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THE ANTHOLOGY OF KANZ AL-KUTTAB BY ABŪ MANSŪR AL- THA‘ĀLIBĪ AND ARABIC WRITERS OF MAVARAUNNAKHRI THE 10-11TH CENTURIES

Abstract: The famous scientist, poet and writer Abu Mansur al-Tha‘ālibī (961-1039) 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 studies.

This article is about al-Tha‘ālibī’s anthology named “Kanz al-kuttāb”. This anthology gives information that is about numerous poets who lived in Mawaraunnakhr and worked in Arabic over the X-XI centuries. There are many samples of Abu Bakr al-Khorazmi’s, al-Matrani’s and others poems in this anthology. In the article were analyzed some works of them which are found in the anthology “Kanz al-kuttāb”.

Key words: Abū Mansūr al-Tha‘ālibī, Samanid, Mawaraunnakhr, Bukhara, al-Hasanibn Ali al-Matrani, Shoshi al-Amiri, Abu Bakr al-Kharezmi, al-Harrani al-Lahham, manuscript, tazkirah (anthology), katib (official correspondent), rasail.

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Introduction

The Samanids (875- 999 years) maintain enhancement of scientific, cultural and literary life in the history of Mawaraunnakhr. In particular, Bukhara has been honored with a great place of knowledge, which brought together scholars, poets and writers of its time. According to Abū Mansūr al-Tha‘ālibī, (961-1039): "Bukhara was a place of glory in the time of Samanids"¹.

At this time there was a process of creation in two languages Arabic and Persian among the scholars and educators. At the same time, the use of the Arabic language and the Persian language for fiction has become a tradition in the writing of scientific books. However, it should be noted that Arabic played a leading role not only as science, but also as a language of poetry. This can be seen in the case of Arab poets who lived in Mawaraunnakhr in the tenth-eleventh

centuries. The historical facts in this regard reveal to us several literary anthologies of Abū Mansūr al-Tha‘ālibī al-Nishaburi (961-1038). In the fourth part of the famous book “Yatimat ad-dahr fi mahasin ahl al-asr” (“Pearl of his era about the scientists of its time”) of scientist is devoted to 124 arabic poets and writers who lived and worked in Mawaraunnakhr and Khurasan. Also, almost half of the 209 artists included in the “Tatimmat al-yatima” anthology, 104 of Mawaraunnakhr and Khurasan, are included in the logical sequel to the “Yatimat ad-dahr”.

MATERIALS AND METHODS

The scientific value of al-Tha‘ālibī’s works is that in his literary criticism, he often mentions contemporary artists, whom he personally knew and spoke to. Traveling to many Muslim countries of the East, al-Tha‘ālibī, after carefully examining and

¹Abdullaev I. Abū Mansūr al-Tha‘ālibī. Tashkent, Uzbekistan. 1992, P 3.

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analyzing the literary and scientific life of a region, enters into his works based on factual information.

According to the source scholar Ismatulla Abdullaev, al-Tha'ālibī came to Bukhara in 992-993 and stayed for a while and was in a conversation with many scholars and poets. He came to Kharezm and lived near Kharezshah Ma'munibn Ma'mun (1009-1017), had many conversations with him and wrote several works in his name. For this reason Tha'ālibī was well aware of the history, literary and scientific life of Mawarounnakh and Khurasan and included this information in his works. Many of his works contain information about our compatriots, who worked in the 10th and 11th centuries. One of these works is the poetical poem "Kanzal-kuttāb" ("Treasury of Secretaries"), where al-Tha'ālibī presents samples of about a dozen works of Shash, Bukhara and Kharezm.

The "Kanz al-kuttāb" manuscript, copied by an unnamed calligrapher in 1727 (1140 AH), is kept in the fund of the Institute of Oriental Studies named after Abu Raikhan Beruni under the inventory number 1848 - II.

Another manuscript of the work is in the Austrian National Library (code: N. F. 43). The famous orientalist Gustav Flügel described this copy in his book "Arabic, Persian and Turkish Manuscripts in the Vienna National Library"².

Another copy of the Kanz al-kuttāb is stored in the Paris National Library (code: Arabe 3307)³.

Another copy of the "Kanz al-kuttāb", which was copied in 1624, is stored in the Egyptian Library of Alexandria. The same edition was published in 1901 by the Arabic scholar Ahmad Abu Ali in the press house of al-Matbaa at-Tijariyya under the name "Al-Muntahal".

