

ENCYCLOPEDIA OF ARABIC LITERATURE

Volume 1

Edited by

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and

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some relaxation) and dissenting writers were imprisoned. Independent-minded spirits such as the short-story writer Zakariyyā Tāmīr, the novelists Hānī al-Rāhib and Ghāda al-Sammān, and the poet Adūnīs have chosen self-exile. On the other hand, Damascus has provided a home for writers from other Arab countries, most notably the Saudi Arabian novelist 'Abd al-Raḥmān Munīf.

The government encourages writers who are not dissenters. Since 1976 the Minister of Culture has been Dr Najāh al-'Aṭṭār, herself a writer and scholar with a PhD from the University of Edinburgh. She has extended state patronage to writers such as the novelist Ḥannā Mīna, the playwrights Sa'd Allāh Wannūs and the poets Nizār al-Qabbānī and Shawqī Baghdādī. The Ministry has published new poets and publishes a cultural magazine, *al-Ma'rifa*. Another Damascus literary magazine is *al-Thaqāfa*, privately owned and edited since its foundation in 1958 by Miḥḥat al-'Ukāsha.

To avoid trouble, writers avoid criticizing the president, the ruling party or the army. Outside these constraints, writers can comment on bureaucracy and the nature of the police-state without particularizing Syria. Sa'd Allāh Wannūs's plays satirize official postures, using techniques of the theatre of the absurd. 'Abd al-Salām al-'Ujaylī has written short stories about the capriciousness and brutality of political imprisonment.

There are other safeguards for the writer – such as to be published by Dār Tlās, the publishing house owned by the Minister of Defence, a close friend and political ally of President Asad since the 1950s. The proximity of Beirut allows writers to publish there with fewer worries about censorship, and it is not difficult to smuggle books in from Lebanon.

Damascus is a popular theme with writers. Nādyā Khust and Ulfat al-Idilbī both write evocatively of the social life and cuisine of a vanishing Damascus. There is also a nostalgia for the time of the brief reign of King Fayṣal (1918–20) immediately before the French Mandate, and for the heroic national revolt against that Mandate which led to the French bombardment of the city of Damascus in 1925.

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P. CLARK

Dār al-Ḥikma

Literally 'House of Wisdom', a large library founded in Cairo in 395/1005 by the Fāṭimid caliph al-Ḥākim on the model of earlier library-institutes. Located in the north-western part of the Western Palace, it included a reading room and discussion areas, and became an important academic centre for scholars of both Islamic and Greek branches of learning. Its administrator was the Fāṭimid chief missionary (*dā'ī al-du'āt*) who invited scholars to the Dār every Monday and Thursday. This demonstrates that one of the Dār's primary concerns was support, at an institutional level, of the Fāṭimid mission (*da'wa*, propaganda) and *Ismā'īlī* doctrine (also known as *ḥikma*).

In 435/1045, the library's catalogue listed 6,500 volumes, of which twenty-five camel-loads were pillaged in 481/1088. It was closed by the vizier al-Afḍal (d. 495/1100), following political and religious turbulence, and reopened and relocated by the vizier al-Ma'mūn in 517/1123. In 567/1171, the Sunnī Ayyūbid Ṣalāḥ al-dīn (Saladin), closed the Shī'ī Fāṭimid centre and sold its treasures.

Further reading

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S.M. TOORAWA

See also: Fāṭimids

Dār al-'Ilm see libraries

Dār al-Kutub

The Egyptian National Library (properly Dār al-Kutub al-Qawmiyya al-Miṣriyya), founded in Cairo in 1870 by 'Alī Mubārak, and initially known as al-Kutubkhāna al-Khidīwiyya. Sited at first in Darb al-Gamāmīz, it moved in 1904 to Bāb al-Khalq before moving to its present premises in Corniche al-Nīl. A number

famous written work is the *Musnad*, a massive compilation of *ḥadīths* which are arranged under the names of their principal transmitters. Although Ibn Ḥanbal expressed his views on a wide variety of legal questions, he did not produce a systematic doctrinal treatise, and his views have therefore been preserved in the works of his followers. During the period when the **Mu'tazilī** school enjoyed the support of the state, he became the popular champion of doctrines opposed by the **Mu'tazilīs**, which were to constitute **Sunnī** Muslim orthodoxy.

