

## روايات شعر الحطيئة

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ورد شعر الحطيئة إلينا فى ثلاث روايات :

الأولى ؛ رواية بصرية عن طريق الأصمعى ، الذى درس شعر الحطيئة على أستاذه أبى عمرو بن العلاء ، كما يرى ابن النديم .

وعلى الرغم مما جاء فى المصادر العربية من أن الأصمعى هو الراوية البصرى الوحيد الذى روى شعر الحطيئة ؛ فإن هناك إشارات تؤكد أن أبا عبيدة الراوية البصرى المعروف قد روى أيضاً شعر الحطيئة . يؤكد هذا ، الإشارات التى يمكن الحصول عليها من الشروح المقدمة لبعض أشعار الحطيئة . ومن المؤسف أنه ليس بين أيدينا مخطوطات من رواية أبى عبيدة هذا! وهذه الإشارات لا تفيد كثيراً فى تعرف طبيعة هذه الرواية ، فكل ما لدينا منها يتمثل فيما هو مدون من رواية الأصمعى فى كتاب : «مختارات شعراء العرب» عن طريق أبى حاتم السجستاني .

الثانية ؛ رواية كوفية ، وصل إلينا منها مخطوطتان :

واحدة برواية أبى عمرو الشيبانى ، وأخرى عن طريق ابن الأعرابى . ومن الملاحظ أن هاتين الروايتين لم تصلا إلينا مستقلةتين ، ولكن فى رواية عن طريق ابن حبيب الذى نقلهما إلى تلميذه أبى سعيد السكرى .

أما الرواية الثالثة فهى المعروفة بالرواية المجموعة والمؤلفة من روايات عدة ، وقد وصل إلينا منها روايتان : واحدة عن طريق أبى سعيد السكرى ، والأخرى عن طريق رواية مجهولة .

ومن الجدير بالذكر ، القول بأننا اعتمدنا فى تصنيف هذه الروايات الثلاث على إشارات وردت فى شرح النصوص ، تحدد طبيعة كل رواية ، وأنها أخذنا فى الاعتبار من التعليقات المنسوبة إلى كبار رواة الشعر التى تتخلل شروح ديوان الحطيئة .

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Asam'ī and Abu 'Amr al-Shaybani are occasionally mentioned in the glosses; this supports the assumption that this part is a later addition from the Kufite recensions. Only one poem recorded in the second part does not occur in al-Sikkit's compilation, or in any compilation of al-Huai'ah's poetry. It is probable that it has been taken from a recension which has not come down to us at all, and since the name of Abu 'Amr is mentioned in this part, it is probable that it has been taken from a recension of his, a considerable portion of which has been preserved in *al-Mukhtarāt*.

(١) هذان البيتان ليسا عند أبي عمرو، وهما أول القصيدة من رواية خالد بن كلثوم، ولم يروهما يعقوب،

وأول رواية يعقوب، قوله هذا . . .

(٢) هذان البيتان من رواية خالد، ولم يروهما أبو عمرو . . . رجع إلى كتاب يعقوب

(٣) وها هنا بيت لم يروه يعقوب، وهو في رواية خالد

(٤) وهذا من رواية الأصمعي، وغيره قال: من رواية خالد

(٥) هذا الخبر عن غير يعقوب

The second part of this compilation is the definitely the work of the unknown transmitter, and contains no quotations from Ibn al-Sikkit's work at all, for he prefaced it with the following statement:<sup>39</sup> "This is the end of what Ya'qub has transmitted, and the following poems are quoted from other recensions". Having recorded the poems announced, the transmitter finished his work with the following statement: "This is the end [of the additions] found [in recensions] other than Ya'qub's".<sup>40</sup>

An examination of these poems shows that they are identical with the same poems in the form recorded by al-Sukkari, and had been mainly based on Abu 'Amr and Ibn al-A'rabī; where they differ, the transmitter depends on Abu 'Amr. As for the glosses contained in this part, they are quite short and not valuable from a philological perspective. There is no mention of any of the philologists whose names occur in the comments on the first part. Only the names of al-

