Abu Mansur Al-Saalibi and his Activity in the Field of Writing Tazkirah (Anthology)
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ABSTRACT

This article discusses the biography of Arabic literary critic and medieval linguist Abū Manṣūr Al-Tha‘alibi (350 / 961-430 / 1038) and his contribution to the development of the art of writing Arabic tazkirah. The introduction of the article contains a summary of research devoted to the work of Al-Saalibi. Information about the emergence of the genre of Tazkirah in Arabic literature, about the early Tazkir mentioned in the main part of the article. In addition, in this article, an analysis of the Tazkirah by Al-Tha‘alibi "Kanz al-Kuttab" and samples of works by Maverinnakh writers.

1. INTRODUCTION

Abū Mansur Ābdulmalik ibn Muhammad ibn Ismail al-Tha‘alibi al-Nishapuri (an-Nishapuri) was born in 961 in the city of Nishapur of Iran, where he received a primary education. Later, he deeply mastered the Arabic language and literature. Having visited many Arab countries, he deeply studied the culture, lifestyle, spiritual and moral aspects of the Muslim world and, on the basis of this, wrote about 200 works on philology, history, philosophy and social sciences. Interest and attention to his work arose in that era when he lived, and many scientists proudly wrote the name al-Tha‘alibi their works. Despite the fact that 10 centuries have passed since the moment of his life, the works of the scientist Encyclopedist have not lost their relevance, scientific and literary importance and are the focus of attention of many researchers. In the history of world literature, studies on the literary activity of al-Tha‘alibi can be divided into three stages:

The first stage is a period from the al-Tha‘alibi era of the nineteenth century;

The second stage - Al-Tha‘alibi vedenie in the XIX - XX centuries;

The third stage is a new research conducted in the nineteenth century on the activities of al-Tha‘alibi.

Abu Nasr al-Ultbi (961-1036) - the scholar who first mentioned the name of al-Tha‘alibi, was his friend and contemporary, who quoted samples of al-
Al-Thaʿālibī was a contemporary of our great compatriots like Abu Bakr al-Kharezmi (935-993), Abu Ali ibn Sina (980-1037), Abu Rayhan Beruni (973-1048), they almost lived in the borders of one state. Abu Rayhan Beruni in his works “Collection of knowledge on the recognition of precious stones” and “Saidan” gives samples of poems by al-Thaʿālibī.

In the works created from the time of al-Thaʿālibī to the XIX century, praises in honor of the writer, quotations from poems, almost no scientific and critical opinions were observed.

The study of the works of al-Thaʿālibī from the point of view of literary criticism and source study began in the eleventh century. During this period, many Western and Eastern scholars turned to the scientific heritage of Al-Thaʿālibī and in a number of their monographic studies effectively used information from the scientist’s tazkirahs called “Yatimat ad-dahr fi machoshin ahl al-asr” (“Pearl of his era about the scientists of its time”).

In the 60's of the twentieth century, Professor Ismatulla Abdullayev began to conduct research on al-Thaʿālibī’s work for the first time in Uzbekistan, who translated, analyzed and researched the fourth part of the Yatimat ad-dahr Tazkirah. Later, the author translated into Uzbek the logical continuation of the Tatimat al-Yatima (“Supplement to Yatima”) Tazkirah entitled “Yatimat al-Dahr” and another book by Al-Thaʿālibī “Latoif al-Maorif” (“Amazing Information”) published a translation with explanations. In addition, several scientific articles of the scientist were published, the treatises “Bukhara Poets-Arabists” (1965), “Abū Mansūr as-Al-Thaʿālibī” (1972, reprinted in 1992), “Poets of contemporaries of Beruni” (1975) and the work “Poetry in Arabic in Central Asia and Khorasan” (1984).

In the 90's of the last century, the representative of the Uzbek oriental studies, Akram Khabibullayev, carried out a study on the work of Al-Thaʿālibī[7]. In this study, A. Habibullayev made a comparative analysis of the work of al-Thaʿālibī “Selected Valuable Words and Short Phrases”, which are stored in Istanbul, St. Petersburg and Tashkent and translated Tazkirah into Russian.

In studies devoted to Al-Thaʿālibī of the 21st century, the research of Bilal Orfali, a professor at the American University of Beirut, is of particular importance. B. Orfali, who began to study Tazkirah in Arabic literature and conducted research in the field of Tazkirah Al-Thaʿālibī in 2003, published dozens of scientific articles and monographs on this topic [6].

