

ب - ديوان الخريمي :

مط . الامان - درعون (لبنان) - ١٩٧١ ، ١٠٢ ص

مقدمة الديوان قصيرة في اربع صفحات تضمنت الحديث عن الشاعر وحياته وشعره ومنهج التحقيق ، جمع له - مع محمد جبار المبيد المشارك له في التحقيق - من الشعر الخالص له اربعمئة وتسعة عشر بيتا ، اما المنسوب فثمان الاول : ما نسب له ولغيره وهو اولى به وهو واحد وخمسون بيتا ، والثاني : ما نسب له ولغيره ورجحانه لغيره وهو اربعة عشر بيتا ، والحقت بالديوان اربعة فهارس ، رتب شعر الديوان على القوافي وشكل ما يحسن تشكيله واذا ما انفقت مقطوعة مع بعضها بالوزن والقافية والقرص والنفس لم تجميع في قصيدة ، انما توضع تحت رقم واحد تنفرع منه الاقسام ، اما الهامش فكان خاصا بالتخريج . كتبت عنه في جريدة الراصد ببغداد ١٩٧٢ .

المبيد : ولد في البصرة ١٩٢٧ ، تخرج في كلية الآداب بجامعة بغداد ١٩٦٠ ، اشتغل في التعليم ، له من المطبوع مجموعة تحقيقات عدد من دواوين الشعر العربي ، سيأتي ذكرها.

الشاعر : اسحاق بن حسان بن قوهي ، يكنى ابا يعقوب ، وهو صفدي اصلا ، تركي جنسا ، خريمي ولاء ، اتصلت حياته الاولى بخراسان وطبرستان ، وكان شاكيا منتقلا ، حتى انتهى عند عثمان بن عمار بن خريم ، ونزل ببغداد ايام الرشيد ، توفي ٢١٤ هج عن عمر نيف على الثمانين .

2 EKIM 2004

الخريمي (أبو يعقوب اسحاق بن حسان بن قوهي) ، ديوان ، جمعه وحققه علي جواد الطاهر ومحمد جبار المبيد ، ساعدت جامعة بغداد علي

2 EKIM 2004

ذخائر التراث العربية الإسلامية, مج. الأول, ١٩٨١/١٤٠١.

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[y.y : y.y.] , ص.

- Hureyzi

الخريري

اسحاق بن عثمان (٢١٤ هـ)

١ - ديوان الخريمي *

- تحقيق : علي جواد الطاهر ، ومحمد جبار المهيبد
بيروت ، دار الكتاب الجديد ، ١٩٧١ م ، ١٠٢ ص :

C. B. Schmitt (London 1986), 110–295, esp. 130, 184ff).

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STUDIES

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GERHARD ENDRESS

Abū Ya'qūb al-Khuraymī

Abū Ya'qūb al-Khuraymī, Ishāq b. Ḥassān al-Qūhī (second half of the second/eighth century to probably the first decade of the third/ninth century), was a highly regarded Arab poet at the court of Hārūn al-Rashīd (r. 170–93/786–809). According to al-Ṣafadī (8:409) he died in

214/829, but this date is not confirmed by early sources.

Al-Khuraymī, a descendant of a noble Persian (or Turkish?) Sogdian family, was a *mawlā* of Khuraym b. 'Āmir al-Murī and his family, from whom he took his *nisba*. He lived in the Jazīra, in Syria, and finally in Baghdad, where he became a poet at the court of Hārūn al-Rashīd. This prominent social position facilitated his becoming acquainted with the caliph's sons al-Amīn and al-Ma'mūn, high-ranking families such as the Barmakids, and most of the important secretaries (*kuttāb*), who especially held his poems in high esteem. His work was also greatly appreciated by later experts on poetry, such as Abū Ḥātim al-Sijistānī (d. 255/869), Ibn al-Mu'tazz (d. 296/908), and others.

The fact that he was a very productive poet is established by the statement of Ibn al-Nadīm (d. 385/995) that the size of his *dīwān* was 200 folios (*al-Fihrist*, ed. Gustav Flügel, Leipzig 1871, 164). The (now lost) *dīwān*, which was known to Ibn 'Asākir (d. 571/1175), consisted mainly of long panegyric odes dedicated to Abū Dulaf al-'Ijlī (d. 225/840 or 226/841), al-Ḥasan b. al-Takhtākh, 'Uthmān b. Khuraym, and others; elegies on Khuraym, his own son Aḥmad, and others; and poems of self-praise. Evidence for these assumptions comes from a collection of al-Khuraymī's verses published by 'Alī Jawād al-Ṭāhir and Muḥammad Jabbār al-Mu'aybid (*Dīwān al-Khuraymī*, Beirut 1971), which contains about fifty minor fragments and one complete *qaṣīda* on the siege of Baghdad by al-Ma'mūn's forces in 197/812, a poem of 135 verses taken from al-Ṭabarī, *Ta'riḫ al-rusul wa-l-mulūk*, ed. M. J. de Goeje et al., (Leiden 1879–1901), 3:873–80. A second complete poem (76 verses), which is a *madīḥ* on Abū Dulaf, is found in the anthology of Aḥmad Ibn Abī Ṭāhir Ṭayfūr