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آخر ما روى يعقوب، وهذه زيادات من شعر الخطيب [من] غير الرواية

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آخر ما وجد من غير رواية يعقوب

وأنشدنا ابن الأعرابي

وحكى لنا الفراء عن القاسم بن معن

There are some rather interesting points to be stressed concerning the contents of this compilation. To begin with, in the copy available the poems are divided into two contrasting parts. The first, containing a great portion of al-Hutai'ah's poetry, seems to have been copied from an original transcript described as the property of Ibn al-Sikkit (i.e. كتاب يعقوب).<sup>37</sup> Furthermore, it is distinguished by long comments on the poems in which the compiler undertakes comparisons with other readings and other comments, i.e. contrasts his own opinion with those of other philologists. He usually resorts to quotations from poetry in general in order to support a certain point. Most of this poetry is quoted anonymously, without referring to the name of its authors, a feature which usually occurs in other books by Ibn al-Sikkit.<sup>38</sup>

As to the method Ibn al-Sikkit follows in recording al-Hutai'ah's poetry, it can be stated that he utilized the works of Basrite and Kufite philologists on al-Hutai'ah's poetry. However, he did not do so aimlessly, but recorded only what could be authenticated. Ibn al-Sukkit's method can therefore be described as independent research. This becomes clear when it is noted that the transmitter of Ibn al-Sikkit's recensions has made certain additions to the latter's text and noticing that he had utilized both Basrite and Kufite texts, went back to the original works, compared them with the text at hand, and added everything Ibn al-Sikkit's had omitted. Fortunately, he differentiates between Ibn al-Sikkit's recension and his own final product, so that it is still possible to ascertain the workings of Ibn al-Sikkit's critical mind. This assumption is substantiated by the following notes:

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<sup>37</sup> Thus for instance, having recorded lines to not occur in Ibn al-Sikkit's recension, the transmitter finished with the following statement:

وبعدها أربعة أبيات ليست في كتاب يعقوب، رجع إلى كتاب يعقوب.

<sup>38</sup> See Ibn al-Sikkit, *Islah al-Mantiq*. Cairo, 1949, pp. 48, 50, 52, 53, 82, 83, 108-109, 125-128, 174, 175, 176, 180-187, 189, 194, 198-200, 204, 212, 213, 217, 259, 261, 253, 264, 267, 381, 387, 397 etc.

He was so well-acquainted with it that it is said that there was none like him after Ibn al-A<sup>c</sup>rabi.<sup>35</sup> It appears, from a statement occurring in the preface of his book *Tabdhib al-Alfaz*, that Ibn al-Sikkit was interested, from the very beginning of his career, in the collection of poetry, a pursuit which made him well-known to the circles of the learned. This statement implies that he wrote many philological works and commentaries on the diwans of the ancient poets, in which he greatly added to the works of his predecessors.<sup>36</sup> In a statement occurring in *Kitab al-Fihrist*, Ibn al-Nadim included his name in the list of the philologists whom he counted as the compilers of al-Hutai'ah's poetry. To judge by the names of the philologists mentioned in the glosses, the following philologists were concerned with it: Abu 'Ubayda, Abu 'Amr al-Shaybani, Ibn al-A<sup>c</sup>rabi, Khalid b. Kalthum, al-Farra', al-Tusi, Ibn al-Kalbi, al-Asma<sup>c</sup>i, Hisham al-Nahwi, al-Yazidi, al-Kilabi, Khalaf and Abu Zayd al-Ansari.

His list of authorities comprises both the Basrite and Kufite schools as far as the first half of the third century of the Hijra. Accordingly, the compilation is bound to be the work of a philologist who derived his philological knowledge from both these schools of grammar. This philologist is, undoubtedly, Ibn al-Sikkit, who frequently mentions the names of these authorities directly in his books, e.g. in his book *Islah al-Mantiq* where he often refers to the above-mentioned scholars. We need not emphasize the fact that most of them, as stated by his biographer, were Ibn al-Sikkit's teachers. The following quotations indicate that they were the sources from whom Ibn al-Sikkit derived the material of his compilation:

وحكى لنا أبو عمرو

<sup>35</sup> Ibid.

