



‘ABBĀSĪ RABENJĀNĪ

‘ABBĀSĪ RABENJĀNĪ, ABU’L-‘ABBĀS (or ABŪ ‘ABDALLĀH), a Samanid poet from Rabenjān, a city near Samarqand, south of the Soḡd river. He flourished in the first half of the 4th/10th century; a one-line fragment of his poetry praises the ruler Naṣr b. Aḥmad (r. 301-31/914-42) at the beginning of the year 331/914, and another fragment laments his passing and congratulates Nūḥ I on his accession (Lazard, *Premiers poètes* II, lines 1, 18-22). This five-line piece is the longest sample of ‘Abbāsī’s verse among the eighty lines which have been preserved in lexicons, and it is one which found favor with later writers. Farroḳī quoted three lines of it in an ode upon the death of Maḥmūd of Ġazna (421/1030), commenting that he heard the verses from a master poet (*Dīvān*, ed. M. Dabīrsīāqī, II, Tehran, 1349 Š./1970, p. 4). Bayhaqī reproduced the same three lines upon the death of Farroḳzād b. Mas’ūd (451/1059; an accompanying verse is probably taken from a poem quoting ‘Abbāsī by one of his contemporaries). Ṭa’ālebī has a one-line quote in *Ṭemār al-qolūb* (Cairo, n. d., pp. 147-48), and Rabenjanī is probably intended by “Abu’l-‘Abbās, son of ‘Abbās” quoted by Rādūyānī (*Tarjomān al-balāḡa*, Istanbul, 1949, p. 25). Rabenjanī’s reputation evidently was high; Neẓāmī ‘Arūzī, for instance, mentions him together with Rūdakī (*Čahār maqāla*, 3rd ed. M. Qazvīnī, rev. M. Mo’īn, Tehran, 1332 Š./1953, pp. 44, 78-79).

The abundance of obsolete Persian words in the fragments does not necessarily indicate a general trend in his poetry; neither should it be considered as the main reason for the loss of much of his works. Rather, the very occurrence of such obsolete words may have helped the survival of the



fragments, since lexicographers used them to illustrate archaic terms. The bulk of his poetry, like that of Rūdakī and ‘Abbāsī’s other contemporaries, must have been in a simple and straightforward language (cf. the above mentioned elegy). One may argue that his *maṭnavīs*, since they were based ultimately on Pahlavi originals, may have tended toward archaic Persian words rather than to Arabic terms which were probably common in his time. His *dīvān* apparently included panegyrics, elegy, lyrics, and satire (even obscene satires).

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