Text edition

al-Musnad, Cairo (197-).

Further reading

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B. WEISS

Ibn Ḥānī' al-Andalusī, Muḥammad (d. c.362/973)

Court poet of the Banū Ḥamdūn, rulers of Masila in Ifrīqiya (Tunis), and panegyrist of the Fātimid caliph al-Mu'izz li-Dīn Allāh (r. 341-65/953-75). The details of Ibn Ḥānī's life are obscure. Of the Yemeni tribe of Azd, he was born in Seville between 322/934 and 326/938; his father Ḥānī', himself a poet, appears to have been an **Ismā'īlī** missionary (*dā'i*). The young Ibn Ḥānī's open support of the Fātimids, then active in Ifrīqiya and Egypt, obliged him to leave al-Andalus; his wanderings led him first to Morocco, where he joined the Fātimid army under the general Jawhar al-Ṣiqillī and wrote invective poems against the **Umayyad** rulers of Spain; to Zab (central Algeria), where he praised its ruler Ja'far ibn 'Alī ibn Ḥamdūn (beg. 348/959); to al-Manṣūriyya in Ifrīqiya, where he became panegyrist at the court of al-Mu'izz; and finally to Barqa (Benghazi), where he died, perhaps murdered, in mysterious circumstances.

Ibn Ḥānī's panegyrics are filled with references to **Ismā'īlī** thought and politico-religious beliefs, and provide valuable information on Fātimid poetic propaganda. He composed *hijā'* of the Fātimids' opponents, and poems in minor genres including *mujūn*. The poet's use of obscure **Ismā'īlī**/Fātimid symbolism, his often ornate and

hyperbolic style, and his frequent obscenities (*sukhf*) seem to have deterred editors from undertaking a proper critical edition of his *diwān*.

Text editions

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Nykl, A.R., *Hispano-Arabic Poetry and its Relations with the Old Provençal Troubadours*, Baltimore (1946), 28-30.

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Tāmīr, 'Ārif, *Ibn Ḥānī' al-Andalusī*, Beirut (1961).
von Kremer, A., 'Über den shī'itischen dichter Abū 'l-Kāsim Muḥammad ibn Ḥānī', *ZDMG* 24 (1870), 481-94.

Yalaoui, M., *Un Poète chiite d'Occident au IV^{ème}/X^{ème} siècle: Ibn Ḥānī' al-Andalusī*, Tunis (1976).

J.S. MEISAMI

Ibn Harma al-Qurashī (90-c.176/709-c.792)

Umayyad poet of Medina about whom little is known. Despite his poetry in praise of the **Umayyads**, he apparently found favour with the 'Abbāsīd caliph al-Manṣūr. He is portrayed in anecdotes as difficult and opportunistic. The few verses of his that survive are scattered throughout numerous *adab* anthologies. Ibn Harma is considered the last of the classical poets by some ninth-century philologists but others classify him as an early *muhdath* poet in the class of **Bashshār ibn Burd**. A work by the anthologist **Ibn Abī Ṭāhir Ṭayfūr** entitled *Akhbār Ibn Harma wa-mukhtār shi'rih* (*Accounts of Ibn Harma and Selections of his Poetry*) is not extant. Ibn Harma is the last poet mentioned in **Abū Tammām's** anthology, *al-Ikhtiyār al-qabā'ilī*.