أخذ عن أبي عمرو الشيباني والفراء وابن الأعرابي زالأثرم . . . وروى عن الأصمعي وأبو عبيدة وأخذ عنه أبو سعيد السكري ولم يكن بعد ابن الأعرابي مثله وكان يتشيع.

<sup>36</sup> Ibn al-Sikkit, Abu Yusuf Ibn Ishaq. *Tabdhib al-'Alfaz*. Bayrut, 1986 (Introduction), p. 6; Ibn Khallikan. Abu al-'Abbas Ahmad Ibn Muhammad Ibn Ibrahim. *Wafayat al-'Ayan*. Bulaq. II: 408.

transmitted this poem in his compilation without quoting Bilal's judgments, or even referring to the fact that its authenticity is doubted by some prominent philologists.

#### IV

The third recension of al-Hutai'ah' poetry is extant in a code discovered by the Institute of Arabic Manuscripts in Cairo, and made public in 1958.<sup>32</sup> This code gives no direct mention of the compiler or the scribe, but relying on several references which occur in the glosses, one can infer that it represents, in one way or another, the transmission of al-Hutai'ah's poetry supposed to have been compiled by the celebrated philologist Ibn al-Sikkit.

The name of Ya'qub, and sometimes the agnomen Abu Yusuf, have been occasionally mentioned in the commentaries to denote the author of the original recension on which a great portion of the compilation in question was based. An inquiry on the name and the *kunya* shows that there have been two famous philologists with the same name and the same *kunya*. One was Ya'qub b. Ishaq b. Zayed b. 'Abdul-Allah, the Basrite traditionist referred to as Abu Yusuf,<sup>33</sup> the other was the famous philologist, Abu Yusuf Ya'qub b. Ishaq, known as Ibn al-Sikkit.<sup>34</sup> It is doubtful whether Ya'qub b. Zayed was ever concerned with recensions of poems and ever made a collection of al-Hutai'ah's poetry. Ibn al-Sikkit was known not only as a great philologist, but also as a trustworthy transmitter of poetry.

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<sup>32</sup> See al-Hutai'ah's *Diwan*. edited by Nu'man Amin Taha. Cairo, 1958.

<sup>33</sup> Yaqut. 'Irshad. VII: p. 300.

<sup>34</sup> *Ibid.*, VII: pp. 300-302.

which do not figure in al-Sukkari's collection.<sup>29</sup> In spite of that, the statistical data contained in the transmission show that Abu 'Amr's recension is quantitatively the most complete. This becomes obvious when all the components of the diwan which his younger contemporary Ibn al-'Arabi did not include or perhaps did not know were eliminated. The following passages from the present diwan are missing from the recension of Ibn al-'Arabi: 15.1.2.5; 16.20; 22; 40; 59; 61; 78; 85; 89-92.

Undoubtedly, al-Sukkari's compilation contains much of al-Hutai'ah's poetry, included what was attributed to him by Hammad. However, apart from the poems No. 89 and 90, there is no indication which of the poems are transmitted by Hammad, or which lines were interpolated by him, or added, or inserted on his authority. The inclusion of such interpolations in al-Sukkari's can be inferred from the fact that it contains lines excluded from al-Sijistani's transmission as having been fabricated by Hammad, without any reference to their doubtful provenance as well as from the compiler's i.e. al-Sukkari's comments on the poems 89 and 90 in which he states that while the poems in question are missing in Ibn al-'Arabi's recension, they are transmitted by Hammad.<sup>30</sup>

With regard to al-Hutai'ah's eulogy on Abu Moussa al-Ash'ari, Ibn Sallam states that it was fabricated by Hammad who recited it before Bilal b. Abi Burda, putting it in the mouth of al-Hutai'ah.<sup>31</sup>

Thereupon Bilal denied that al-Hutai'ah ever praised Abu Moussa, stating that he knew all of al-Hutai'ah's poems and the poem in question was not among them. Al-Sukkari, however, had

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<sup>29</sup> The following poems are recorded in Ibn al-Sikkit's compilation but do not figure among the poems contained in al-Sukkari's compilation: 94, 95.

