



ĀMEDĪ

ĀMEDĪ, ABU'L-FATH NĀṢEḤ-AL-DĪN 'ABD-AL-WĀḤED B. MOḤAMMAD (B. MAḤFŪẒ) B. 'ABD-AL-WĀḤED TAMĪMĪ, 6th/12th century traditionist and author of a well-known collection sayings attributed to 'Alī. Virtually nothing is known about his life, and there are conflicting reports as to the century in which he flourished. The introduction to his *Jawāher al-kalām fi'l-ḥekam wa'l-aḥkām men kalām* (or *qeṣṣ a) Sayyed al-Anām*, a collection of prophetic sayings, states that he composed the work in 510/1116 in Āmed, relying partly on traditions he had heard from his father, Qāzī Moḥammad, and from Aḥmad Ġazzālī (d. 520/1126; see *Kašf al-zonūn* [Istanbul] I, p. 616); so those authorities who consider him a contemporary of Šarīf Rażī, Šarīf Mortažā, and Abū Ja'far Ṭūsī are definitely mistaken. Others claim that he died in 510/1116 or around 550/1155. The latter date seems most likely in view of reports that he was a teacher of Moḥammad b. 'Alī b. Šahrāšūb (d. 588/1192). *Jawāher al-kalām* is not known to be extant; an abridgment is preserved in manuscript in Alexandria (Brockelmann, *GAL* I, p. 517). Āmedī is best remembered for *Ġorar al-ḥekam wa dorar al-kalem* (or *al-kelam*), a collection of 'Alī's apophthegms which is an extension of an earlier collection ascribed to Jāḥeẓ (cf. Pellat, "Inventaire," *Arabica* 3, 1956, p. 152). Āmedī likens it to a handful of water drawn from an ocean. Its chapters are alphabetically arranged, but not the items within each chapter: Thus the chapter devoted to sayings which begin with *alef* opens with those which begin with the definite article *al*, followed successively by sayings beginning with an imperative singular form, an imperative plural form, the words *eḥḍarū*, *eyyāka*, *alā*, etc. The sayings (usually in rhymed prose) are not preceded by *esnāds*; on occasion the place or time in which they were uttered



is indicated. While a few items are unmistakably Shi'ite (and reappear in various Shi'ite texts), most are of a hortatory, non-sectarian nature, thus placing the work in the genre of pietistic *adab* literature. It formed the basis for larger compilations of sayings attributed to 'Alī, such as the *'Oyūn al-ḥekam wa'l-mawā'ez*, written (probably between 597/1201 and 614/1217) by a Sunni, 'Alī b. Moḥammad b. Šāker Layṭī Wāseṭī. The Safavid Shah Solṭān Ḥosayn (1105-1135/1694-1722) seems to have been particularly fond of the *Ġorar*: By his order, a Persian commentary was written by Jamāl-al-dīn b. Ḥosayn Kṽānsārī (d. 1125/1713); it was also during his reign that 'Abd-al-Karīm b. Moḥammad Yaḥyā Qazvīnī rearranged the *Ġorar* into ninety-nine chapters with a Persian commentary entitled *Aṣḍāf al-dorar*. The *Ġorar* is popular among the Emāmīya and also used by the Dāwūdī Isma'īlis.

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The *Ġorar* was printed in Bombay in 1280/1863-64, in Şayda in 1349/1930-31, and in Naḣaf (ed. A. Š. Amīn, n.d.).

Ḳvānsārī's commentary is available in a Tehran, 1380/1960-61 edition, the introduction to which (by J. Moḥaddet Ormavī) cites most of the available biographical material on Āmedī.

An abridged version of the *Ġorar* is included in C. van Waenen, *Sententiae Ali ebn Abi Talebi, Arabice et Latine*, Oxford, 1806, pp. 46-127.