2. THE ROLE OF TAZKIRAH IN ARABIC LITERATURE AND THE ROLE OF AL-THAʿĀLIBĪ IN DEVELOPMENT OF TAZKIRAH

In Arabic literature of the 9th-12th centuries, there are both a period of new scientific, creative literary discoveries. During this period, peculiar innovations were observed in poetic and prose genres. Especially in this period not only artistic creativity continued to develop, but also scientists and writers showed their attitude to each other's works, showed their achievements and shortcomings, that is, literary criticism appeared.

Also, scientists began to study the history of literature in order to transfer it to future generations. As a result, collections appeared in which samples of early Arabic literature were collected, excerpts from poems by famous poets. It was these collections that later became the cause of the Tazkirah genre. An astute researcher who studied the medieval Arabi literature of I. Abdullayev as early collections that became the basis for the emergence of the Tazkirah genre indicated such works as Tabakat al-Shuaro, Kitab al-Hamasa, Al-Sher va-Shuaro, “Al-Bori fi Shuaro al-muwalladin” and “Kitab al-Agani” [4,22]. The above collections were created in order to determine the status and class of poets, the distribution of selected poems, but they have not yet fully developed features that are characteristic of the literary genre Tazkirah. Despite this, these collections can be assessed as the first attempts in Arabic poetic anthologies.

The first work, which fully meets the requirements of the Tazkirah genre in Arabic literature - “Yatimat ad-dahr fi machoshin ahl al-asr” (“Pearl of its time about scientists of its time”), was written by Abū Mansūr al-Thaʿālibī. The author began writing the work in 995 and finished it in 1000. Later, Al-Thaʿālibī traveled to many countries of the Muslim East and the scientist had a desire to rework his work with new information. Thus, the scientist finished the revised and updated version of “Yatimat ad-dahr” in 1011-107, when al-Thaʿālibī finished the book in Kharezma he presented this work to Kharezmshah Abu-l-Abbas Maʿmūn ibn Maʿmmūn [4,24]. The author divided the work into four parts and in the introduction he gave the title of each part. The first part was dedicated to the poets of the Hamdan family, besides that he provided information about the poets of Sham, Egypt and Mosul. The second part contains stories about the kings of the Bouwayha family and their poets. The third part of the Tazkirah deals with the creative personalities of Zhibala,
Persia, Zhurzhan and Tabaristan. The final fourth part of the production of “Yatimat ad-dahr”, which provides valuable information about the educated people of Khurasan has a special meaning for us. Thus, in four parts of the Tazkirah information is provided about 415 Arab poets and other poets of the 10th and 11th centuries who wrote their poems in Arabic, samples of their poems and some prose works are given. As a result of writing this tazkirah, al-Tha‘ālibī became the author of the first tazkirah dedicated to the creators-contemporaries of Arabic literature, who lived and worked in different regions. Al-Tha‘ālibī, after completing the second version of the “Yatimat ad-dahr”, did not stop working in the field of writing a Tazkirah. Travels to various cities, acquaintance with many famous scientists and creators of his time and new information aroused his desire to write a new work in addition to “Yatimat ad-dahr”. Thus in the years 1032-1038. Al-Tha‘ālibī wrote the work “Tatimmat al-Yatima” (“Supplement to Yatima”). In this addendum, information was given that was not indicated in “Yatimat ad-dahr”, also about many poets who became famous after writing this book and gave examples of their poems. The product as the first Tazkirah consists of four parts. The first part is about the scientists of Sham and al-Zhazir. The second part is about poets of Iraq, the third part is about the creators of Ray, Hamadan, Isfahan, Jabal, Dzhurzhan and Tabaristan, the fourth part is devoted to the scientists of Khurasan and other cities in its composition. “Tatimmat al-Yatima” covers only 209 creators, and almost half of them, is 104 people from Central Asia and Khorasan. These two Tazkirahs-Tha‘ālibī became famous and served as a school of literary skill for the next generation of Tazkirah.