The anthology "Kanz al-kuttāb" 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 genre. The verses in the collection are suitable for use in both private and

official correspondence (ikhvaniyyat and sultaniyyat)"⁴.

Based on the prose and poetic quotations given in this work, al-Tha'ālibī 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 close 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 ikhwaniyyat (friendly correspondence) and melancholy; the twelfth chapter - About sultaniyyat (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.

The second part of "Kanz al-kuttāb", entitled "On congratulations, gifts, and ceremonies associated with them" is the following poem by the Tashkent poet al-Hasanibn Ali al-Matrani is described grape:

| | |
|---|---|
| يا احمد الحمدين سيرة و من بهماته العوالي لترمني راحتك شهبا بلاد مجموعها ثلاث فلايكن حبسها طويلا | فيهم و ازكاهم سريرة اضحت عيون العلاقيرة مضلعات و مستديرة الهند و الترك و الجزيرة عني و أعدادها قصيرة ⁵ |
|---|---|

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, Matrani asks some generous friend to send him grapes, but in the poem the grapes are not openly named, only his

²Gustav Flügel, Die arabischen, persischen und türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien./ Wien, 1865. B. 1. 232, 233. № 242.

³<http://archivesetmanuscrits.bnf.fr/ark:/12148/cc31204w>

⁴B.Orfali, The Works of Abū Manṣūr al-Tha'ālibī, Journal of Arabic Literature 40 (2009) P 290.

⁵Abū Manṣūr al-Tha'ālibī. Kanz al-kuttāb. Institute of Oriental Studies named after Abu Raikhan Beruni. Manuscript № 1848/II, P 70a.

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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 Matrani⁶. Also, I. Abdullaev, on the basis of the information of "Yatimat ad-dahr," published a large article on the life and work of Matrani⁷. It should be emphasized that this article to this day is the only scientific research that is written about the personality and activities of Matrani, who is a famous poet of his time.

In the ninth chapter of "Kanz al-Kuttāb" entitled "About the Complaint Regarding Today and Your Position" gives the following double couplet of another poet from Shash Shoshi al-Amiri:

بلوت الليلي فلم يتزن بادني الإساءة احسانها
فلا تحمدنها علي وصلها ففي نفس الوصل هجرانها⁸

*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'ālibī cites 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 rulers⁹. Even in this chapter, the following Steve of Bukhara by satirist, poet Abul Hasan Ali ibn Hasan al-Harrani al-Lahham are cited:

و قابل لي دنستت الهجاء بمن يدنس الكلب ان اقعي و
ان شردا ان هر كلب عليه
فقلت انصفت لكن هل سمعت بمن بارز الاسد¹⁰

*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 second chapter of "Kanz al-Kuttāb", entitled "About congratulations, gifts, and rituals

associated with them", the following aphorisms of the Kharezmi thinker Abu Bakr al-Kharezmi are given:

بنيت الدار عالية كمثل بنائك الشرفا
فلا زالت رؤوس عداك في حيطانها شرفا

al-Tha'ālibī also quoted just the same distich of Abu Bakr al-Kharezmi in the "Yatimat ad-dahr". I. Abdullaev translated it as following:

*You have built a high tower like your noble line.
And let the heads of your enemies be encamped
on the walls¹¹.*

Abu Bakr al-Kharezmi's purpose in sending this address to the addressee is to praise him and to praise his noble lineage. The poet also used the word "tajnis"¹² in this distich at the end of the first and second lines, using the words شرفا-السرفا.

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

فنذل الرجال كئذل النبات لا للثمار وللحطب¹³

*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.

A copy of the "Kanz al-kuttāb" published in Egypt under the name of "al-Muntahal" contains a poem by Abu Bakr al-Kharezmi in the Shikwa genre:

ما اثقل الدهر علي من تكبهدثتي عنه لسان التجريه
لا يشكر الدهر بخير سببه فانه لم يتعمد بالهبة
و إنما أخطأ فيك مذهبه كالسيل إذ يسقي مكانا خربه¹⁴

*How miserable, sad to give to someone
This is the language of experience that has been
told*

*The language is not thankful even for the noble
cause of the genius*

*Because it was not good intentions
If he makes you mistake, it's his shot*

⁶Abū Maṣṣūr al-Tha'ālibī. Yatimat ad-dahr. Research, translation from Arabic, comments and indexes by Ismatulla Abdullaev. Tashkent. "Fan", 1976, P 151.

⁷Abdullaev I. Abu Muhammad al-Matroniy is the poet of Tashkent. Heritage and interpretation. (Collection of articles). Tashkent. "Fan", 2008. P 43-55.

