

Ghālib b. Ṣa‘ṣa‘a b. Nādjiya b. ‘Iḳāl b. Muḥammad b. Sufyān b. Mudjāshi‘ b.

Dārim, an eminent Tamīmī, famous for his generosity, the father of the poet al-Farazdaq.

The tradition that Ghālib was a contemporary of the Prophet (*labu idrāk*) seems to be valid; the tradition that he visited the Prophet and asked him about the reward of the deeds of his father in the time of the Djāhiliyya (*Aghānī*, xix, 4) seems however to be spurious. Ghālib belonged to the generation after the Prophet; his name is connected with the names of Ṭalba b. Ḳays b. ‘Āṣim and ‘Umayr b. al-Sulayl al-Shaybānī, tribal leaders in the time of Mu‘āwiya, in the story of the men of Kalb who tried to find the most generous man (*Aghānī*, xix, 5; in Ibn Abi ‘l-Ḥadīd's *Sharḥ*, iii, 426, ed. 1329 A.H., Ghālib is mentioned with Aktham b. Ṣayfi and ‘Utayba b. al-Ḥārith, which is an obvious anachronism). The most generous man among the three *sayyids* was indeed Ghālib. (Ghālib was a neighbour of Ṭalba in al-Sīdān, in the vicinity of Kāzima). He is said to have visited ‘Alī b. Abī Ṭālib and introduced to him his son al-Farazdaq; ‘Alī recommended him to teach his son the Ḳur‘ān. (According to the tradition of *Aghānī*, xix, 6 he visited him in Baṣra after the battle of the Camel. According to the story quoted in Baghdādī's *Khizāna*, i, 108, Ghālib was then an old man; al-Farazdaq was in his early youth).

Ghālib earned his fame by his generosity. Muḥammad b. Ḥabīb counts him in his list of the generous men of the Djāhiliyya (*al-Muḥabbar*, 142); al-Djāḥiẓ stresses that he was one of the generous men of the Islamic period, not inferior to the generous men of the Djāhiliyya, although public opinion prefers the latter (*al-Ḥayawān*, ii, 108, ed. ‘Abd al-Salām Ḥārūn). Ghālib is said to have granted bounteous gifts to people, not asking them even about their names. The story of his contest with Suḥaym b. Wathīl al-Riyāḥī in slaughtering camels in the time of ‘Uṭhmān is quoted in many versions. Al-Farazdaq

mentions this deed of his father boastfully in his poems; Djarīr refers to it disdainfully; the competition was censured in Islam as a custom of the Djāhiliyya (Goldziher, *Mub. St.*, i, 60). A peculiar story in *Naḳā'id* 417 tells how he threw to the populace in Mecca (*anbaba*) 40,000 dirhams.

Ghālib was assaulted by Dhakwān b. 'Amr al-Fuḳaymī in consequence of a quarrel between Fuḳaymī men and a servant of Ghālib who tried to prevent them from drinking water from a reservoir belonging to Ghālib in al-Ḳubaybāt. Mudjāshī' tradition denies the Fuḳaymī claim that Ghālib died in consequence of this assault. He died in the early years of the reign of Mu'āwiya and was buried at Kāzima.

Al-Farazdaq mourned his father in a number of elegies (cf. *Dīwān al-Farazdaq*, 163, 210, 611, 676, ed. al-Ṣāwī). His tomb became a refuge for the needy and the oppressed who asked help, which had indeed always been granted to them by al-Farazdaq (cf. *Dīwān al-Farazdaq*, 94, 191, 757, 893 and *Naḳā'id* 380). Al-Farazdaq often mentions him in his poems as “Dhu 'l-Ḳabr” or “Ṣāhib al-Djadath” (Goldziher, *Mub. St.*, i, 237).

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