<sup>30</sup> Al-Hutai'ah's *Diwan*

وقال في رواية حماد ولم يروها أبو عبد الله  
وقال أيضاً ولم يروها أبو عبد الله ورواها حماد.

<sup>31</sup> Ibn Sallam. *Tabaqat Fuhul al-Sh'ara'*. p. 41.

It is necessary to stress the fact that al-Sukkari is a pupil of al-Sijistani<sup>25</sup> as well as Ibn al-Sikkit,<sup>26</sup> under whose supervision he is said to have received some of his schooling. Unfortunately, there is no evidence to suggest that the pupil had added to his master's compilation all the poems transmitted by his renowned teachers. A comparative investigation will lead to the fact that there are, in the work of these philologists, poems and lines unrecorded in al-Sukkari's compilation.<sup>27</sup> This appears very strange, especially when it is borne in mind that al-Sukkari was renowned among his contemporaries as a painstaking collector.<sup>28</sup>

Since the compilation is mainly based on the works of Abu 'Amr al-Shaybani and his young contemporary Ibn al-'Arabi, al-Sukkari has presumably popularized most of the poems transmitted by them as the poetical work of al-Hutai'ah's, and even stated the pieces in question are missing in the recensions of the other philologists. If such was the case, as these remarks show, the transmission of the diwan is uneven in its quality; divergences are observable between the recensions of Abu 'Amr and Ibn al-'Arabi, not only with regard to the corpus of material, but also with regard to the variants in the pieces transmitted by them. Although the recension of Abu 'Amr who seems to have collected everything that was collected in his time in the name of Al-Hutai'ah's is the most comprehensive of all transmissions utilized by al-Sukkari, it is, nevertheless, not quite complete because it does not contain all of al-Hutai'ah's poetry supposed to have been transmitted by him.

This becomes evident when it is compared with Ibn al-Sikkit recension of al-Hutai'ah's poetry where we find some poems and lines

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<sup>25</sup> Yaqut, *Irshad al-'Arab 'Ila Ma'rifat al-'Adab*. III: Part I: p. 62.

<sup>26</sup> *Ibid.* VII: p. 301.

<sup>27</sup> *Diwan*. pp. 236; 237; 289; 303; 384; 398; 402.

<sup>28</sup> See *Irshad*. III: Part I: p. 62.



الحمد لله رب العالمين وصلواته على سيدنا محمد نبيه وعترته والمنتخبين. قال أبو سعيد السكري،  
أخبرنا محمد بن حبيب عن ابن الأعرابي وأبي عمرو [الشيباني]، قال: قال الخطيئة . . .

This chain of transmitters is corroborated by other references to the same philologists in the glosses to the poems in which the compiler indicates the recessions in which the poem in question is recorded in part or as a whole. In addition, there are references, in the headings of some poems, to Hammad and *al-Mufaddal*,<sup>23</sup> in a way which leads to the assumption that their recensions of al-Hutai'ah's poetry have been utilized in his transmission.

It is interesting to note that the above-mentioned philologists belong to the Kufite school. Unfortunately, there is no reference, in the copies available, to Basrite philologists. Only the name of al-Asma'i is mentioned twice in the glosses. In one place he is referred to as quoting from his own comment, or from a comment attributed to him on the meaning of some words occurring in one of al-Hutai'ah's verses; in another place of the glosses the compiler records an alternative reading of the same poem, attributing it to al-Asma'i. This, however, suggests that al-Sukkari's compilation includes only Kufite recensions of al-Hutai'ah's poetry.

Golziher is of the opinion that this compilation contains all the poems attributed to al-Hutai'ah by the philologists.<sup>24</sup> Evidence, however, points to the contrary. One can even go further and assume that the compiler, in recording al-Hutai'ah's poetry, did not even make full use of the works which comprise such important works as al-Asma'i's recension which, as stated before, has been handed down on the authority of Abu Hatim al-Sijistani. Moreover, he failed to utilize the compilation attributed to Ibn a—Sikkit, which is preserved in a copy known to be available in 'Atif's library.

