



ABŪ TAHER ƘOSRAVĀNĪ

ABŪ ṬĀHER ṬAYYEB B. MOḤAMMAD ƘOSRAVĀNĪ, a poet of the Samanid period. He was a contemporary of Rūdakī; according to Šams-al-dīn Moḥammad b. Qays (*al-Moʿjam fi maʿāyir ašʿār al-ʿaǰam*, ed. M. Qazvīnī and Modarres Rażawī, Tehran, 1338 Š./1959, p. 470) he took the subject matter of a couplet by Rūdakī describing the dyeing of the beard and moustache and composed two lines on it. Rūdakī imagined that the verses were ridiculing him, and he answered with two more couplets, to explain the reason for the dyeing. In *Majmaʿ al-foṣaḥāʿ* (II, p. 601) Hedāyat states that Ƙosravānī was from Khorasan. Forūzānfar puts his death in 342/953 (*Soḵan va soḵanvarān*, 2nd ed., Tehran, 1350 Š./1971, p. 27); but the sources he quotes lack the information (*Majmaʿ al-foṣaḥāʿ* II, p. 601, n. 5).

According to Rādūyānī (ca. 4th/10th) Moḥammad ʿAbdoh Kāteb, teacher of Boḡrā Khan of Transoxania (d. 383/993), included a couplet by Ƙosravānī in a piece of poetry which later biography writers such as Hedāyat (*ibid.*) and ʿAwfī (*Lobāb* [Tehran], p. 258) have attributed to Ferdowsī. This couplet regrets the dissipation of youth in folly, and it may be imagined that at the time of writing it the poet had attained old age. Only a few pieces of Ƙosravānī's poetry have survived in biographies (twenty-three couplets). In addition there are scattered verses given as examples of vocabulary in the *Loḡat-e fors* by Asadī Ṭūsī and other dictionaries, which amount to about sixty couplets.



BIBLIOGRAPHY

See also Şafā, *Adabīyāt*² I, pp. 398-99, 440-41.

Idem, *Ganj-e soḡan* I, Tehran, 1339 Š./1960, pp. 21-23.

S. Nafīsī, *Aḥwāl o aš'ār-e Rūdakī*, Tehran, 1309 Š./1930, pp. 626, 628, 854, 878, 913, 1108. Dehḡodā.