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S.M. TOORAWA

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R.P. SCHEINDLIN

Ibn Hibbān al-Bustī (270–354/884–965)

A widely travelled traditionist and prolific writer, well known for his careful compilations and interpretation of *ḥadīth*. Beliefs that did not square with Ḥanbalī teachings forced him to leave Sijistan for Samarkand, probably in 320/932, where he was made judge. A book he composed there on the Carmathians, for the Sāmānid vizier al-Muṣ'abī, apparently resulted in his being driven out by the townsfolk. After a stint in Nishapur, he returned to his native Bust in 340/951, where he became an administrator. Of his numerous works, most concern *ḥadīth* and few survive. *Al-Musnad al-ṣaḥīḥ 'alā al-raqāsīm wa-al-anwā'* was still used in the nineteenth century. His *adab* anthology, the *Rawḍat al-'uqalā' wa-nuzhat al-fuḍalā'* (Cairo, 1949) also survives.

Text editions

Kitāb mashāḥir 'ulamā' al-amṣār, Cairo (1959).
Kitāb al-Thiqāt, Hyderabad (Deccan), (1973–83).

Further reading

Ibn Hajar, *Lisān*, Beirut (1971), vol. 5, 113 ff.

S.M. TOORAWA

Ibn Hijja al-Hamawī (767–837/1366–1434)

Abū Bakr Taqī al-Dīn ibn Hijja al-Hamawī was a poet, prose writer and literary critic. He was born and died in Ḥamāh (Syria); he worked in Syria and Egypt as a chancery official. He collected many of his letters in *Qahwat al-inshā'* (preserved in manuscript).

Among his several anthologies of prose and poetry the most famous is *Thamarāt al-awraq*. On his own *badī'iyya*, which he called *Taqdim Abī Bakr*, a poem of 143 lines, he wrote an extensive commentary, entitled *Khizānat al-adab*, which is both an important treatise of *badī'* and an anthology of (mainly) poetry, much of it contemporary with the author.

Text editions

Bulūgh al-amal fī fann al-zajal, Riḍā Muḥsin al-Qurayshī (ed.), Damascus (1974).

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Thamarāt al-awraq, Muḥammad Abū al-Faḍl Ibrāhīm (ed.), Cairo (1971).

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G.J.H. VAN GELDER

Ibn Hindū (d. 420/1029)

Abū al-Faraj 'Alī ibn al-Ḥusayn ibn Hindū was a courtier, *adīb*, poet and scholar. He spent most of his life at the Būyid court in Rayy, where he worked as a secretary first for the vizier al-Sāhib Ibn 'Abbād, and then for the queen regent al-Sayyida; late in his life he moved to the Ziyārid court in Jurjān, where he died. Although his *diwān* is lost, later anthologies preserve samples of his lyric poetry, mostly *ghazal*, as well as fragments of his humorous *Arbitration between the Fornicators and the Sodomites*. Ibn Hindū studied the Greek sciences with the philosophers al-'Āmirī and Ibn al-Khammār, and wrote elementary introductions to philosophy (unpublished) and medicine, as well as a collection of sayings of the Greek philosophers. A work on proverbs, as well as his letters, are lost.

Text editions

al-Kalim al-rūḥāniyya fī al-ḥikam al-Yūnāniyya, Cairo (1900).

Miftāḥ al-ṭibb wa-minhāj al-ṭullāb, M. Mohaghegh and M.T. Daneshpazhouh (eds), Montreal and Tehran (1989); partial trans. by A. Shiloah, 'Ibn Hindū, le médecin et la musique,' *JOS* 2 (1972), 447–62.

E.K. ROWSON

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D.S. RICHARDS

Ibn Jallūn *see* Bin Jallūn, 'Abd al-Majīd

Ibn Jāmi' *see* singers and musicians

Ibn al-Jarrāh (d. 296/908)

'Abbāsīd administrator and man of letters of Iranian origin, uncle of the vizier 'Alī ibn 'Īsā. A secretary under al-Mu'taḍīd, he was made director of taxes for the eastern provinces by his father-in-law, the vizier 'Ubayd Allāh ibn Sulaymān, then became secretary of the army under al-Muqtafī. He helped to depose al-Muqtaḍir, and was the short-lived vizier of the equally short-lived **Ibn al-Mu'tazz**. **Ibn al-Furāt**, vizier under the reinstated al-Muqtaḍir, remembering old political and administrative differences, had Ibn al-Jarrāh executed. Though remembered as an administrator, Ibn al-Jarrāh is known for a slim but highly regarded collection *al-Waraqā*, a poetic anthology biographically organized. His four other known works, including a *Kitāb akhbār al-wuzarā'*, do not survive.

