

PREFACE

The Dīwān of Abū'n-Naǧm al-ʿIǧlī was first edited by ʿAlāʿaddīn Aghā 1981, but his edition is very defective. It contains 797 verses, of which 191 belong to the Umm ar-raǧaz, the remaining about 600 having been collected by the editor from literature. The present edition contains 1337 verses, as well as about 50 variant verses, verses excluded from the dīwān, etc., i.e. it almost doubles the amount of verses collected from literature (about 1150 verses not counting the Umm ar-raǧaz). Moreover, ʿAlāʿaddīn Aghā indicates his sources very insufficiently, and he does not give any variant readings. Seen in this light, a re-edition of the dīwān of one of the leading raǧaz poets was imperative in order to understand the development of the genre.

The role of Abū'n-Naǧm in the development of raǧaz poetry has often been underestimated — his name is not found in many of the most authoritative histories of Arabic literature — although, e.g., Wagner in his *Grundzüge der klassischen arabischen Dichtung* did recognize his importance and value. In fact, the dīwān of Abū'n-Naǧm was obviously larger than any other raǧaz dīwān excepting that of Ruʿba and, possibly, al-ʿAǧǧāǧ. He has also had a central role in the development of raǧaz poetry, especially the ʿardīya.

The poems are given with a commentary which has been compiled by the editor from the explanations to the verses of Abū'n-Naǧm in philological literature. In a few cases I have also included anecdotal stories connected with the verses, mainly from K. al-Aghānī and al-Maydānī's Maǧmaʿ al-amthāl, even though their historical value is questionable.

The poems are given with full vocalization, except in a few cases, mainly ligatures with L, where the computer printout was very unclear, not to say misleading (e.g. a fatha and a sukūn came out looking like one ǧamma).

The main sources from which the verses have been taken were selected on the basis of a) the age of the source, b) the length of the fragment, c) acceptability of its variant readings, and d) to a lesser extent, whether the fragment has been attributed to Abū'n-Naǧm or not. Thus, an old source which gives a long fragment with good readings and attribution to Abū'n-Naǧm has been preferred to a later source, which has a short, anonymous fragment.

ABBREVIATIONS

L	= Ibn Manẓūr, Lisān al-ʿArab
Ş	= al-Ġawharī, aṣ-Şihāh
M	= Ibn Sīda, al-Mukhaṣṣaṣ
Kh	= ʿAbdalqādir al-Baǧhdādī, Khizānat al-adab
ʿAyn	= al-Khalīl ibn Aḥmad, K. al-ʿAyn
Agh.	= Abū'l-Faraǧ, K. al-Aghānī
ŞŞ	= as-Suyūfī, Sharḥ ash-shawāhid
TʿA	= az-Zabīdī, Tāǧ al-ʿarūs