, 340-341, VIII, 39). Sein *K. an-Nawādir* führt Yāqūt (*Buldān*) in seiner Einleitung S. 7 unter den Quellen an, die er über die Geographie von Arabien benutzte. Das ihm zur Verfügung stehende Exemplar zitiert er im *Buldān* an ca. 200 Stellen. Seine Zitate sind überwiegend kurz; nur eines davon (ebd. III, 476-478) hat einen Umfang von drei Seiten. Das Hauptinteresse des Abū Ziyād in seinen geographischen Ausführungen galt den Wasserstellen und Bergen Arabiens; die Entfernungen zwischen Ortschaften und die Beschreibung von klimatischen Verhältnissen vernachlässigte er jedoch völlig.

S. noch Fr. J. Heer, *Die historischen und geographischen Quellen in Jāqūt's Geographischem Wörterbuch*, Straßburg 1898, 112 S., bes. S. 30 (Nachdruck in: *Islamic Geography* Bd. 224, S. 1-116, bes. S. 30).

Zitate: Bakrī, *Mu‘ġam* S. 308, 820-821, 913-914, 1238. – Yāqūt, *Buldān* I, 132, 142, 178, 181, 229, 312, 313, 362, 380, 404, 485, 488, 491, 498, 540, 552, 580, 581, 622, 663, 701, 711, 754, 791, 820, 833-834, 851, 852, 904, 925, 926, 941, II, 14, 24, 34, 43, 61, 92, 108, 117, 134, 135, 158-159, 161-162, 167, 177-178, 188, 191, 240, 246, 266, 273, 290, 324, 345, 348, 352, 363-364, 431, 433, 453, 468, 477-478, 530, 548, 559, 578, 611, 719, 721, 723, 727, 735, 745, 775, 798, 853, 876, 883, 912, 928, III, 38, 39, 47-48, 61-62, 91, 117, 129, 130, 156, 172-173, 198, 207, 223-224, 255, 258, 267-268, 285, 289, 293-294, 301, 324-325, 334, 344, 393, 404, 414, 417, 464, 476-478, 487, 562, 575-576, 581, 585, 586, 645, 647, 662, 663, 688, 692, 699, 704, 721-722, 730, 734, 749, 754, 777, 783, 796, 830, 877, 908-909, 909, IV, 67, 80, 145, 179, 205, 209, 212, 221-222, 231, 232-233, 236, 237-238, 245, 260,

# Story-telling in the framework of non-fictional Arabic literature

Edited by Stefan Leder

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Şarhi b. Kutami

## Al-Sharqī b. al-Quṭāmī and his etiologies of proverbs

WOLFHART HEINRICHS

Proverbs are often not readily comprehensible; some need to be learned like lexical items, even by members of the speech community. This is certainly true for the corpus of classical Arabic proverbs which, already early on, were collected by the philologists as one of the authoritative sources of pure Arabic speech.<sup>1</sup> The reason for the opacity of so many of these sayings is that they were ostensibly extracted, often as verbatim quotes, or more rarely as a description of particular behavior, from larger narrative contexts. In reality, these narratives often seem to be invented for the very purpose of yielding a proverb. Those proverbs that are quotes arise from appropriate utterances of the protagonists which, because of their memorableness, became henceforth proverbial. The stories that contain them belong, therefore, in theory to the genre of *awā'il*, "firsts"; however, the importance and the popularity of the proverb literature insured its separate status. The *awā'il* were treated in far fewer works than were the *amthāl*, "proverbs." The split between the two was probably also predetermined by the different formulae used by the narrators of the old stories, whenever they lapsed out of their narrative into the comment mode: in the case of the "firsts" they would simply state that fact ("so-and-so did such-and-such and that was the first time that anybody had done such a thing"), whereas in the proverbial stories the characteristic phrases are *fa-dhahaba mathalan*, lit. "and so it went off as a proverb," or, more intriguingly, *fa-arsalahū mathalan*, lit. "and so he [the speaker] sent it off/discharged it as a proverb," which sounds as if he were intentionally creating it. It should be noted that these meta-literary formulae occur also quite frequently in the various saga complexes dealing with the

1 For an excellent comprehensive overview see R. SELLHEIM: *Mathal*. In: *Encyclopaedia of Islam*. New Edition, s.v.

remote past, such as the South Arabian and the Palmyrene saga. Some passages fairly bristle with "firsts" and "proverbs" and very much give the impression that they were composed for this very purpose. The exact relationship of these saga episodes with the proverb stories is in need of further study; some simply reappear in the proverb collections.