Text edition

al-Waraqā, Cairo (1953).

S.M. TOORAWA

Ibn al-Jawzī
(c.511-97/1116-1201)

Jurisprudent, traditionist, historian and preacher of the late 'Abbāsīd period, who lived primarily in Baghdad. Abū al-Faraj 'Abd al-Rahmān ibn 'Alī ibn al-Jawzī became head of two *madrasas* in Baghdad in 556/1161; later in life he directed five *madrasas*. During the caliphate of al-Muqtafī (530-55/1136-60) his extraordinary career as a preacher (*wā'iẓ*) began; his audience is said to have included at times up to 300,000 people. His success can be explained by his tradition-

alist Ḥanbalī attitude together with his immense rhetorical gift; through his influence on the masses, he was politically important for those caliphs who, in their struggle with the military and the Saljūqs, followed a Ḥanbalī-Sunnī orientation. Diminishing influence under other caliphs was due to different policies adopted by them. His long exile in al-Wāsiṭ (590-5/1194-9) towards the end of his life, however, had reasons of a more personal character.

Besides his political career, Ibn al-Jawzī wrote an enormous amount of books (figures given in Arabic sources vary from 200 to 1,000). These works deal with a wide range of Islamic culture, including tradition (*ḥadīth*), law, Koran and history. Within this latter group, the universal history *al-Muntaẓam* is important as a source for the history of the caliphate from 257-574/871-1179. By far the most important group of works is related to preaching (*qaṣaṣ, wa'ẓ*; *see oratory and sermons*); besides several collections of model sermons, e.g. *al-Tabṣira* (arranged thematically), a sort of manual for future preachers has been preserved (*Kitāb al-Quṣṣāṣ wa-al-mudhakkirīn*). Even works that prima facie have a biographical content have, by the very nature of the biographees (the first four caliphs, ascetics and pious men), a paraenetic character. A collection of Ibn al-Jawzī's own poems (al-'Alwajī, *Mu'allafāt* 155, no. 332) seems to be lost. His compilation on ardent love (*Dhamm al-hawā*) is intended as an admonition against the harmful consequences of passion. Of first-rate importance for folk narrative research are his three compilations about clever men and buffoons (*Akhbār al-zirāf wa-al-mutamājīnīn*), on intelligent or astute men (*Akhbār al-adhkiyā'*) and on stupid and simple-minded people (*Akhbār al-ḥamqā wa-al-mughaffalīn*).

Between his critical view of popular narratives and love poetry, as put forward in, for example, *Kitāb al-Quṣṣāṣ*, and the four last-mentioned works as well as the sermons contained in *Kitāb al-Mudhish* or *Kitāb al-Khawātīm*, there is an interesting discrepancy. Ibn al-Jawzī's negative attitude towards mystics, especially in *Talbīs Iblīs*, is not a condemnation of mysticism in general, but rather a critique of alleged later deformations; in his work *Ṣifat al-ṣafwa*, he deals not only with outstanding pious men but also with the great mystics of the early centuries.