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<sup>23</sup> *Diwan*. pp. 333, 392, 293.

<sup>24</sup> Introduction . *Diwan*. Leipzig. pp. 49-51.

transmitters from whom the compiler of al-Mukhtarāt has derived his selection of al-Hutai'ah's poetry. This assumption is supported by the fact that the names of certain Kufite philologists are mentioned there, such as Ibn al-'Arabi and Khalid b. Kalthum. Moreover, the compiler of the glosses asserts in the assessment of text variants his own judgment which is opposed to that of al-Sijistani.<sup>20</sup>

There is no evidence of the chain of authorities who have transmitted the recension. But, since Ibn Durayd is mentioned there, as having commented on the meanings of some words, it is probable that he was one of them. Ibn Durayd is known as a prominent pupil of Abu Hatim al-Sijistani to whom the latter handed down most of his work on the diwans of the ancient poets,<sup>21</sup> and his name is especially linked with al-Asma'i's recension of the diwans of the six poets derived by Ibn Durayd from his teacher Abu Hatim. Several manuscripts of this collection are extant in European and Oriental libraries.

The most important one is recorded by Al-A'lam, and goes back, over a chain of authorities, to Abu 'Ali al-Qali, "who derived it from Ibn Durayd, who derived it from al-Sijistani, who derived it from al-Asma'i".<sup>22</sup> However, there is no evidence to suggest that al-Asma'i transmitted it to his pupil Abu Hatim al-Sijistani who transmitted it to his pupil Ibn Durayd.

### III

The copies available of the most complete collective transmission, namely the compilation made by Abu Sa'id al-Sukkari, begin as follows,

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<sup>20</sup> Ibn al-Shajari. *Mukhtarāt Shif'ara' al-'Arab*. p. 128.

<sup>21</sup> See Nasir al-Din al-'Asad. *Masadir al-Shi'r al-Jabili*. Cairo, pp. 491-492.

<sup>22</sup> See *Masadir al-Shi'r al-Jabili*. p. 505.

must not argue against the admitted purpose of this recension for there is indirect indication of the fact that the compiler has eliminated from his compilation all unauthenticated poems. In al-<sup>ʿ</sup>Isaba, and on the authority of Abu Hatim, Ibn Hajar quotes lines from poem VII, ascribing them to al-Rubay<sup>ʿ</sup> b. Duba<sup>ʿ</sup> al-Fazari.<sup>17</sup>

The source referred to is undoubtedly the *Kitab of al-Mufammarin* by Abu Hatim.<sup>18</sup> This poem is quoted there as having been recited by the poet, who was renowned for his longevity, before Abdul-Malik b. Marwan. These lines are not included in the selection, a fact which corroborates the contention that the compiler had the tendency to eliminate all doubtful poems. There is more evidence to suggest that the selected poems are extracts from al-Asma<sup>ʿ</sup>i's compilation of al-Hutai'ah's diwan. The quotations and allusions to al-Asma<sup>ʿ</sup>i's recension in the glosses to the collective transmissions and in ancient Arabic books prove that the readings and even the commentaries mentioned there are identical with what is included of al-Hutai'ah's poetry in al-Mukhtarat.

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Though it can be said that the selection presents a considerable part of al-Hutai'ah's poetry as recorded by al-Asma<sup>ʿ</sup>i, the question remains who has transmitted this recension and provided it with glosses. To judge by the names found in the glosses, the following philologists were concerned with it: Hammad, the Rawiya, whom al-Sijistani accuses of interpolations and fabrications,<sup>19</sup> Khalid b. Kalthum, al-Asma<sup>ʿ</sup>i, Abu ʿAmr b. al-ʿAla', Ibn al-ʿArabi and Ibn Durayd. Clearly Ibn Durayd is more recent than al-Sijistani, and this may suggest that not all the glosses have been made by later

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<sup>17</sup> See Ibn Hajar al-ʿAsqalani. Shihab al-Din Ahmad Ibn ʿAli. *Al Isaba Fi Tamyiz al-Sahaba*. Calcutta, 1856. I: p. 1076.

