

Research Article

The study of contents of Flak Al-Ma ani written by Ibn Habbarieh

Zahra Khosravi and Seyyed Mohammad Reza Musavi*

*Islamic Azad university central Tehran branch, Iran.

zah.khosravi_vamakani@iauctb.ac.ir

[Received-21/02/2016, Accepted-27/02/2016, Published-10/03/2016]

ABSTRACT:

The manuscript of, "Falak al-Ma ani" written by Ibn Habbarieh (509 BC), is a kind of book that written in prose and the author has tried to gather moral, educational, knowledge, religious, social and personal contents. Like his other works, such as "Nataej al-Fetne" and "al-Sadeh& al-Baqem", have tried to give the audience the concepts that deeply influence himself. According to many historians, he was a ribald and slandering poet, however, it is said that he has excellent and valuable intentions. Although he served in the courts of the kings and wrote for them Panegyric poems to get an award, but he was a honest man, and sometimes this honestly put him in trouble.

In this book, the author has tried to present wise and serious contents along with humorous and funny contents and funny in order to be acceptable to the public. As recommended by Ibn Abbās, he said along with serious expression Qurān and Hadith commentaries should, it is better to state some facetiae and tender words to not be boring for the reader. We intend to review the themes of this book to become familiar with the content, concepts and writing style of the author.

Keywords: Falak al-Ma ani, writing style, Ibn Habbarieh, Educational literature

INTRODUCTION:

The book of "Falak al-Ma ani" consists of a collection of moral exhortations and recommendations which was written in the form of prose and verse tales in twelve chapters based on zodiac constellations and each chapter has seven sections.

Name and Parentage: Mohammad ibn Sāleh ibn Hamzeh ibn Mohammad bin Isa Al-Abbās, Abu Ali ibn Habbarieh born in Baghdād in 1020 AD. Then, he went to Isfahan and dwelt there, but after finding disputes with Nezām al-Molk, the minister of Seljūks, he travelled to Kermān and died in 1115 AD at the age of 95. It is said in

Lesān al-Mizān that he was born in Azerbaijān and raised in Baghdad.

He learned science at Baghdād and juxtaposed with the scholars of his era and found expertise in poetry and genealogy. He wrote several books such as Natāej al-Fetne, al-Sādeh& al-Bāqem and Falak al-Ma ani. He died at the age of 95 in Kermān [6].

Ibn Khallkān has claimed that he died in 1110AD and according to Sam ani he had died in 1096AD. He also had said about his title: he was known as Nezām al-Din Baghdādi (Vafat al-ayān, 1364 W, 4/457;, Ibn ImadAlhanbbly, 4/24) [7].

Writing style of this book:

In the beginning of the book, he has conducted praise of Allah and greetings to the Islamic prophet. He claimed that this book is a gift to Abu Nasr Saeed ibn Mohammad Zahir al-Molk, the Minister of Seljüks.

As can be seen in the list of the Book, the author has no specific procedure to categorize the contents of the book. The main argument in the first chapter is life. In the second chapter is wealth and livelihood. The third chapter is dedicated to the brothers. In the fourth chapter been spoken about descriptions of fathers and has spoken in the fifth chapter about the rights of children and in the sixth chapter is devoted to diseases, physician and visitors. In the seventh chapter speaks of the spouses and praise and blame them. The chapter eight is associated with death, repentance and forgiveness. The ninth chapter is about voyage, knowledge and religion and the tenth chapter is focused on king and praise and blame him and news of the caliphs and the kings. In the eleventh chapter been spoken about hopes, wishes and greetings and the twelfth chapter is dedicated to enemies.

By looking at the contents of this book and other works of Ibn Habbarieh, it can be found that this poet and scholar who lived in the era of the Seljuk intended to be recognized as a free-thinking person and provide a new way to give advice to others. It should be noted that the writing style in this book, unlike the other two book, the technique is selective and derivative such as "Al-Iqdal-Farid" written by Ibn AbdRabbih(246/328AH). He does not believe in the superiority of other leaders of this literary genre, like Ibn Qutaybeh (322 AH), and Mobrard (210-286 AH) and Sibuyeh (148-180 AH) and other scholars earlier. This idea is linked to his egotism; because he was extremely selfish and not taken into account any competitor and counterpart [3]. Yet, he perfectly remembers from AbbānLāheqīwho made a good change in kalileh and Dimna. One of the faculty members

of Qarions University said "Ibn Habbarieh is initiator of educational and fictional poetry in Arabic literature. In his second book educational and fictional poetry been completed and he can be recognized as the pioneer of this poems in classical Arabic literature [5]. By the time of the writing of this book, he has adapted material from the writings of other scholars and poets; sometimes a little change and sometimes without changing. He has stated that the adoption of several books like al-Bayānwa al-Tabyīn and al-Basāerva al-Zaghāer. On the other hand, People like Ibn Abi al-Hadid, to interpret Nahjolbalāghe, used the method that there is in this book in order to describe and explain the words of Imam Ali.

