



ĠAZNAVĪ, ABŪ RAJĀ'

ĠAZNAVĪ, ABŪ RAJĀ', a poet at the court of the Ghaznavid sultan **Bahrāmšāh b. Mas'ūd III** (r. 511-?522/1117-?1157). His *dīvān*, mentioned by **Sadīd-al-Dīn 'Awfī**, has not survived, but a few of his poems are quoted by later anthologists and historians who refer to him under a variety of appellations and sobriquets. In **Nezāmī 'Arūzī Samarqandī's** *Čahār maqāla*, written in 550-52/1155-57, his name appears in the list of the Ghaznavid poets as Šāh Bū Rajā' with no further comments (ed. Qazvīnī, text, p. 44). The first major source of information on his poetry, repeated by later anthologists, is 'Awfī's *Lobāb al-albāb*, perhaps completed in 618/1221, where he is referred to as al-Ḥakīm Šehāb-al-Dīn 'Alī Abū Rajā' al-Ġaznavī ('Awfī, *Lobāb* II, p. 276). Two finely crafted panegyric poems (*qaṣīdas*) are quoted, both referring explicitly to Bahrāmšāh b. Mas'ūd (pp. 277-81), with a possible allusion to his Indian campaigns (p. 280). 'Awfī also cites a couplet and two pieces of occasional verse (*qeṭ'a*) on a frequent topic in both medieval Persian and Arabic poetry, the description of a phlebotomy (*faṣd*) performed usually on the poet's patron, in this case Bahrāmšāh (pp. 281-22). However, verses very similar to those quoted by 'Awfī are also attributed to other poets in other sources and in reference to different addressees (e.g. Sanā'ī, pp. 1052-53; *Loġat-e fors*, ed. Dabīrsiāqī, p. 12 under *šast*, where they are attributed to 'Asjadī). Another early source of reference to Abū Rajā' is **Ebn al-Mojāwer**, whose *Ta'rik al-mostabšer*, written in Arabic perhaps shortly after 626/1229 (*EI2* III, p. 881), contains several interesting excerpts from Persian poetry. Two verses from "Ebn al-Rajā'" with their Arabic paraphrase are quoted by him (Ebn al-Mojāwer, pp. 84-85).



Later anthologies of the 18th and 19th centuries attribute additional verses to the poet which are not found in 'Awfī. In one manuscript of Āḍar Bīgdelī's (see [ĀZAR BĪGDELĪ](#)) *Ātaškada-ye Āḍar*, his date of death is given as 509/1115-16, and in other manuscripts as 558/1162-63 and 597/1200-1201 (*Ātaškada* II, p. 572, n. 9). In Reẓāqolī Khan Hedāyat's *Majma' al-foṣaḥā'* (I, p. 148), the date of death is also given as 597 /1200-1201. This last mentioned date seems implausibly late and the other chronological suggestions, as well as the other additional poems, are perhaps all conjectural.

BIBLIOGRAPHY

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(EIr.)