<sup>18</sup> 'Abu Hatim al-Sijistani, Sahl Ibn Muhammad. *Kitab al-Mufammarin*. Leiden, 1896, p. 6.

<sup>19</sup> Ibn al-Shajari. *Mukhtarat Shu'ara' al-ʿArab*. pp. 123, 136.

that al-Asma'ī has excluded, on the grounds of doubtful provenance, a comparatively large number of the poems handed down to him by Hammad and others. This assumption is supported by references in the glosses as well as by the following statement made by al-Sijistani, the transmitter of al-Asma'ī's recension: "This is the end of what al-Asma'ī has authenticated of 'Imru' al-Qays' poetry".<sup>14</sup> This statement, however, is repeated on the authority of al-Sijistani, in the diwan of Zuhayr, and refers directly to the fact that al-Asma'ī's main purpose was to eliminate all the foreign bodies which had slipped into the diwan – exactly as he has done in his compilation of al-Hutai'ah's poetry.

Abu Hatim's transmission of al-Asma'ī's recension of al-Hutai'ah's poetry is, unfortunately, incomplete, but an analysis of the characteristics that distinguish it will yield considerable evidence of the fact that, even if it does not actually coincide with al-Asma'ī's actual recension of al-Hutai'ah's poetry, it is, at least, based on it. These selected poems contain unmistakable traces of al-Asma'ī's method of investigation, and reflect his firm resolution to record only what can be reliably authenticated. This recension is also characterized by the determination to eliminate all the foreign bodies from al-Hutai'ah's diwan.<sup>15</sup>

Not only does it point unequivocally to Hammad's fabrication, but eliminates also the poetry of others which has accidentally slipped into the diwan.<sup>16</sup> Since it is only a selection, it cannot be ascertained how many poems of doubtful provenance it includes or excludes. This

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<sup>14</sup>See Nasir al-Din al-'Asad. *Masadir al-Shi'r al-Jahili*. p. 491.

<sup>15</sup> See Ibn al-Shajari . *Mukhtarat Shi'ara' al-'Arab*. pp. 123, 127, 136. The statistical data of the verses of al-Hutai'ah's poems contained in *al-Mukhtarat* shows that al-'Asma'ī has eliminated a number of lines which occur in the form recorded in al-Sukkari's compilation.

<sup>16</sup> *Mukhtarat Shi'ara' al-'Arab*. p. 156.

as one of his favourite and distinguished students, has handed down most of the ancient Arabic poems transmitted by al-Asma'ī. It is hardly necessary to furnish proof of this statement, as it is self-evident. One can even go a step further and assume that most of the information about al-Asma'ī's life has come down to us on the authority of his students. Ancient Arabic books contain a certain amount of information about him most of which was handed down on the authority of Abu Hatim.<sup>10</sup> This circumstance points to the fact that there was also, in this case, a deep attachment between teacher and pupil. The recension of the "diwan of the six poets" figures among the works of al-Asma'ī transmitted by his pupil Abu Hatim, and a critical study of al-Asma'ī's method in the compilation will reveal some interesting similarities, especially when compared with *al-Mukhtarart*. In a statement made by al-Sijistani, Hammad is referred to as the main source of al-Asma'ī's recension of 'Imru' al-Qays poetry.<sup>11</sup> Hammad's name is not often mentioned in the glosses, but it seems that al-Asma'ī never wholly accepted his recension. There are numerous references to dubious poems, and poems that have been, wholly or partly, authenticated by al-Asma'ī, are comparatively few. Since al-Asma'ī's recension consists of only 27 odes, this seems to be a small number, especially when compared with the Kufite recensions of the same diwan.<sup>12</sup> An attempt to trace *al-Mufaddal's* recension of 'Imru' al-Qays poetry in the form recorded by al-A'lam in the collective transmission of recensions shows that must consisted of 40 odes.

Bearing in mind that *al-Mufaddal* is regarded as restrictive – a virtue for which it is recognized by Basrite scholars<sup>13</sup> – one can infer

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<sup>10</sup> See al-Suyuti. *al-Muzhir*. II: 406; al-Marzubani. *al-Muwashah*. p. 213; 'Abdul-Wahi Ibn Ali. *Al-Lughawi. Maratib al-Nahwyyin*. Cairo, 1955, pp. 49-50, 57.

