THE ANTHOLOGY OF KANZ AL-KUTTAB BY ABŪ MANSÜR AL-THAʾĀLĪBĪ AND ARABIC WRITERS OF MAVARAUNNAKHRIN THE 10-11TH CENTURIES

Abstract: The famous scientist, poet and writer Abu Mansur al-Thaʾālibī (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-Thaʾālibī’s anthology named “Kanz al-kuttab”. This anthology gives information that is about numerous poets who lived in Mawaranaakh 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 this article were analyzed some works of them which are found in the anthology “Kanz al-kuttab”.


Introduction

The Samanids (875-999 years) maintain enhancement of scientific, cultural and literary life in the history of Mawaraunnaakhir. 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 Maṃsur al-Thaʾālibī, (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 Mawaraunnaakhir the tenth-eleventh centuries. The historical facts in this regard reveal to us several literary anthologies of Abū Maṃsur al-Thaʾālibī 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 Mawaraunnaakhir and Khurasan. Also, almost half of the 209 artists included in the “Tatimmat al-yatima” anthology, 104 of Mawaraunnaakhir and Khurasan, are included in the logical sequel to the “Yatimat ad-dahr”.

MATERIALS AND METHODS

The scientific value of al-Thaʾālibī’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-Thaʾālibī, after carefully examining and

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 Kharezmshah 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 Mawarounnakhr 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-kuttab” ("Treasury of Secretaries"), where al-Tha'ālibī presents samples of about a dozen works of Shash, Bukhara and Kharezm.

The “Kanz al-kuttab” 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".

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

Another copy of the “Kanz al-kuttab”, 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 al-Tijariyya under the name "Al-Muntahal".

The anthology “Kanz al-kuttab” 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 (sultaniyyat), 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 (ikhwaniyyat and sultaniyyat)".

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 sultaniyyat (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-kuttab”" entitled "On congratulations, gifts, and ceremonies associated with them" is the following poem by the Tashkent poet al-Hasanibn Ali al-Matani is described grape:

غريب أتمه الفاكهة سرية
ويام مبسمة الفاكهة
و ابتدأت نورها
أبدعت الكعبة
أبدعت النجمة
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أبدع...
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‘alibī. But Al-Tha‘alibīcites 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. Even in this chapter, the following Steve of Bukhara by satirist, poet Abul Hasan Ali ibn Hasan al-Harrani al-Lahham are cited:

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-Kuttab”, entitled “About congratulations, gifts, and rituals associated with them”, the following aphorisms of the Kharezm thinker Abu Bakr al-Kharezmii are given:

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 do not worthy of anything.

A copy of the “Kanz al-kuttab” published in Egypt under the name of “al-Muntahal” contains a poem by Abu Bakral-Kharezmii in the Shikwa genre:


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‘ālibi’s life and him scientific heritage, the author’s relationship with our famous compatriot Abu Bakr al-Kharezmi was interest of particular. al-Tha‘ālibi indicated in his famous “Yatimat ad-dahr” great respect for his mentor Abu Bakr al-Kharezm. 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)s can read books on poem and prose. However, these creators were born Arab, and their creative heritage as property of 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, Kharezm and Mavarounnakhr that’s why their works should be called samples of Arabic Uzbek literature?!

CONCLUSION
Unfortunately, the literary heritage of tens of our compatriots, such as Abu Bakr al-Kharezmi, Matrani, ash-Shashi-Al Amir, who is a contemporary of Tha‘ālibi has not been fully explored and studied yet in Uzbek Oriental studies. The Arab explorers have gone ahead of us in this regard, calling them Arab, and their creative heritage as property of Arabic literature. The Arab scholars 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, Kharezm and Mavarounnakhr 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‘ālibi’s works are essential sources that provide us with new and accurate historical information in this subject.

References:


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