⁸Abū Maṣṣūr al-Tha'ālibī. Kanz al-kuttāb. Institute of Oriental Studies named after Abu Raikhan Beruni. Manuscript № 1848/II, P 78b

⁹Abū Maṣṣūr al-Tha'ālibī. Yatimat ad-dahr, 3-section, Cairo. 1956, P 385-391.

¹⁰Abū Maṣṣūr al-Tha'ālibī. Kanz al-kuttāb. Institute of Oriental Studies named after Abu Raikhan Beruni. Manuscript № 1848/II, P 75a

¹¹Abū Maṣṣūr al-Tha'ālibī. Yatimat ad-dahr. Research, translation from Arabic, comments and indexes by Ismatulla Abdullaev. Tashkent. "Fan", 1976, P 257.

¹²Tajnis - is the art of expressing a certain thought, message or image in a poem in two words that have different meanings, but have the same or similar form in classical Arabic literature.

¹³Abū Maṣṣūr al-Tha'ālibī. Kanz al-kuttāb. Institute of Oriental Studies named after Abu Raikhan Beruni. Manuscript № 1848/II, P 35b.

¹⁴Abū Maṣṣūr al-Tha'ālibī. al-Muntahal. Ed. A. Abū 'Alī, Alexandria: al-Matba' al-Tijāriyya, 1321 [1901], P 148.

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Like a flood, a ruined place.

These poems by Abu Bakr al-Kharezmi are written in a manner complaining of the era in the literature of the time, suggesting that the poet may have been able to discredit the person in time.

During the study of al-Tha'ālibī's life and his scientific heritage, the author's relationship with our famous compatriot Abu Bakr al-Kharezmi was of interest. al-Tha'ālibī indicated in his famous "Yatimat ad-dahr" great respect for his mentor Abu Bakr al-Kharezmi. He wrote: "The wisest of the times, sea of literature, master of prose and poetry. He was prominent and perfected person. The Arabs are profoundly acquainted with the history, battles and diwan (collection) can read books on poem and poetry, and can bring in any of their chapters, and have attained the highest levels of beauty. He won every meeting with his cheerfulness, his modesty, his generosity, his sophistication of his seriousness and the humor of his jokes. His book of treatises is divided into volumes, and his poem is the same as his poetry"¹⁵. As well as many works of poetry and prose. Scientist I. Abdullaev relies on the information given by the Syrian writer and historian Kurd Ali Muhammad (1876-1953) in the book "Kunuz al-ajdad" ("Treasures of ancestors"), wrote that Abu Bakr al-Kharezmi taught Tha'ālibī in Nishapur and took part in the literary debate between Baddizaman al-Hamadani¹⁶.

It is clear from the fact that Tha'ālibī was not only personally acquainted with our compatriot Abu

Bakr al-Kharezmi, but there was also a teacher-student relationship between them. Most of the scholars of medieval Arabic literature have mentioned the strong friendships between these two scholars and their relationship with the teacher.

Tha'ālibī gave instance works of Abu Bakr al-Kharezmi in his "Ghurur al-Balagha and "Zuraf al-Bara'a" ("The best of public speaking and eloquence of speech"), "Fiqh al-Lugha" ("The Law of Language"), "Kitablutfwa-l-latoif" (Book wisdom and talked with intelligence), "Ijazva-l-ijaz" ("Valuable words and short expressions").

CONCLUSION

Unfortunately, the literary heritage of tens of our compatriots, such as Abu Bakr al-Kharezmi, Matrani, ash-Shashi al-Amiriy, who is a contemporary of Tha'ālibī has not been fully explored and studied yet in Uzbek Oriental studies and literature. The Arab explorers have gone ahead of us in this regard, calling them Arab, and their creative heritage as property of Arabic literature. However, these creators were born and grew up, educated in Bukhara, Shash, Kharezmi and Mavarounnakh that's why their works should be called samples of Arabic Uzbek literature!?

There are a lot of issues that need to be addressed in Uzbek Oriental studies today. The Tha'ālibī's works are essential sources that provide us with new and accurate historical information in this subject.

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¹⁵Abū Manşūr al-Tha'ālibī. *Yatimat ad-dahr*. Research, translation from Arabic, comments and indexes by Ismatulla Abdullayev. Tashkent. "Fan", 1976, P 227.

¹⁶Abdullaev I. *Abū Manşūr al-Tha'ālibī*. Tashkent, Uzbekistan. 1992, P 11.

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