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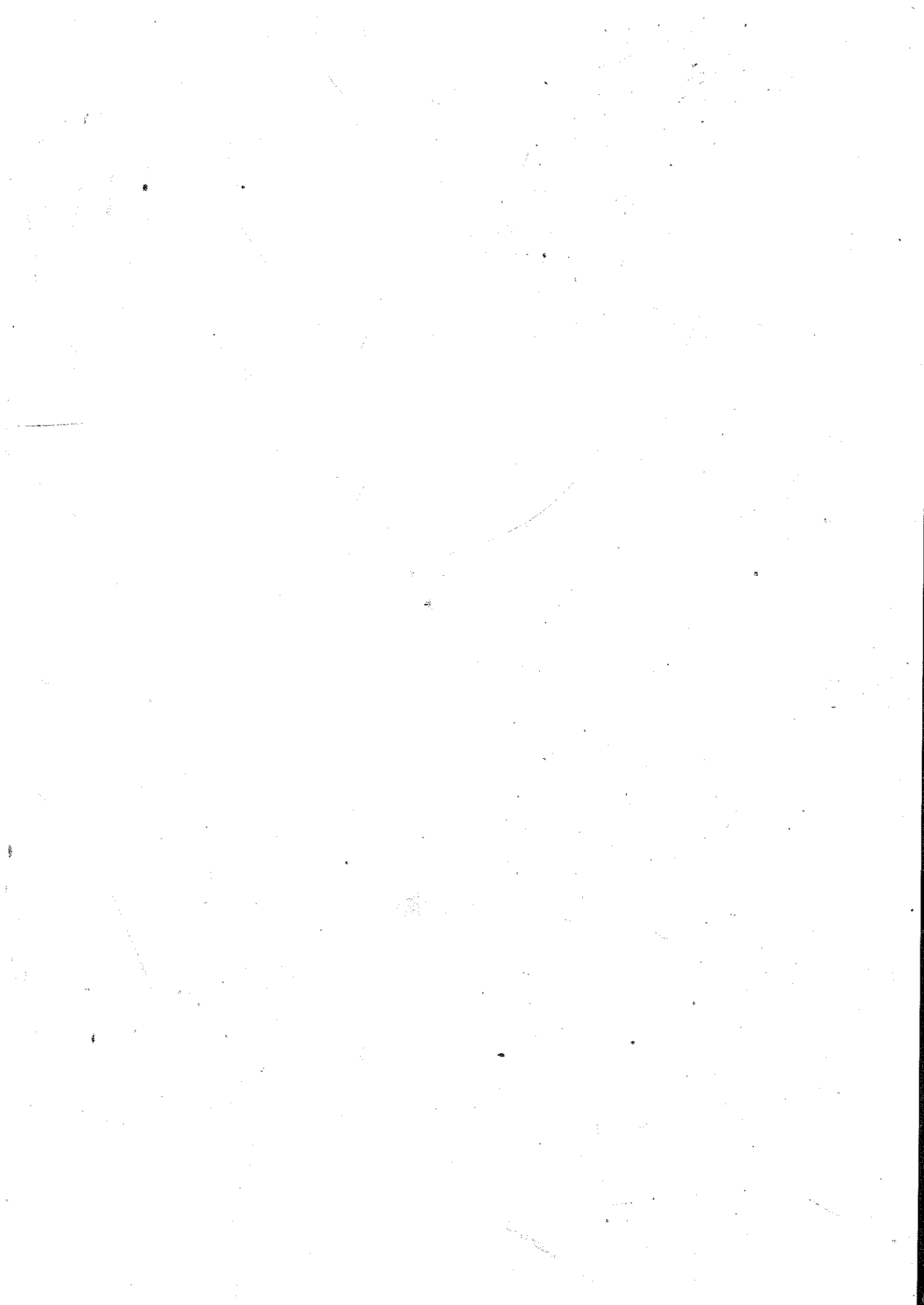
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London and New York



paronomasia *see* **rhetorical figures: *tajnis***

patronage

Taken broadly to mean support, encouragement and championship, patronage of the poets of pre-Islamic and early Islamic Arabia was mainly provided by the tribe. Prestige and renown were conferred upon the poet in exchange for praise of the tribe's accomplishments and scathing satires of its enemies (See further *jāhiliyya*). It was, however, the few who composed under different circumstances – the unaffiliated wandering *ṣu'lūk* (see *ṣa'ālik*) poets, and those littérateurs attached to royal courts, al-Nu'mān III's (d. 20/602), for instance (see **Lakhmids**) – that presaged the system that would supplant the tribal one. In an empire that consisted of an increasing number of centres of cultural patronage, because of the fragmentation of the caliphal state into successor and vassal courts, the littérateurs were transformed into itinerants who composed for the highest bidders, often in response to and conformity with the egotist and conservative needs of these patrons.