Abū al-Walīd al-Himyarī

Abū al-Walīd al-Himyarī
(c.418–c.440/c.1026–c.1048)

Secretary, vizier, and favourite of the Qāḍī Ibn 'Abbād, the *tā'ifa* ruler of Seville, al-Himyarī composed for his master an anthology of flower poetry in rhymed prose interspersed with verses. This work, *al-Badī fī waṣf al-rabī*, is the oldest extant anthology from al-Andalus. In the introduction, al-Himyarī gives as his reason for composing the book his desire to promote the poetry of al-Andalus at the expense of eastern Arabic poetry, which, according to him, is excessively familiar and not as original in its similes as the local poetry. All the examples of poetry and rhymed prose quoted in the book are by Sevillian poets, mostly his own acquaintances. The work includes the famous epistle by Abū Ḥafṣ Ibn Burd on the superiority of the rose over the narcissus, and al-Himyarī's own epistle defending the narcissus, written in the form of a continuation to the epistle of Ibn Burd. It also contains a fragment of a *muwashshah*, a rare case of such a poem being quoted in an anthology.

Text edition

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Further reading

Heinrichs, Wolfhardt, 'Rose versus Narcissus: Observations on an Arabic Literary Debate', in *Dispute Poems and Dialogues in the Ancient and Mediaeval Near East*, G.J. Reinink and H.L.J. Vanstiphout (eds), Louvain (1991), 179–98.

Schmidt, Werner, *Die Natur in der Dichtung der Andalus-Araber*, Kiel (1971) (includes a translation of the first chapter of the *Badī*).

R.P. SCHEINDLIN

Hureymi

Abū Ya'qūb al-Khuraymī
(d. 214/829)

Abū Ya'qūb Ishāq ibn Ḥassān ibn Qūhī al-Khuraymī, a poet from a Turkish/Persian family of Soghdia and a *mawlā* of Khuraym ibn 'Āmir, spent his life in the Arabian peninsula, Syria and Basra. He was part of **Hārūn al-Rashīd**'s circle of court poets and was later attached to al-Ma'mūn. His poetry, which was highly praised by **Ibn al-Mu'tazz** and others, includes a long *qaṣīda* describing the destruction of Baghdad during the siege laid by al-

Ma'mūn, and pleading with him to end the fraternal feud. He was principally an author of panegyrics and dirges, and composed some moving verse upon the loss of his second eye. Though his poetry was enjoyed by the secretaries of the bureaux (of non-Arab origin) it was not, one should note, of *Shu'ūbī* motivation (see *Shu'ubiyya*).

Text edition

Dīwān, 'A.J. al-Ṭāhir and M.J. al-Mu'aybid (eds), Beirut (1971).

Further reading

Ṭāhir, 'A.J., 'Abū Ya'qūb al-Ḥuraimī', *RAAD* 41 (1966), 607–21.

P.F. KENNEDY

Abū Ya'qūb al-Sijzī, Ishāq ibn Aḥmad (fourth/tenth century)

Influential Ismā'īlī thinker of the Neoplatonic 'Persian school' (also known as al-Sikzī, al-Sigzī or al-Sijistānī. Standard reconstructions of his (uncertain) biography identify him as the successor of the *dā'īs* **Abū Ḥātim al-Rāzī** in Rayy and Muḥammad ibn Aḥmad al-Nasafī (d. 332/943) in Khurasan, where he was apparently executed under **Saffārid** rule (between 353/964 and 393/1002). Abū Ya'qūb defended Nasafī's radical positions against Abu Ḥātim's 'Correction' (*Kitāb al-Iṣlāḥ*) in his *Kitāb al-Nuṣra* (extant in extracts only). His *Kashf al-mahjūb* (extant only in a fifth/eleventh-century Persian translation or paraphrase) and his *Risāla al-Bāhira* were noted for views considered heterodox by **Fātimid** standards, notably a form of metempsychosis. Most of his extant works appear, however, to have been written with the blessing of the Fātimid al-Mu'izz (r. 341–65/953–75), whom he recognized as the seventh *khalīfa* after the seventh *imām* while still expecting the latter's *parousia* (*zuhūr*) as the *qā'im* or the 'lord of resurrection'. One of his latest works, the *Kitāb al-Iftikhār*, was definitely written in 361/971 or soon after; but it is uncertain whether he was alive much beyond that time.

