



BĀḲARZĪ, ABU'L-QĀSEM 'ALĪ

BĀḲARZĪ KORĀSĀNĪ, RA'ĪS **ABU'L-QĀSEM 'ALĪ** B. ḤASAN B. ABU'L-ṬAYYEB, an Iranian littérateur of the 5th/11th century who composed poems in both Persian and Arabic and won a name for skill in the art of letter-writing (*tarassol*). After preliminary studies at Bāḳarz, his birthplace in Khorasan, he went to Nīšāpūr and received instruction in legal (*šar'ī*) subjects from Shaikh Abū 'Abd-Allāh b. Yūsof Jovaynī, the father of Emām-al-Ḥaramayn Jovaynī. His friendship with 'Amīd-al-Molk Abū Naṣr Kondorī began when they were fellow-pupils of this teacher. Despite his profound knowledge of religious subjects, particularly Shafē'ite jurisprudence, he chose not to work in that field, preferring to concentrate on Persian and Arabic literature. He soon acquired great skill in the arts of Persian and Arabic prose and verse composition. After 'Amīd-al-Molk Kondorī had become the vizier of the Saljuq sultan Ṭoḡrel Beg, he invited Bāḳarzī, who had already spent some time in governmental service at Basra, to come to Baghdad, and appointed him a secretary. Bāḳarzī stayed only a few years at Baghdad before he resigned and went back to Khorasan. There he remained until he was murdered, while hosting a convivial party, at Nīšāpūr in 467/1074.

Bāḳarzī won a reputation for eloquence in Persian and Arabic alike. In 'Awfī's reckoning, he excelled with both languages and in both poetry and prose. 'Awfī saw his *dīvān* entitled *al-Aḥsan fī šer' Alī b. al-Ḥasan* and quotes some verses from it in *Lobāb al-albāb*. No copy of this *dīvān* has survived, but excerpts under the same title *al-Aḥsan* are preserved in a manuscript in the British Library. Some specimens of his poetry have been printed in the Aleppo



edition of the *Domyat al-qaṣr*. 'Awfī in his *Lobāb al-albāb* quotes twenty-two verses by Bāḳarzī and tells of seeing a collection of Bāḳarzī's quatrains (*robā'īs*), entitled *Ṭarab-nāma* and arranged in the order of the dotted letters, from which he quotes seven *robā'īs*. Amin Rāzī quotes seven Persian verses by Bāḳarzī in his *Haft eqlīm*.

The best-known work of Bāḳarzī is his *Domyat al-qaṣr wa 'oṣrat ahl al-'aṣr*, designed as a supplement to Ṭa'ālebī's *Yatīmat al-dahr*. It is a *taḍkera* (biographical anthology) in seven parts, presenting Arabic poets of the Bedouin tribes, the Hejāz, Syria, Dīār Bakr, Azarbaijan, the Jazīra, Maḡreb, Iraq, Ray and Jebāl, Jorjān, Astarābād, Dehestān, Qūmes, K̄vārazm, Transoxiana, Khorasan, Qūhestān, Sīstān, and Ġazna. In addition, some prose pieces by writers of belles-lettres are included. This list is enough to show that the *Domyat al-qaṣr* is an important source of information on Arabic poets and writers in various Islamic territories up to Bāḳarzī's lifetime. Also preserved is a book of selections from the *Domyat al-qaṣr*, made by 'Emād-al-Dīn Moḡammad b. Moḡammad Eṣfahānī under the title *Zobdat al-noṣra wa noḳbat al-'oṣra*.

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