

Abu Mansur Al-Tha'ālibī and his Anthology "Kanz Al-Kuttāb"

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Abstract--- *The famous scientist, poet and writer Abu Mansur al-Tha'ālibī (961-1038) is the author of more than 100 works. They are devoted to linguistics, literature, rhetoric and other branches of philological science, as well as history and Islamic law (fiqh). This article provides information on the structure of the structure, features of the work "Kanz al-kuttāb" by Abu Mansur al-Tha'ālibī. The manuscript of this work, which is kept in Tashkent, has been studied from the point of view of literary source study.*

Keywords--- *Abū Maṣṣūr Al-Tha'ālibī, Manuscript, Tazkirah, Anthology, Katib(Official Correspondent), Rasail.*

I. INTRODUCTION

Abū MaṣṣūrAbdulmalik ibn Muhammad ibn Ismail al-Tha'ālibī 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'ālibī in 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'ālibī can be divided into three stages:

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

The second stage - Al-Tha'ālibī veneration in the XIX - XX centuries;

The third stage is a new research conducted in the XXI th century on the activities of al-Tha'ālibī.

Abu Nasr al-Utbi (961-1036) - the scholar who first mentioned the name of al-Tha'ālibī, was his friend and contemporary, who quoted samples of al-Tha'ālibī's poems in several places of his work "The Story of al-Yamini". Abul Hasan Ali al-Bahzari, who lived shortly after al-Tha'ālibī, in his work "Dumyat al-Qasr" ("The Image of the Castle") wrote his biography and added fragments of his poems. Al-Bahzari called al-Tha'ālibī al-Jahiz, which means "a native of Nishapur," called him famous and famous as the sun, and said that his father was a neighbor of al-Tha'ālibī in Nishapur.

Another famous historian, another contemporary of al-Tha'ālibī Abu-l-Fayz Bayhaqi, in his book "Tarihi Mas'udi", wrote that al-Tha'ālibī lived in Khorezm for a long time and was the interlocutor of Khorezmshah Abu-l-Abbos Ma'mun Ibn Mamoun (1009-1017) and dedicated several works to him [1,12].

In the 60^s of the twentieth century, Professor Ismatulla Abdullayev began to conduct research on al-Tha'ālibī's

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work for the first time in Uzbekistan, who translated, analyzed and researched the fourth part of the Yatimat ad-dakhr 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-Tha'ālibī "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 Manṣūras-Al-Tha'ālibī" (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-Tha'ālibī [7]. In this study, A. Habibullaev made a comparative analysis of the work of Al-Tha'ālibī "منتخباً لعجاز والإيجاز" ("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-Tha'ālibī 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-Tha'ālibī in 2003, published dozens of scientific articles and monographs on this topic [6].

II. MATERIALS AND METHODS

In the manuscript fund of the Institute of Oriental Studies named after Abu Raikhan Beruni contains a number of unexamined manuscripts of al-Tha'ālibī not inferior in importance to the aforementioned works of the scientist. They are of interest for studying the literature not only of the Arab East, but also for the study of the Arabic-language literature of Mawaraunnakhr, Khorasan and other regions. Among these works, one should first of all mention the anthologies "Kanz al-kuttab" ("Treasury of Secretaries") inv. number 1848 / II, "Kitab al-muhadarat-wa-t-tamsil" ("Book of lectures with examples" - Inv. number 1848 / III), as well as "Ajnas at-tajnis" (Types of tajnis) inv. number 2956.

The anthology "Kanz al-kuttab" - "Treasury of Secretaries" contains excerpts from works of 250 poets, from the pre-Islamic era up to contemporaries of al-Tha'ālibī, as well as proverbs and sayings and aphorisms from the statements of famous personalities. An anthology, as the name suggests, was written specifically for secretaries for the convenience of using poetic material in messages written on different occasions, as well as to enhance their qualification skills. Messages could be both official in nature (sultaniyat), and the nature of friendly letters (ikhvaniyat). This was also emphasized by doctor Bilal Orfali who learned al-Tha'ālibī's works: "This is an early collection of poetry from all periods, arranged by ganre. The verses in the collection are suitable for use in both private and official correspondence (ikhwaniyyat and sultaniyyat)"².

It is known that under the Arab Caliphate from the very beginning of its formation the system of chancelleries was widely spread, from which the secretaries conducted extensive correspondence both of a diplomatic nature and within the state. The secretaries occupied a privileged position in society, but great demands were made on them.