In the courts and homes of these patrons men of letters gathered. For the latter, support meant livelihood and sometimes fortune. The poet **al-Buḥturī** (d. 284/897), for instance, amassed great wealth and much property. (On the other hand, Ṭāhir ibn Muḥammad al-Hāshimī of Aleppo was so generous in his patronage that he one day found himself penniless.) For the patron, largesse was a way of conferring prestige on oneself, of demonstrating one's discernment and of appearing devoted to Arabic literature and Islamic culture. For those who were unlearned, such as the Turkish prince Bajkam (d. 329/941), patronage was a way of offsetting that deficiency. It was to his court that the literary biographer Abū Bakr **al-Ṣūlī** (d. c.335/945) turned after the 'Abbāsīd caliph al-Muttaqī (d. 333/944) abruptly declared that for companionship he needed only the **Koran**.

The courts of al-Nu'mān and of even the most generous **Umayyads** were eclipsed by that of **Hārūn al-Rashīd** (d. 193/809), the 'Abbāsīd caliph who for centuries was to epitomize the noble patron. His court boasted not only poets, such as **Abū Nuwās** (d. 199/814) and **Muslim ibn al-Walid** (d. 208/823), but also the musicians **Ibrāhīm** (d. 188/804)

and **Ishāq** (d. 235/850) **al-Mawṣilī**, the philologists **al-Aṣma'ī** (d. 213/828) and **al-Kisā'ī** (d. 189/805), and the historian **al-Wāqidī** (d. 207/823).

Another legendary patron is Sayf al-Dawla (d. 356/967), the **Ḥamdānid** prince of Aleppo. His entourage included the philosopher **al-Fārābī** (d. 339/950), the great literary biographer and anthologist **Abū al-Faraj al-Iṣbahānī** (d. 356/967), the orator **Ibn Nubāta** (d. 374/984–5) and the distinguished panegyrist **al-Mutanabbī** (d. 354/965). So integral to the composition of the poet was the consideration of Sayf al-Dawla that one of al-Mutanabbī's lines consists entirely of a crescendo of imperatives culminating in the near-command 'Give!'

Among other patrons may be mentioned **al-Sāhib Ibn 'Abbād** (d. 385/995), chief minister to the Būyid Mu'ayyid al-Dawla and an outstanding bellettrist in his own right. His liberality and accomplishments were so significant that the literary historian **al-Tha'ālibī** (d. 429/1038) devotes an entire chapter of the *Yatīmat al-dahr* to recording praises of him. Although the **Saljūq** sultan Malik Shāh's (d. 485/1092) patronage was wide-ranging – he supported astronomers and observatories, mystics and *ribāṭs*, juriconsults and *madrasas* – it is his minister, Nizām al-Mulk (d. 485/1092), who is better remembered as a lavish patron. Ministers, secretaries, governors and military leaders were, in fact, well placed politically and financially to rival caliphs and princes in their patronage.

Occasionally patronage came from other quarters. The bon vivants 'Abd Allāh ibn Ja'far and Ibn Abī 'Atīq, for example, are cited as a source of support for musicians in second/eighth-century Medina. (E. Rowson 'Effeminate of early Medina', *JAOS* 111 (1991), 679). Nor was patronage confined to individuals. The vizier Ibn Hubayra (d. after 560/1165) showed support for the entire Ḥanbalī guild of law. Al-Ma'mūn (d. 218/833) and his immediate successors actively prosecuted the **Mu'tazilī** cause and patronized prominent Mu'tazilīs. Several generations of **Munajjims** served consecutive 'Abbāsīd caliphs as companions, tutors and poets. This practice of retaining members of a particular family was duplicated by Khedive Ismā'īl when he went into exile in 1879 and had Ismā'īl al-Muwayliḥī join him as tutor to his sons (R. Allen, 'Muwayliḥī', *EI*², vol. 7, 814).