<sup>11</sup> See al-Suyuti. *al-Muzhir*. II: 406; he relates:

قال الأصمعي: كل شيء في أيدينا من شعر امرئ القيس فهو عن حماد الراوية إلا تنقأ سمعنا من الأعراب وأبي عمرو بن العلاء . . .

<sup>12</sup> See Nasir al-Din al-'Asad. *Masadir al-Shi'r al-Jahili*. p.491.

<sup>13</sup> See *Masadir al-Shi'r al-Jahili*. p 511.

the glosses, and the notes made by the scribes,<sup>7</sup> one can safely assume that a considerable portion thereof goes back to Ibn al-Sikkit, the famous Kufite philologist. Apart from the copies available of these collective transmissions, there is no other copy of al-Hutai'ah's diwan. Nor is there a copy of any of the recensions said to have been made by other philologists such as al-Tusi.<sup>8</sup>

## II

As for the transmission attributed to Abu Hatim al-Sijistani, there is no doubt that part of it is contained in al-Mukhtarat which, as hinted before, is based on al-Asma'i's recension of al-Hutai'ah's poetry. Definite evidence corroborate this view: there is, first of all, the chain of authorities on which Abu Hatim's transmission is based, and which leads directly to al-Asma'i<sup>9</sup>:

قال أبو حاتم سهل بن محمد السجستاني: أخبرنا الأصمعي قال كان من حديث الخطبة والزبرقان . . .

In addition, there are, in the glosses, allusions to al-Asma'i. The following quotations can be regarded as typical:

قال أبو حاتم: سمعت الأصمعي يتعجب من جودة هذا البيت، وقال . . .  
هذه رواية حماد، ورواية الأصمعي . . . ورواية حماد أجود.

Clearly, Abu Hatim refers directly to al-Asma'i as the authority from whom he has derived what he related. Moreover, in recording an alternative explanation, the compiler mentions al-Asma'i's name in the phrase which shows that the latter is the main authority from whom the text originated. Besides, there is the well-known fact that al-Sijistani, who was deeply attached to his teacher al-Asma'i, and known

<sup>7</sup> See pp. 110-116.

<sup>8</sup> See Ibn al-Nadim, *Kitab al-Fibris*, 157.

<sup>9</sup> Ibn al-Shajari. *Mukhtarat Shu'ara' al-'Arab*. p. 109.

allusions in the glosses are not of much help because they neither quote from this important recension, nor provide us with indications of its nature. For all we have, we are indebted to the anthologist who preserved, in his book *Mukhtarat Shu'ara' al-'Arab*<sup>4</sup> a considerable portion of al-Asma'i's recension of al-Hutai'ah's poetry as handed down by Abu Hatim al-Sijistani. Despite its incompleteness, it exhibits all the characteristics of al-Asma'i's manner of recension.

Secondly, there are the Kufite recensions of al-Hutai'ah's diwan from which only two have reached us,<sup>5</sup> in the recensions of Abu 'Amr al-Shaybani and his younger contemporary Ibn al-'Arabi. It is important to state here that these two recensions have not come down to us through separate channels, but are preserved in a collective transmission handed down by Ibn Habib, who handed it on to his renowned pupil, Abu Sa'id al-Sukkari.<sup>6</sup>

The third group is of the kind known as collective transmission (i.e. الرواية المجموعة), composed of different recensions by different compilers which, for the most part, distinguish between discrepant readings and quote their sources. Only two of these collective transmissions have reached us, namely the one compiled by Abu Sa'id al-Sukkari and referred to above as containing the Kufite recensions, and another by an unknown compiler. But relying on the references in

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<sup>4</sup> Although the anthology *Mukhtarat Shu'ara' al-'Arab* is attributed to Ibn Shajari, this book is not contained in the list of books he is said to have composed. See, al-Kutubi, Muhammad Ibn Shakir Ahmad. *Fawat-al-Wafayat*, Cairo, 1951, II: pp. 610-612; al-Qiffi, 'Ali Ibn Yusuf. *Inbah al-Ruwat 'ala 'Anbah al-Nuhat*. Cairo, 1952, III: 356.