An Overview of AbiY•alhā confirms that this writer and poet had a comprehensive culture and was acquainted with all of Sciences available in his time and be familiar with all the poets and writers of his era and contemporary and use their thoughts and works in his own books and treatises. Sometimes he criticized a poet and did not agree with his statements.

For example, Abu al-• AlāMoarri said in a poem that god you would kill whoever you want, but when he would kill by somebody, you punish him. In this case, he criticize him and said that he never ever know about the differences between dying and killing.

Order and arrangement of topics:

The headlines are discussed in this book reflects the issues that have been considered in the author's day.

To order the topics, for each chapter been considered two sides, one is the beginning of each chapter and the other is the end of it. At the beginning of each season is noted serious Contents and at the end of this section expressed humor and parody contents. In the serious part of each season, he began with a hadith of the Prophet (Falak al-Ma• ani, 8) [5].

I started this book with a hadith from the Prophet who god send peace upon him and his progeny,

because there is no word better than this. In each season, he chose a hadith that fits with the theme of his speech. Because, according to him, it is the best method to start and all religions have consensus on this topic. The author acknowledges that at the time of writing this book, in addition to verses of the Qur'an and the words of the wise, sayings of the Prophet, and the news of the past and so common among people and Most common proverbs between peoples, he used rare assertions, lyrics, parody and humor points and any strange words whether ugly or beautiful and to achieve the target and explain the subject to audience. He used aphorism and innovative words in his book to be accepted by an audience who have various different tastes. He has talked seriously to teach something; however, elsewhere he amalgamated his words with humor and parody to encourage the reader to further reading.

Continuity and communication between the content is considered in a way that it seem all the content had been written by one person, while for example, in the section of recommendation and praising working that is written on a page and a half on average, initially expressed a verse of the Qur'an then cited a hadith of the Prophet, then four saying that expressed by wise and famous people; after this, expressed a poem by Abu al-
• AlāMo•arri and Immediately mentioned six Hadith of the Prophet and then three bits of poetry written by various poets and given the story narrated by the Prophet about work and finally, the definition of a short story. Authors stated fully his intention by other people's words. First, to get familiar with his writing style and his target and motivation to write such a book, we review some parts of this book.

Author in response to suspicion and ill think of a friend of him, says: Brother, you advised me honestly and you made me happy, some kind of advices which is carried in a right manner. But you said your bad thought about me amidst that and it hurt me. I got upset, because you told me

that I am helpless, defeated, weak, depressed and unmotivated. With all due respect, these words show that you are afraid and fearful. Something that should be avoided. For this word, you mentioned several examples while I did not need them.

You have contentment and do not travel and you are hoping to achieve your goal after hard times. I said that contentment is animal's adjective. You said that contentment is a sign of failure. Bless obtained with motivation and movement. I swear that this statement is true and the circumstances are in such a way you've described. Your advice similar to this poem:

“God will reward for this advice, but it was too late”.

When my around people were effortless, I would also be effortless. In this section, the author used various literary arrays. He warns his friend, if he wants to give advice someone, he needs to hurry up before it was too late. In the following, in addition to complaining about his day, he complains that values such as kindness, generosity were forgotten and says:

Star of manliness and chivalry was turned off. The seas of compassion and forgiveness were dried. The government of literature was destroyed. I wish we saw what is hurting us and that evil and cynicism become worth in Community and people will do anything for money. He describes the conditions where lives and provides a literature report to provide the reader with precise details of community

Elsewhere, due to blame and humiliation from others and says: (Ibid, 6).

I'm terrified and I'm not comfortable with rage and I'm sad for what you consider about me. I cursed the day and I blame the times. Good times were spent and the company of good men also finished; but you're always there in the world, your manhood is eternal.