Text editions

Kashf al-mahjūb, H. Corbin (ed.), Tehran/Paris (1949) (2nd edn with corrections, Tehran, 1979); French trans. H. Corbin *Le Dévoilement des choses cachées*, Paris (1988).

el-HUREYMİ (ö. 214/879)

el-Hureymi (Ebu Yakub İshak b. Hasan b. Kutî) Abbasilerin ilk döneminde yaşamış çok ünlü bir şairdir. Soğd Türklerinden olan şairin doğum tarihi ve yeri hakkında kaynaklardan herhangi bir bilgiye rastlayamadık. Bununla birlikte onun da tıpkı diğer soydaşları gibi anayurdunu çok küçük yaşlarda terkedip İslam Kültür faaliyetlerinin yoğun olduğu merkezlere göç edip bu kültür alanında büyüyüp geliştiğini bilmekteyiz (1).

el-Hureymi anayurdundan çıktıktan sonra ilk olarak Şam'a gelmiştir. Ancak buraya ne zaman ve hangi şartlar altında geldiği konusunda bir bilgiye sahip değildiz. Kaynaklar onun burada "Hureym" ailesine intisab ettiğini ve bu aileden Ebu Osman b. Amir'in azadlısı olduğunu kaydetmektedir. (2)

Yıllarca bu ailenin maddi ve manevi desteğini görmüş olan şair "Hureymi" lakabını da yine bu aileden almıştır. (3)

Hureymi ailesinden en son destekçisi ve yakın dostu Osman b. Hureym'in ölümünden son derece etkilenen el-Hureymi, Şam'da daha fazla kalamaz ve Bağdat'a gider. Burada da kısa bir zamanda kendisine geniş çevre edinir.

el-Hureymi için bu dönem, yakın gelecekte ulaşacağı yüksek mertebelerin ilk basamağını teşkil eder. Cahız'ın da belirttiği gibi, başta Bermeki ailesi olmak üzere pek-

1. Cahiz, el-Hayavan I. 224; el-Beyan I. 115; İbn Abdî Rabbih, el-İkd VI. 175; İbn Kuteybe, iş-Şuara, 532; Taberi Tarih VIII. 431-448; İbnü'n-Nedim, Fihrist, 164; Hatib el-Bağdadi, Tarihu Bağdat, VI. 326; Yakut el-Hamevi, Mu'cemu'l-Udeba VI, 16; İnu'l-Mu'tez, Tabakatu's-Şuara, 139; Ebu İshak İbrahim b. Ali el-Husari, Zehur'l-Adab., 453, 493; Fuat Sezgin et-Turas, II, 120
2. İbn Kuteybe a.g.e., 532 Hatib el-Bağdadi, a.g.e. VI, 326, Yakut el-Hamevi a.g.e. VI, 16
3. Taberi VIII, 431; H. el-Bağdadi, a.g.e. VI, 326

Ekrem PAMUKÇU
BAĞDAT'TA İLK TÜRKLER

Ankara - 1994, s. 246-260. DN: 28687

çok devlet adamıyla samimi bir diyalog kurarak bunların büyük ölçüde güvenini kazanmayı başaran el-Hureymi, kendisini kısa zamanda kabul ettirmiştir. (4)

Ardından Halife ve "Divan'ul-Ceyş" sahibi Muhammed b. Mensur b. Zeyyad daha sonraları Mısır valiliğine atanan katip Hasan b. Bahbah el-Belbi (5), Me'mun'un ünlü komutanı, ünlü şair Ebu Delf, Halife Harun er-Reşid'in meşhur şairi Mansur en-Numeyzi gibi sarayın ileri gelen zevatıyla samimi dostluklar kurmuştur. Bunlardan sonucusunun gerek Hurun er-Reşid, gereksi Şehzade Me'mun ile tanıştırılmasında büyük rol oynadığı bildirilmektedir. (6)

NESEBİ

el-Hureymi'nin kökeni ile ilgili en sağlam bilgiyi yine Hureymi'nin kendisinden almaktayız. Çeşitli vesilerle yapmış olduğu bazı şiirlerinde atalarının aslen Soğd'lu olduklarını, sonradan Meru, Şahcan ve Cuzcan gibi Horasan'ın diğer bölgelerine dağıldıklarını belirtmektedir.

واغرنا بمر والشاعجان
وخال ما جد بالجوزجان

رسا بالصغد اعل بنى ابينا
وكم بالصغد من عم صدق

"Atalarımızın kökü Soğd'tadır. Buradan Merv ve Şahcan'a dal-budak saldık.

Soğd'da nice amcazadelerimiz, Curcan'da nice dayılarımız vardır"(7)

derken büyük bir ihtimalle kendisinin Şahcan'da doğduğunu dile getirmek istemiş olabilir. Bu ifadeleri destekler mahiyette başka bir şiirinde ise:

4. Cahiz el-Beyan I, 224
5. Devrinin tanınmış simalarından ve Fazl b. Yahya el-Bermeki'nin katiplerinden olan Bahbah, aynı zamanda büyük bir şairdi. Daha önce de, Halife Mehdi ve Musa'nın hizmetlerinde de bulunmuştur.
6. el-İsfahani, Ağani XV, 13; F. Sezgin a.g.e. II, 120
7. Y. el-Hamevi, a.g.e. XII, 410