“Yatimat ad-dahr” and “Tatimmat al-Yatima” are the most important source for studying the history of literature not only of the Arab countries, but also such states as Iran, Afghanistan, Azerbaijan and the countries of Central Asia. It is necessary to emphasize in particular that Al-Tha‘ālibī did not retreat a single step from the study of new methods and the application of new experiments in the writing of Tazkirah. If al-Tha‘ālibī in his works “Yatimat ad-dahr” and “Tatimmat al-Yatima” described the life and work of poets and writers of his time, dividing them into geographical regions, he improved this tradition in his next tazkirah. Now the scientist, while preserving the “geographical principle” in the compilation of the Tazkirah, seeks to describe the creative servants of the era of ignorance before his era within the framework of certain topics. As a result, themed Tazkirah appeared. In particular, al-Tha‘ālibī’s Tazkirahs as “Muntahab al-izhaz wa-l-iyzhoz” (“Selected rare words and short phrases”) and “Kanz al-Kuttab” (“Treasury of Secretaries”) are among such works. Al-Tha‘ālibī, unlike its two previous Tazkirahs, does not provide the biographical data of the creators in its next Tazkirahs. In these Tazkirah, al-Tha‘ālibī’s goal in the introduction of his Tazkirah “Kanz al-Kuttab” explains in the following way: literary embellishment of manuals and letters. They can be used by scribes to write “ikhvaniyat”, that is, friendly letters and “sultoniyat” - appeals to the rulers, they can also be used in different types of correspondence ... [3,27a]. Consequently, these Tazkirahs are written as a manual for sofa clerks, who have a special status in the state administration of the Middle Ages. At the same time, it is necessary to emphasize the activities of the sofa clerks, because they are individuals who have certain powers in state administration, they also actively participated not only in the literary and scientific life of the country, they also occupied an important place and played an active role in the socio-political processes. The scribes prepared various correspondence in the conduct of domestic and foreign policy of the state, the rapid execution of decrees and resolutions, the conduct of various correspondence in strengthening external relations, the preparation of diplomatic documents. As a result, a new genre of “rasail” appeared in Arabic literature - that is, the genre of correspondence, which began to develop at a rapid pace. Soon, several types of the rasail genre appeared, as sultaniyat, ikhvaniyat, tavkeyot, etc. for writing various types of rasail clerks turned to literature of various kinds. Consequently, the creation of ready-made manuals to facilitate the work of the clerks, to write meaningfully accurate and understandable, literary enriched letters has become an urgent requirement of its time.

In order to satisfy this demand, clerks Al-Tha‘ālibī wrote several Tazkirahs and works in the course of their activities. His works as “Kanz al-Kuttab” (“Treasury of Secretaries”), “Muntahab al-Izhaz wa-l-izhaz” (“Selected Valuable Words and Short Phrases”) and “Kitab al-Muhadarat va-tamsil” (“The Book of Conversations and Aphorisms”) are examples of such Tazkirah, which contain poems, wisdom, proverbs and aphorisms on more than ten topics that can be used in correspondence of various kinds, quotations from the Koran and Hadith are also given. For example, the Tazkirah “Muntahab al-Izhaz va-l-iyzhoz” consists of 10 chapters, the first chapter deals with short phrases with surprising meanings, the second chapter contains words and phrases with a
profound meaning to the Prophet Mohammed (p.a.), the third chapter contains the sayings of the four caliphs (Abu Bakr, Umar, Usman and Ali), the fourth chapter is devoted to the sayings of the Agham (non-Arab) sovereigns, the fifth chapter consists of patterns of winged words of caliphs, saints and generals, the sixth chapter is dedicated to the meaning words of the viziers Abbasid, Bawahid and Sa Manids, in the seventh chapter the words of famous scribes are collected, Chapter 8 consists of wise words and phrases of philosophers, thinkers and scientists, the ninth chapter, which is relatively smaller in size, consists of wise and valuable words of high intellect and the last 10 chapter is called “Luxurious Pearl of poetic beads of poets”.

It is necessary to emphasize in particular that as-Al-Thaʿālibī, in his activity of writing a Tazkirah, not only continues the previous traditions, he also “places” new tasks on the literary genre. That is precisely as a result of literary studies by Al-Thaʿālibī, the Arab Tazkirah began to write, taking into account such factors as time, space and subject matter. Using the example of the above Tazkirah, the scientist systematized these innovations and created a school of Tazkirahists.

3. TAZKIRAH"KANZ AL-KUTTAB" AND SAMPLES OF CREATIVITY OF POETS MAVERENNAHRA

Among the works of al-Thaʿālibī, written for the “Kanz al-Kuttab” clerk of Tazkirah ("Treasury of Secretaries"), is important in its thematic content and in that it contains examples from the works of poets who lived in different periods. In the book, examples of poems by poets from the contemporaries of al-Thaʿālibī the era of ignorance are given in chapters on individual topics.

The manuscript of “Kanz al-Kuttab”, which was rewritten by an unknown calligrapher in 1727, is kept at the Center for Oriental Manuscripts named after Abu Rayhan Beruni under accession number 1848. A copy of the work, rewritten in 1642 is stored in Egypt, another manuscript is kept in the library of Vienna. In the introductory part of the work, al-Thaʿālibī divided the poets, examples of poems of which are given in this book, into seven groups and gave their names: poets of the epoch of ignorance (30 poets in total); poets klnsnta pre-Islamic era and the beginning of the Islamic period (only 10 poets); leading poets of the Islamic time (total 25 poets); poets from among viziers and clerks (a total of 22 poets); poets of the “Epoch of Returning to Traditions” (total 26); contemporary poets (total of 62 poets).