The author has expressed about the value of wisdom: The best gift that has been given to humans is wisdom. When he gets tired of others,

with Wisdom feels that he/she don't be single and alone and placed among his friends (Ibid, 16)

To scorn up travel, he says:

They said: You're residing in a place and lost your alimant. You should know that the only solution to make alimant is to travel

I replied: truly, any kind of trip is not useful. One has to be lucky, because a dangerous travel can be useless.

The Messenger of Allah said about Wisdom:

When God created the Wisdom said to him: Come forward and he obeyed, then he said: Come back and he came back. Here God the Almighty said: Truly, I have not created no better or more popular than you (Ibid, 14).

Prophet of God said about the ego:

He who knows himself, will know God (Ibid, 21).

Prophet of God said about good morality:

I was raised to promote good morality. On Judgment Day. The first thing to question is good morality (Ibid, 24).

Prophet of God said about silence: Silence is a sign of wisdom and knowledge (Ibid, 25).

Prophet of God said about the creation of human: The creation of man in womb completed during the forty days. Then God sent an angel to him and finally, the soul is blown to him (Ibid, 28).

Prophet of God said about the description of the wealth: There is a kind of intrigue for every nation and my nation's intrigue is wealth. The best friend for virtue of god is wealth. Resurrection will not be held, until the time that wealth is too much and when owned property search for poor people to relieve their needs, every human in the world would say, no thanks, I don't need anything (Ibid, 37)

A poet said: Small and low-level human would be valuable only by wealth. And honorable and authentic human is humiliated only by poverty (Ibid, 37).

Using poetry and words of famous people: I asked my brother, but he turned in disgust, but

when I asked from money, they agreed. (Ibid, 38).

Omar said about the singing: singing is the passenger's luggage. When Jamil Ibn M'ahmar sang a song for him, he told to the singer that I can't no longer live without your voice (ibid, 34).

Imam Ali said about wisdom:

Whoever you grace to him, you will be his Emir, whoever you be needless toward him, you will be his counterpart and peer. If you tell your wishes to whoever, you will be his slave and prisoner (Sadōugh, 1403AH, 420).

A poet said about money and wealth: For youngsters, money and gold coins are more useful than lineage and abundant knowledge. Everyone who achieved to wealth, never ever praise knowledge, but everyone who is poor and needy, would praise that (ibid, 39).

Satire and humor Falak al-Ma'ani: The author was aware that bad words is indecent to the literary experts and he certainly knew that they blame him. Therefore, in employing this type of speech and writing in the writing of poetry and prose, he had an elegant justification and roguish expression. First, he said in this context I imitate the predecessors. If there are no obscene and ugly words, beauty and seriousness of expression will not be identified. Meanings are apparent when the upside down meaning had been used. As God created everything compatible and incompatible (ibid, 7).

In this regard, several judgments have been made. Some, such as Ibn Khallikān had introduced him as a vituperative literary figure who had quarreled with many people. And 'Emadoddin Kāteb said in Alkharideh: His poetic form was syllables, parody and satire and he imitated from Ibn al-Hajjāj (1964, 70/2).

But unlike Brocade, the latter have not tried to portraysatire and parody in hisworks and he has not been put in the humorous poet's classification. Seyyed Mohammad Sayyid believes that humorous poems have been written by him are a kind of tools for illuminating the

corners of social life. He also believes that even the vulgar poetry which was written for Bār• eDabbās, was a joke between two friends Poet (Great Islamic Encyclopedia, 1311 S, 5/101).Mohammed FāezSankari was fair about this book and poetry, humor, joke were considered by him as a critical which the poet have allowed to the kings and strongmen.

It seems Ibn Habbarieh along with gift and excelled talent at writing poems, had a restless and dominant innate. So he did not limit himself in writing the parody and satire poems.He criticized, until his apology been ineffective or he admired to the extent that there was no Justification at reason or logic. With stimulation of • Abolqanāem Ibn Dārest, Nizām al-Mulk was severely insulted by him.

No doubt that Nizām al-Mulk will be king and be fortunate. The world be such that he wants and Abolqanaem defeated, because life is like a mill that rotates by a bull. In this satire,Nizām al-MulkTūsi was criticized by him and the poet said he is simile to a bull (Abolfaraj, 1964, 77-78).

