



ABĪVARDĪ, ABU'L-MOẒAFFAR

ABĪVARDĪ, ABU'L-MOẒAFFAR MOḤAMMAD B. ABU'L-'ABBĀS AḤMAD B. MOḤAMMAD AL-MO'ĀWĪ AL-KŪFANĪ, poet, historian, and writer on genealogy, died from poison at Isfahan, 507/1113. Abīvardī, as he was usually known, was born into a distinguished family of Kūfan, a small town near Abīvard in Khorasan (not “Kawfan” as in *EI*² I, s.v. Abīwardī; see Yāqūt (Beirut) IV, pp. 321-22, s.v. Kūfan, where the vowels are spelled). Abīvardī was a descendant of 'Anbasa b. Abū Sofyān through the line of Mo'āvīa II. From the preface to one of his *qaṣīdas* we learn that an uncle in Kūfan was the *kaṭīb* of the mosque, with all the implied status, and that one of their forefathers erected the third *menbar* there (see *Dīvān al-Abīwardī*, ed. 'Omar al-As'ad, Damascus, 1394/1974, I, pp. 12, 545).

In his youth Abīvardī left for Baghdad, where he succeeded in meeting some of the most powerful or prominent persons of the time and gained their patronage with his gifts as a poet. Among them were the caliph al-Moqtadī (r. 467-87/1075-94), his son the caliph al-Mostazher (r. 487-512/1094-1118), the Saljuq vizier Neẓām-al-molk (408-85/1018-92), his sons the viziers 'Obaydallāh and Aḥmad, and the Saljuq sultans Malekšāh and his son Moḥammad. He became quite wealthy in the service of the vizier Mo'ayyed-al-molk b. Neẓām-al-molk. After an incident which caused him to flee the capital to Hamadān, in danger for his life, he returned in favor to the capital. There he was appointed to succeed Qāzī Abū Yūsuf Ya'qūb Esfarāyenī (d. 498/1104-05) as head of the Neẓāmīya Library at Baghdad. Near the end of his life he settled in Isfahan, where he was *vālī al-ešraf*. Sultan Moḥammad b. Malekšāh, for what motives it



is not known, poisoned him in Isfahan as he stood in his presence, according to Yāqūt (*Odabā'* VII, Cairo, 1936, p. 238), who derived the information from 'Emād Eṣfahānī. Evidence dating his earliest poems leads to the conclusion that he had been born about 457/1064-65 and therefore was only about fifty when he died on 20 Rabī' I 507/9 May 1113 (*Dīvān al-Abīwardī* I, pp. 12-14).

The published editions of Ebn Kallekān give his death date as 557/1161-62. Since this is the death date of another Abīvardī whose name is similar in several of its components, Abu'l-MoẒaffar Ṣadr-al-dīn Moḥammad b. Aḥmad b. Eshāq al-Omaṡī, a Shafe'ite *faqīh*, modern bibliographers remarked that Ebn Kallekān had confused them. Now there is evidence that the date 557 in Ebn Kallekān was a copyist's error and not original, since Ebn al-'Emād (*Ṣaḍarāt al-dahab* IV, Cairo, 1350-51, p. 20), whose information comes from Ebn Kallekān, gives the year as 507. In addition, brief biographical notices on Abīvardī found in British Museum and Leiden MSS of Abīvardī's *'Erāqīyāt* poems, said also to derive from Ebn Kallekān, give his death date as 507 (*Dīvān al-Abīvardī* I, pp. 20-21).

The statement in Ebn Kallekān, repeated by others, which asserts that "he divided the *dīvān* of his poetry into several parts, among which are the *Naǰdīyāt*, the *'Erāqīyāt*, the *Wajǰdīyāt*, and others" has been accepted at face value (as in *EI*², loc. cit.). However, a study and comparison of numerous manuscripts of his poetry found in Cairo, Istanbul, Paris, the Escorial, London, Leiden, Oxford, Tübingen, and Hyderabad made during the preparation of an edition of his *dīvān* by 'Omar al-As'ad (2 vols., Damascus, 1394-95/1974-75, published with extensive introduction, *apparatus criticus*, and voweled text) reveals that the entirety of Abīvardī's poetry is encompassed by the collections entitled *al-'Erāqīyāt* and *al-Naǰdīyāt*. A *dīvān* arranged according to the alphabetical order of the rhyming letter was published in Lebanon in 1317/1899-1900; it erroneously included poems by al Ġazzī. These have been eliminated in the al-As'ad edition which is intended to be definitive.

Among the philological and historical-genealogical work attributed to Abīvardī is a *Ta'riḵ Abīward wa Nesā* and three treatises on genealogy which may be one and the same work, *al-Moḵtalef wa'l-mo'talef*, *Mā eḵtalaf wa e'talaf men ansāb al-'arab*, and *al-Ansāb*. All were thought to be lost (see *EI*²), but a work said to be by Abīvardī entitled *al-Moḵtalef wa'l-mo'talef* has been published together with a book of the same title by Ebn al-Ṣābūnī, both edited by Moṣṡafā Javād, Baghdad, 1957. The work *Zād al-refaq fi'l-moḥāzarāt* has been attributed to the other Abīvardī (see above) by Baǰdatlī Ismail Paṡa (*Īzāḥ al-maknūn*



[*Keşf-el-zunun zeyli*] I, Istanbul, 1945, p. 606) but may be the work of this Abīvardī. Within this work its author mentions two otherwise unknown works of his, *Tolūw al-ḥamāsa* and *Boğyat al-šādī men 'elal al-'arūz* (*Dīvān al-Abīwardī* I, pp. 16, n. 5; 17, ns. 3, 4).

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