<sup>5</sup> Apart from the names of the Kufite philologists cited by Ibn al-Nadim as the compilers of al-Hutai'ah's poetry, there are, in the glosses to al-Hutai'ah's poetry, allusions to and even quotations from recensions made by other Kufite philologists such as Khalid b. Kalthum, Khalalf and al-Mufaddal. See *Diwan*, pp. 332, 341, 492, 455, 518.

<sup>6</sup> The copies available begin with the statement:

قال أبو سعيد الحسن بن الحسين السكري: أخبرنا محمد بن حبيب عن ابن الأعرابي وأبي عمرو [الشيباني] قال، قال الخطبة ...

**RECENSIONS AND PROBLEMS OF TRANSMISSION:  
A STUDY IN MANUSCRIPTS OF AL-HUTAI'AH'S DIWAN**

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I

Relying on the statement made by Ibn al-Nadim to whom we owe most of our knowledge of the works of the ancient philologists, and on certain indications provided by the commentaries on al-Hutai'ah's poetry, the transmissions of the latter's diwan may be grouped into three categories:

The first group are the Basrite recensions of al-Hutai'ah's diwan. As stated by Ibn al-Nadim,<sup>1</sup> it was al-Asma'i who compiled al-Hutai'ah's poetry. This is corroborated by a statement attributed to Abu Hatim al-Sijistani, al-Asma'i's most prominent student, in which he relates that al-Asma'i studied al-Hutai'ah's poetry under the supervision of his teacher Abu 'Amr b. al-'Ala'.<sup>2</sup> Although the Arabic sources mention only al-Asma'i as the Basrite compiler of al-Hutai'ah's diwan, there are references to another Basrite recension, made by the famous philologist Abu 'Ubayda. These references are found in the glosses to al-Hutai'ah's poems.<sup>3</sup> Unfortunately, none of the manuscripts containing this recension has been preserved, and the

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<sup>1</sup> See Ibn al-Nadim, Abu Al-Faraj Muhammad Ibn Ishaq Ibn Ya'qub. *Kitab al-Fihrist*, Leipzig, 1871, p. 157.

قرأ الأصمعي على أبي عمرو بن العلاء شعر الحطيئة ، قرأ قوله:

وغررتني وزعمت أنك لابن بالضيف تامر

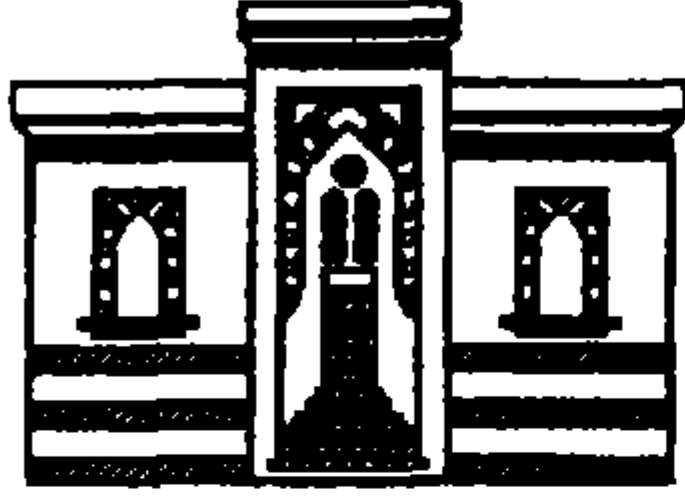
-أي كثير اللين- قرأها "لا تنى بالضيف تامر" يريد لا تواني عن ضيفك تامر بتعجيل القري إليه . فقال أبو عمرو . . .

<sup>2</sup> See al-Suyuti, Jalal al-Din 'Abdul-Rahman Ibn 'Ali. *Al-Muzhir*. 2<sup>nd</sup> ed. II: 355.

<sup>3</sup> The Diwan, pp. 458, 522.







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