Until Muhammad ibn ThabitKhujand interceded him and this intercession was accepted by Nizām al-Mulk and Ibn Habbarieh invited by the minister, but this time, a eulogist poem was recited by him for Nizām al-Mulk. After hearing this song, Nizām al-Mulk shouted and said: You're a liar, you had attributed me the traits of God at this poem, and henceAbuy• ala scared and went to Kerman (ibid, 71, • Asqalāni, 1995, 503-505; IbnKhallikān, 1990, 454/4 [9]).His Indulge was so high that he satirized his parents (Ibn Khallikān, 1990, 454/4[9]).

In the chapter of marriage, He stated some assertions that polite had not been observed at them and talked very frank and outspoken. Maybelike the predecessor and contemporary author, he had planned to write a good book, because he was not willing to remove parts that are not prohibitive at the time and beyond, the use of such materialwas a sign of writer's perfection and knowledge. In this regard, he had

categorized some content that maybe today each of them hasa different and independent branch in Psychology and Medicine.

At the beginning of the book, he confessed and stated: the efforts of people have decreased severely. They are accustomed to read a poor and weak poem.I also chose this style and technique (ibid, 32).

Disagreement about Ibn Habbarieh's religion
Some people do not consider him as a Shi• alike Mohammed FāezSankari, he argues that he is not a Shi• a for three reasons. First, some of his poems was written by Sam'ani and I can't found these poems in his book; second, Ibn Habbarieh's writing style is inconsistent with the form and content of these poems; third, he satirized the Resident of Qom which was an important city for Shiites.But the Great Islamic Encyclopedia has shortly pointed to this issue, neither prove nor negate. It said that: Ancient sources kept silence about Ibn Habbarieh's religion. Only, Ibn Jōuzi had pointed to one of his poems which had been written for Imam Husain.(Tazkirah al- Khawās,2005,229)

Sheikh •AbbāsQummi believes that he is a Shi• a.He wrote that Ibn Habbarieh went to the tomb of Imam Hussein and cried for him and his family and has written several poems. This theory is inevitable. Shiite leaders put him in Shia Poets classification. (Amin Sayyed Mohsen, 1983, 9/407) It is noteworthy thatat the time of writing this book he has used a significant amount of sayings of the Shi• a imams. But it should be noted that requirements and pressing of rulers been effective in his use of the sayings.

In the book of Falak al-Ma• ani, when he talked about Shi's imams, he used the term“peace be upon him”, while when he talked about companions of the Prophet, he used the term “Allah be pleased with him”, even in some place, he had neglected to using this term. May be this thread was considered as a huge clue for researcher to count him as aShi• a poet.

The author quotes from Abu HayyānTouhīdīand stated: Mo• aviyeh was a well-spoken and repartee person. He was significantly patience and had a lot of patience towards enemies. • Amro• Aas was deceitful and crafty. Moqayre was so much courage. Ali was the sea of knowledge and a guidance for all people and a great warrior and a professional eloquent and scholar and noble(Falak al-Ma• ani, 912AH;Abu HayyānTouhīdī, 1408AH, 172/1).

The poems about Imam Husain that was attributed to him

O Hussain, your grandfather was evoked to conduct. I swear if I was present at the tragedy of Karbala, I would do my best to eliminate your grief and sadness andI took revenge on the enemies. But unfortunately, I was too late. Now that I am deprived from killing your enemies, I only weep for you and your family and I hope you accept my tears (Tazkerat al-Khawās,2005,229). FāezSankari powerfully stated that he can never be a Shi• a and the above poem dose not belong to him anyway. This poem and his other poem may be had written by other poets and then attributed to him (Sankari, Mohammad Fāez, 1997, 52) [16].

CONCLUSION:

In fact, this book introduced some indexes. First, it explains the rate of writer's awareness and knowledge. Then is emphasized on his acquaintance with various sciences of his era, including hadith and commentary and grammar and syntax, poetry, literature, history and genealogy, philosophy and ethics. it expresses the author is a person who has complete knowledge about social and political circumstances of his era and according to this, the content been considered that he/she consistently been in contact and have a close relationship with it. If he found that greed and covetousness has expanded, he would speak from frugality and contentment. And when he talk about generosity and forgiveness, his message is

that avarice and parsimony expanded heavily. When he talks about poverty, he warns that some were rich with possessions of the people. This book is in the category of educational books, because regardless of what is included in the book due to circumstances of lifetime the author, the author himself emphasized that moral values have declined. He also broke with decorum and had spoken according to people's affinity and desire. In terms of Literati It has never been justified. Contemporary scholars, however, believe that he should not be taken into account as a poet who had just written satire and humor. The Book

Placed side by side various topics briefly. Therefore, any reader who is interested in literature and culture be able take advice of its beneficial content.