Based on the prose and poetic quotations given in this work, al-Thaʿālibī divided it into 15 chapters: Chapter One - On writing a letter, the art of writing and oratory in poetry; second chapter — On congratulations, gifts, and ceremonies associated with them; third chapter - On condolences, poems dedicated to someone's memory and things related to them; fourth chapter - On noble behavior, admiration and similar things; chapter five — On Forgiveness, Intercession, and a Request for Help; the sixth chapter is about thanksgiving, blessing, praise, thanks and things bizkyh to them; the seventh chapter - On taking to heart, reproaches and apologies; the eighth chapter - On ridicule, insults and memories of bad sides; the ninth chapter - On the Complaints of the Today and Its Position; the tenth chapter - On proverbs, aphorisms and mind-education; eleventh chapter - About ikhvan Khat (友好 correspondence) and melancholy; the twelfth chapter - About sultany (official correspondence) and things close to him; chapter thirteen - Detention, accidents and salvation from them; fourteenth chapter - On pilgrimage and things associated with it; Fifteenth Chapter - On prayer and things close to it.

In this work, al-Thaʿālibī gives examples of works by a dozen creators from Bukhara and Harezm. In the second chapter, “Kanz al-Kuttab”, entitled “About congratulations, gifts and ceremonies associated with them” - فيقالاهمي و مهجدها مبادراء

The following poem by the Tashkent poet al-Hassan ibn Ali al-Matroniy is described, describing a vine:

يا احمد البرونه سيرة
فليم و اركاهم سريرة
مضلعات و مستدير
فلابكي حبها طويلا
و من بهماته العوالي
و اضحت عيون العلاقريرة
بلا مجموعها ثلاث
لترمني راحتاك شهبا
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لترمني راحتاك شهبا

The most honorable of the noblest people and the smartest of all,

O great highness, which is the source of the joy of the eyes.

A man who is full of joy, full of good news,

Let your two hands give me green strands and give me a tender thing (grapes).

I will mix it with musk and amber.

Three countries collected it (the vine): India, Turkey and Iraq.
Suppose they do not distance him from me and do not reduce his number.

Through this eulogistic poem, Matroni asks some generous friend to send him grapes, but in the poem the grapes are not openly named, only his description and description is given. This, of course, is considered a demand for the genre of praising Arabic poetry of that period. Al-Tha‘ālibī quoted this poem in the chapter of the Tazkirah “Yatimat ad-dahr”, which is dedicated to Matroni[4, 151]. Also, I. Abdullayev, on the basis of the information of “Yatimat ad-dahr,” published a large article on the life and work of Matroni[2,43-55]. It should be emphasized that this article to this day is the only scientific research that is written about the personality and activities of Matroni, who is a famous poet of his time.

In the ninth chapter of “Kanz al-Kuttab” entitled “About the Complaint Regarding Today and Your Position” gives the following double couplet of another poet from Shashi Shoshi al-Amiri:

Spent not balanced nights from his inhumanity,
Do not think that her arrival is above all, because for me the separation from her is the breath of reunion

These two polustachies, chosen from the love verse of Shoshi Amiri, were not found in more than one other work by al-Tha‘ālibī. But Al-Tha‘ālibīicitizes in the third part of Yatimat ad-dahr a brief biography of Shashi Amiri, as well as examples of praises dedicated to the viziers and rulers [5, 385-391]. Even in this chapter, the following Steve of Bukhara by satirist, poet Abul Hasan Ali ibn Hasan al-Harrani al-Lahham are cited:

وقالت لي يدنس الكلب ان اقعى و ان شردا
فقلت انصفت لكن هل سمعت بمن

The man said to me: “You messed up with satire and comedy as a dog fell on its hind legs and ran away."

I replied: “You are right, but have you heard that when the dog barked, the lion (went down) and did not come into conflict with it?”

In the eighth chapter of “Kanz al-Kuttab”, entitled “About comedy, complaint and keeping memory of bad sides,” the following aphorisms of the Kharezm thinker Abu Bakr al-Kharezmi are given:

فنقل الرجال كنذل النبات لا للثمار و للحطب

Meanness of people is also like low grass, no fruit, no wood.

In this case, the poet through the art of “comparison” the meanness of a man compares with the baseness of small herbs that do not give fruit and are not worthy of anything.

In conclusion, it should be noted that the “Kanz al-Kuttab” Tazkirah of the famous middle-century scholar Abu Mansūral-Tha‘ālibīcan contribute to the provision of the most important scientific news for Uzbek Oriental and Literary Studies, because it is a valuable source in studying the life and scientific heritage of such famous Arabic poets and writers like Abu Bakr al-Harezmi, al-Matroni, ash-Shashi al-Amiri, al-Lahham al-Harrani and others.

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