Persia, culture and literature

In the case of religious scholars ('*ulamā*'), jurists (*fuqahā*'), mystics (Šūfis), heretics and others, influence derived from the personal ties cultivated by these individuals, or by the institutions to which they were affiliated, with ordinary people. As this kind of patronage often depended on means, it might involve merchants, landowners and other wealthy patrons. In the realm of 'religious' patronage, however, patronage included the small gifts and stipends offered by the lay person to the prayer leader, or the charitable donation by a number of such persons to a charismatic or popular preacher. Needless to say, with time, patronage of almost every group or personage perceived as exercising authority fell under the control of the state, as with the benevolent patronage of Muslim legal scholarship and Šūfī orders by the Saljūqs and Zangids (notably Nūr al-Dīn, d. 570/1174), for instance.

On occasion, patron and patronized were divided ideologically. 'Umāra al-Yamanī (d. 569/1174), who was befriended and supported by the Fātimids in spite of his Sunnī proclivities, composed a poem for Saladin describing his reversal of fortune after the fall from power of his deposed patrons. The celebrated ode apparently never reached Saladin: perhaps it would have saved the historian from crucifixion by his unrealized patron for allegedly plotting his overthrow (*Ibn Khallikān's Biographical Dictionary*, M. de Slane [trans.], Paris [1842-71], vol. 2, 367-72).

Further reading

- Aghānī*, *passim*.
 Bencheikh, J., 'Les secrétaires, poètes et animateurs de cénacles aux II^e et III^e siècles de l'Hégire', *JA* 262 (1975), 265-315.
 —, 'Le cénacle poétique du calife al-Mutawakkil (m. 247): Contribution à l'analyse des instances de légitimation socio-littéraires', *BEO* 29 (1977), 33-52.
CHALABL, 7-8, 21-2, 154-6, 276-7, 454-9.
 Lapidus, I., *A History of Islamic Societies*, Cambridge (1988), 159-60, 176-7, 353.
 Makdisi, G., *The Rise of Humanism in Classical Islam and the Christian West*, Edinburgh (1990), 232-47.
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S.M. TOORAWA

The momentum of conquest after the Prophet's death in 10/632 carried the Arabs within a generation into the former Sasanian lands of Iraq and Persia and within a century into the lands of 'l'Iran extérieure', Transoxania and Khwarazm. Hence in Iraq and Persia, the Arabs became immediately the heirs of the Sasanians, at first in a military and political sense but later as cultural heirs also. The process of acculturation was easier here than in the lands conquered from the Byzantines, in the eastern Mediterranean region or from the Visigoths in Spain, since the former state church of Zoroastrianism was toppled and the overwhelming majority of Persians freely adopted the new faith of Islam. Arabs and Persians thus became co-religionists, and this facilitated for the Arabs acceptance of much of the older Persian secular culture. It was, of course, precisely in such fields as artistic expression and material culture (food habits, clothing, housing) that the Persians were patently superior to the Arabs, with their desert or small-town backgrounds.

As a countering force, however, there was a suspicion of things Persian among the ranks of the rigorist and pietistic Arab religious institution, the traditionists and *fuqahā*', who held that everything necessary for salvation had come out of Arabia and was enshrined in the Koran and in the *sunna* of the Prophet and the early Muslims. Apart from the religious argument, literary expression was the only aspect of culture in which the Arabs could claim equality with, if not superiority over, the Persians: in the miracle of the Koran, naturally, but also in the glories of pre-Islamic and early Islamic poetry. Hence religious disapproval was reinforced by a vaunting of the Arab literary heritage when there arose in the third/ninth century a struggle over acceptance of the ancient Persian heritage within an Islam hitherto largely dominated by Arab ways of life and thought; this was the *Shu'ūbiyya* controversy, essentially a battle of books which ended in the tacit acceptance of the Persian strand within the fabric of Islamic civilization.

Yet despite what purist Arab scholars liked to think, Islam had never been a totally Arab creation; even the Koran contained several words of Persian origin, attesting a cultural symbiosis in pre-Islamic times in such regions as Iraq and eastern Arabia. The attractiveness

