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Ibn Tuwayr

Muḥammad b. 'Abd al-Raḥmān al-Hadlaq; *Majallat Ma'had al-makḥūṭāt al-'Arabīyya* 32/1 (1988), 61–99, also published, along with an analysis, in *ʿIlm al-ta'mīya wa-stikhrāj al-mu'ammā ʿind al-'Arab*, ed. Muḥammad Marāyātī, Yahyā Mūr 'Alam, and Muḥammad Ḥassān al-Ṭayyān (Damascus 1997), 2:293–321; *Shi'r Ibn Ṭabāṭabā l-'Alawī al-Iṣbahānī, Abū l-Ḥasan Muḥammad b. Aḥmad (t. 322 H.)*, ed. Sharīf 'Alāwīna, Amman 2002; *Shi'r Ibn Ṭabāṭabā l-'Alawī*, ed. Jābir Khāqānī, Baghdad 1975.; Entries on Ibn Ṭabāṭabā in biographical dictionaries; Ibn al-Nadīm, *Kitāb al-fihrist*, ed. Muḥammad Riḍā Tajaddud (Tehran 1987), 151; Khalīl b. Aybak al-Ṣafadī, *al-Waḥfī bi-l-wafayāt*, ed. Aḥmad Arnā'ūt and Turkī Muṣṭafā (Beirut 2000), 2:57–8; Yāqūt, *Muḥjam al-udabā'*, ed. Iḥsān 'Abbās (Beirut 1993), 5:2310–7; *GAS* 2:634–35.

STUDIES

On his poetry: Sharīf 'Alāwīna, *Ibn Ṭabāṭabā l-'Alawī, shā'ir al-waṣf wa-l-ghazal. Dirāsa fī maḍāmīn shi'rīhi wa-khaṣā'isīhi l-fanniyya*, Amman 2003. On his criticism: Iḥsān 'Abbās, *Ta'rīkh al-naqd al-adabī ʿind al-'Arab. Naqd al-shi'r min al-qarn al-ihānī ḥattā l-qarn al-ihāmin al-hijrī* (Amman 1993), 121–34; 'Abd al-Salām 'Abd al-Ḥafīz 'Abd al-'Āl, *Naqd al-shi'r bayn Ibn Qutayba wa-Ibn Ṭabāṭabā l-'Alawī*, Cairo 1978; Jalal Abd Alghani, Ibn Ṭabāṭabā's theory of *Iyār al-shi'r* and its philosophical background, in Ali Hussein (ed.), *Branches of the goodly tree. Studies in honor of George Kanazi* (Wiesbaden 2013), 109–27; Kamal Abu Deeb, Literary criticism, *'Abbasid belles-lettres, CHAL*, 366–70; Mansour Ajami, *The alchemy of glory. The dialectic of truthfulness and untruthfulness in medieval Arabic literary criticism* (Washington DC 1988), 13–7; Sharīf 'Alāwīna, *Qaḍāyā l-naqd al-adabī wa-l-balāgha fī kitāb Iyār al-shi'r*, Amman 2003; Rānya Muḥammad Sharīf Ṣāliḥ al-'Araḍāwī, *Mukawwimāt al-ibdā' fī l-shi'r al-'Arabī al-qadīm. Ibn Ṭabāṭabā namūdhajan*, Irbid 2011; J. T. P. de Bruijn, Shams-i Ḳays, *EI2*; Geert Jan van Gelder, *Beyond the line. Classical Arabic literary critics on the coherence and unity of the poem* (Leiden 1982), 3–4, 54–68.

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Al-Qādī al-Murtaḍā al-Qaysarānī Abū Muḥammad 'Abd al-Salām b. al-Ḥasan al-Fihri al-Miṣri (d. 617/1220), known as Ibn al-Tuwayr or, more commonly, **Ibn Tuwayr**, was a high-ranking Fāṭimid and Ayyūbid official whose history of the two dynasties, his only known work, has not survived in its entirety as only sections from the Fāṭimid portion appear in citations in several later sources. The chronicle has been reconstituted from later quotations by the modern editor Ayman Fu'ād Sayyid.

Little is known about Ibn Tuwayr's life, although it is clear from the sparse biographical detail about him offered by al-Mundhirī (d. 656/1258), al-Dhahabī (d. 748/1348), and al-Ṣafadī (d. 764/1363) that the author was born in Egypt in Dhū l-Ḥijja 524/November 1130, was a Sunnī—al-Mundhirī reports that he studied *ḥadīth* with the well-known Baghdadi Sunnī traditionist Abū Ṭāhir al-Silaff in Alexandria, circa 575/1179—and served both Fāṭimid (r. 297–567/909–1171) and Ayyūbid (r. 564–650/1169–1252) administrations. In the former, he was a civil servant within the *dīwān al-rawātīb* (Bureau of Salaries), under the final three, possibly four, Fāṭimid caliphs. Ibn Tuwayr would certainly have had access to the documentation issued by the Fāṭimid chancery. He died in Muḥarram 617/March 1220.

Ibn Tuwayr's chronicle contributes to the historical works of several later historians, with unique information on Fāṭimid institutional and ceremonial history, including details about festival days, processions, ranks and roles of state officials, different treasuries maintained by the state, and reports on historical events, for which he drew on his insider's knowledge