### 1. *Al-Sharqī b. al-Quṭāmī*

The present study, apart from making some general statements on the proverb-etiologial genre, focuses on one particular narrator to whom a number of etiologies are credited: al-Sharqī b. al-Quṭāmī.<sup>2</sup> His exact dates are not known: he was appointed by caliph al-Manṣūr to serve as tutor to the future caliph al-Mahdī, and he probably died around 770 AD. Like his more famous student Ibn al-Kalbī he is best described as an antiquarian of the Arabian past. He is quoted as an authority in many different fields, *inter alia* for literary, lexicographical, genealogical, geographical, and historical data. It is this wide knowledge of the Arab(ic) "humanities" which secured him his job in the palace. But this is only one half of his personality. He is also portrayed as a skilled evening entertainer (*ṣāhib samar*),<sup>3</sup> telling "women's stories,"<sup>4</sup> "funny stories,"<sup>5</sup> and "love stories."<sup>6</sup> It seems, by the way, from the *Kitāb al-Tāj* that it was this combination of "antiquarian" and entertainer that made him desirable as a tutor for the prince al-Mahdī.<sup>7</sup> To the later ḥadīth critics such "creative" *akhbār* were an abomination: they are, therefore, found, like al-Sharqī, in the category of the *du'afā'* wa-

2 The most recent brief account is W. HEINRICHS: al-Sharqī b. al-Quṭāmī. In: *Encyclopaedia of Islam*. New Edition, s.v., where further literature is given.

3 al-Khaṭīb al-Baghdādī: *Ta'rikh Baghdād*, ix, 279.

4 al-Jāhīz: *al-Ḥayawān*, v, 302-3 (*min aḥādīth al-nisā'*; which is, of course, meant as a criticism).

5 *Madāhik*, see note 7.

6 Ibn al-Nadīm: *al-Fihrist*. Ed. G. FLÜGEL. Leipzig 1871, 306.

7 Al-Jāhīz [ascr., recte Muhammad b. al-Ḥārith al-Tha'labī/al-Taghlibī]: *Kitāb al-Tāj fī akhlāq al-mulūk*. Ed. FAWZĪ 'ATAWĪ. Beirut 1970, 120; trsl. CHARLES PELLAT: *Le livre de la couronne*. Paris 1954, 137-38. The passage discusses the appropriateness of repeating stories to a prince, which is generally denied. Al-Sharqī got away with it, because his stories (*aḥādīth*) were facetiae (*madāhik*), which amused al-Mahdī, so he asked him to repeat them. A possible example is no. xi in our corpus, see below.

S-282-308



1955م؛ \* الكرياسي، موسى، موسوعة  
الشيخ علي الشرقي النثرية، 1988م؛  
\* الجبوري، منذر، شعراء عراقيون، وزارة  
الإعلام، بغداد 1977م.

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في القرن العشرين، دار الشؤون الثقافية،  
بغداد 1995م، ط1، ج1؛ \* عواد،  
كوركي، معجم المؤلفين العراقيين في القرن  
التاسع عشر والعشرين 1800 - 1969م،  
مج2، مطبعة الإرشاد، بغداد 1969م،  
إصدار: المجمع العلمي العراقي؛  
\* الخاقاني، علي، شعراء الغري 7، النجف

## شرقي بن القطامي، أبو المثنى الوليد بن الحصين

(ت 155هـ/771م)

(136 - 158هـ/753 - 774م)، إلى بغداد،  
ليتولى تأديب ولده محمد (المهدي)، إذ سأله  
المنصور بقوله «يا شرقي علام يؤتى المرء؟»  
قال: «أصلح الله الخليفة، على معزوف قد  
سلف، ومثله مؤتلف، أو قديم شرف، أو علم  
مطرف»، وحدث أثناء وجوده في محلة الحربية  
في بغداد [الخطيب البغدادي، تاريخ بغداد،  
9/278].

ويذكر عن القطامي، أن الخليفة المنصور، أرسله  
مندوباً عنه إلى بعض الملوك [ياقوت الحموي،  
معجم البلدان، 4/197].  
توفي سنة 155هـ/771م [الزركلي، الأعلام،  
9/139].

### المصادر والمراجع

\* ابن الأثير، عز الدين، اللباب في تهذيب  
الأنساب، بغداد، مكتبة المثنى، د.ت؛  
\* الجعفي، محمد بن إسماعيل البخاري،  
التاريخ الكبير، تح. هاشم الندوي، دار  
الفكر، د.ت؛ \* الخطيب البغدادي، أبو بكر  
احمد بن علي، تاريخ بغداد، دار الكتب،

هو الوليد بن الحصين بن جمال بن حبيب بن  
جابر الكلبي، يكنى أبا المثنى، الشرقي  
لقب غلب عليه [ابن ماکولا، الإكمال، 3/130]  
وقيل هو من بني عمرو بن امرئ القيس [ابن  
الأثير، اللباب، 2/193؛ ابن قتيبة، المعارف،  
539]، من أهل الكوفة، وهو أحد أبرز النساين  
الرواة للأخبار والدواوين، ويعد من نسابي كلب  
وأعلامهم في العلم [ابن النديم، الفهرست،  
132].

روى عن لقمان بن عامر، وأبي طلق الغايدي،  
ومجالد بن سعيد، وروى عنه، محمد بن زياد بن  
زيار، ويزيد بن هارون [الرازي، الجرح  
والتعديل، 4/376]. ليس عنده حديث كثير  
[الجعفي، التاريخ الكبير، 4/254]، إذ ذكر له  
عشرة أحاديث [الزركلي، الأعلام، 9/199]  
غير متفق على صحتها [ابن عساکر، تاريخ  
دمشق، 19/77]، وله قصيدة في الغريب [ابن  
النديم، الفهرست، 132].

عرف عنه، أنه وافر الأدب، وصاحب سمر، لذا  
استقدمه الخليفة العباسي أبو جعفر المنصور