²B.Orfali, The Works of Abū Manṣūr al-Tha'ālibī, Journal of Arabic Literature 40 (2009) 273-318.

They had to have extensive knowledge in the field of language, history, literature, geography, oratory, etc.

Later, the epistolary genre (tarassul), official and unofficial, was developed to such an extent that it became necessary to create certain manuals for the needs of the offices. As Filtshinsky points out, the first work of this kind was the "Letter to the Secretaries of the Secretary" of the katibAbdulhamid (VIII century), which contained the moral and ethical as well as professional instructions of the author, as well as information on many branches of science³.

The anthologies of al-Tha'ālibī were also of great value for clerks - secretaries who played a big role in the state's administrative apparatus, but as time showed, they aroused great interest in a wide range of people who were formed, for whom a craving for new knowledge was characteristic.

In this respect, the anthologies of al-Tha'ālibī became harbingers of the first Muslim encyclopedias, created in the XIV century by such authors as al-Nuveiri, Ibn Omar al-Qalqashandi.

The anthology of al-Tha'ālibī "Kanz al-kuttab", located in the handwriting fund of the Institute of Oriental Studies of the Academy of Sciences of the Uzbekistan, was rewritten in 1727 to unknown copyists. It is rewritten in small nash scripts on high-quality white paper. Each page contains 27 lines. The names of the chapters and the names of poets are written in red ink, the main text in black. The manuscript "Kanz al-kuttab" along with the manuscripts "Muntahab al-ijazwa-l-i'jaz" and "Kitab al-muhadaratwa-t-tamsil" is placed in one binding of dense leather of dark red color. The date of correspondence according to Muslim calculus - 1140 of the hijra is indicated in the colophon of the collection. The collection consists of 193 pages, of which 93 pages from 26^a to 118^a are allotted to the manuscripts of Kanz al-kuttab. The volume of the book is 14X20.5 cm. The collection is in good condition.

The manuscript "Kanz al-kuttab" traditionally begins with basmala and the glorification of Allah and his prophet, then in the preface there is an explanation of the reason for the compilation of the Tazkira.

In the preface of the manuscript, written by al-Tha'ālibī himself, the classification of poets according to the periods of their creativity is cited:

1. الجاهليون Al-Jahiliyyuna - pre-Islamic poets: al-Mukhalhil, Antara, Imrulkais, etc. (Total 30 names).
2. المخضرمون Al-muhadramuna - poets of the end of the pre-Islamic era and the beginning of the Islamic era: LabidibnRabia, HasanibnSabit, Abu Zuaib and others (10 names in total).
3. المتقدمون من الإسلام Al-mutakaddimuna min al-Islam - meaning prominent poets of the Umayyad period, such as al-Farazdak, Jarir, al-Ahtal and others (a total of 25 poets).
4. المحدثون Al-Muhaddisuna are the poets of the renewal: Bashar ibnBurd, Abu-l-Atahiya, Abu Nuwas and others (A total of 84 poets).
5. الوزراء و الكتاب Al-wuzarawa-l-kuttab - poets from the viziers and secretaries: Ahmad ibn Yusuf, Ibrohimibn al-Abbas, Abu Bakr al-Numayri and others (altogether 22 poets).

³Filtshinsky I.M. Arab literature in the Middle Ages. Pub."Science".M.1977. page249- 250.

6. المولدون Al-Muvalladuna - poets of the period of "return to tradition": Ibn al-Mu'taz, Ibn al-Rumiy, as-Somiy and others (altogether 26 poets)
7. العصريون Al-Asriyuna - modern poets: al-Mutanabbi, Abu Firas, Abu BakrKhorazmiy and others (total of 62 poets)⁴.

In the anthology "Kanz al-kuttab" al-Tha'ālibī does not give information about the biography of poets, according to the numerous samples from their works, thematically divided into 15 chapters for ease of use:

1. في الخط و الكتابة و البلاغة نظما - About eloquence in poetry, the beauty of style and writing.
2. في التهاني و التهاني و ما يجري مجراها - Poems on the occasion of congratulations, presenting gifts and everything related to these ceremonies.
3. في التعازي و المراثي و ما يتصل بها - Concerning the expression of condolences in connection with the death, the writing of the elegy on the occasion of death, etc.
4. في مكارم الاخلاق و المديح و نحوهما - On the dignity of morals, praise and praise.
5. في الاستماعة و الشفاعة و الهز و الاستعانة - On the request of assistance, intercession, forgiveness and manifestation of compassion.
6. في الشكر و الثناء و ما يقاربهما - On gratitude, laudable deeds, etc.
7. في الاستعطاف و المعانبات و الاعتذارات - About kindness, spiritual generosity, empathy.
8. في الهجاء و الذم و ذكر المقابح - On criticism, reproaches, remembrance of evil caused.
9. في شكوي الزمان و الحال - About a complaint about time and your situation.
10. في الامثال و الحكم و الآداب - About proverbs, wise sayings and cultivation.
11. في الاخوانيات و الاشواق - About friendly messages, friendly sympathies, longing for a friend.
12. في السلطانيات و ما يليق بها - Official (Sultan) messages and everything related to them.
13. في النكبة و الحبس و الاطلاق - About troubles, arrest, release.
14. في العيادة ما ينضاف اليها - About visits, visits, etc.
15. في الادعية و ما يقترن بها⁵.

As the analysis of the thematic content shows, they cover many aspects of life and, undoubtedly, could provide practical assistance to the secretaries, in attracting the necessary material on the occasion.

In the poetic fragments are represented almost all genres of traditional poetry, such as vaf, fahr, hija, hikma. Also given are samples of poetry specially designed for Sultan's letters, proverbs and aphorisms.

Another copy of the Kanz al-Kuttab manuscript is stored in the Vienna National Library, as the famous orientalist Gustav Flyugel points out in his book "Arab, Persian, Turkic Manuscripts Contained in the Vienna National Library".

In 1901, the Egyptian scholar Ahmed Abu Ali published a copy of the manuscript Kanz al-kuttab, written in 1624 and stored in the library of Alexandria, at the Al-Matbaa at-Tijariyya publishing house.

⁴Abū Maṣṣūr al-Tha'ālibī. Kanz al-kuttab. Institute of Oriental Studies of Academy of Sciences of Uzbekistan. Manuscript № 1848/II, page 27^a

⁵Abū Maṣṣūr al-Tha'ālibī. Kanz al-kuttab. Institute of Oriental Studies of Academy of Sciences of Uzbekistan. Manuscript № 1848/II, page 27^{a,b}.

He published it under the title *Al-Muntahal* (Extracted) and provided the publication with his foreword and a biography of al-Saalibi, writing them in *sajj* - rhymed prose (p. 2-4). Then follows the preface by al-Saalibi to the *Tazkirs* (p. 5-6) and the text of the manuscript (p. 8-288), at the end of which it differs that the copy was rewritten in 1034 of the hijra (1624 y.). The publisher attaches his comments to the publication of the manuscript, having preliminarily provided them with his preface, then gives the names of the poets mentioned in the *Tazkir* in alphabetical order and gives a brief information about them (pp. 291-363).

The entire *Al Muntahal* publication consists of 363 pages. However, the publisher is limited to general information and does not conduct a research analysis of the *Tazkira* content.

The fact that the manuscript “*Kans al-kuttab*” was published under a different title - “*Al-Muntahal*” - raised doubts among some scholars that this is the same work.

There was a need for a comparative analysis of the text of the manuscript “*Kans al-kuttab*”, for example, stored at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan in Tashkent and its publication in Egypt, which was done by the author of this article. As a result of a careful comparison of the two texts - the manuscript and the publication, it was established that this is the same work, but the Tashkent manuscript is more complete.

The modern Arab scholar Bilal Orfali, who deeply studied the life and work of al-Saalibi and published several of his works, listing his works, indicate that *Kanz al-kuttab* has several names: *al-Muntahal*, as well as *Muntahab al-Saalibi* (“*Selected Al-Saalibi*”).

III. CONCLUSION

Thus, the anthology “*Kanz al-kuttab*” contains a rich poetic material from the works of both well-known poets and poets, whose names have not yet been encountered in the history of Arabic poetry. The researcher of the anthology faces the task of determining the origin of these poets, the peculiarities of their poetry and other factors that enabled the inclusion of al-Tha‘ālibī in his anthology. This will help create a broader panorama of the poetic creativity of that era, as well as through the proverbs and sayings quoted in the anthology, broadens our understanding of oral folk art. The study of the anthology also reveals the features of the epistolary genre of “*tarassul*” and the genre “*adaba*”, prose genres, in which poetic passages were often included, often selected from such anthologies as “*Kanz al-kuttab*”.

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