BIBLIOGRAPHY

1. Abu HayyānTouhidi (1988),Al-Basāerwa al-zakhāir(البصائر و الذخائر)edited by: d. Vedadghāzi, Beirut, Dar Alsādr.
2. Abu Nasr, Farāhīdī (1971) Nassab al-Sebyān(الصبیان نصاب). Correction: Mohammed JavādMashkoo .thran.Amirkabir.
3. Ibn • AbdRabbihAndalusi (2003), Al-•Iqd al-farīd,(العقد الفريد)corrected by Sharaf al-Din Khalil, Beirut, Dar Al-Hilāl.
4. Ibn athir, (1414 AH / 1994 AD), Al-Kāmil fi al-Tārikh, (الكامل فى التاريخ) ResearchedMaktab Al- Torāth, Beirut, Dar • Ihya al-Turāth al-Arabi.
5. Ibn Habbarieh ,manuscript of, "Falak al-Ma• ani", (فلک المعانى)ayasofia library.
6. Ibn Hajar• Asqalāni (1416 AH -1995 AD) Lesan al-Mizan,(لسان الميزان) corrected by • AbdulrahmanAlmarashali, Beirut, Dar al- • Ahyā al-torāth al-Arabi.
7. Ibn Al-• imādAlhanbaly, Shazarāt o-thahabfi Akhbār Man Thahab, (شذرات الذهب فى أخبار من ذهب) Beirut, Dar Al-kotobAl – ilmiyah.

8. Ibn al-Jūzi, Yūsufibn Abd-Allah (2005), TazkiratulKhwās, تذكرة (Beirut, DarulKutub al-Ilmiyah)
9. Ibn Khallakān, Abu Al-Abbās Ahmad ibn Muhammad ibn Abi Bakr (s1364), VafyātAl a hyanvaAnbā eAbnā eZamān, (وفيات الأعيان وأنباء أبناء الزمان), Qom, ManshouratRazi publication.
10. Ibn Mo ataz, Abdullah (2002), Tabqātalsho ara, (طبقات الشعراء) edited by Salāh al-Din al-Hawāri, Beirut, Dar Al-Hilāl.
11. Amin Mohsen (1983), A ahyān Al-shi eh, (أعيان الشيعة) correction Hassan Amin, Beirut, Dar al-tārof publications.
12. Borōujerdi, Mohammad Kāzem (1988), Great Islamic Encyclopedia, Iran, Center for the Great Islamic Encyclopedia (دائرة المعارف بزرگ اسلامی).
13. Imad Al-DinAl-Kātib Al-Isfahāni, Mohammad ibn Mohammad, (1964), Kharidat al-qasrwa-jaridat al asr, (خریدة القصر وجریدة العصر), edited by Mohammed BahjatAlathari, Baghdād, Iraq, Matbū at al-Majma al-Imi.
14. Kakhāleh, Omar Reza, M ojam Al-moallefin, (معجم المؤلفين), Beirut, Dar al-Ahyā al-torāth al-Arabi.
15. Qumi Sheikh Abbās. (1984) Alkonawa Al-alghāb, (الكنى و الألقاب) (titles and genealogy), Tehran, Amir Kabir Publishing Institute.
16. Sankari, Mohammad Fāez, (1997) Ibn Habbarieh's poem, (شعر ابن هباريه), Damascus.
17. Shamisa, Cyrūs. (1994) Anw aeAdabi, (انواع ادبی), Tehran, Ferdōwsi.
18. Sheārjafar (2001) excerpts from Siyasatnamewaghaboosnameh, (گزیده سیاست نامه و قابوس نامه) Tehran Payām Noor University Press.
19. Zamakhshari, (1992), Rabi al-Abrāwanusūs al-Akhbār, (ربيع الأبرار ونصوص), Beirut, al aahlamlil-matboat (Scientific Institute for Press).
20. Zerekli Khairuddin (1992), Al a alam, (الأعلام), Beirut, Dar El-Ilm Lil Malayin.