

MASTERPIECE OF ABUYAHYA IMODUDDIN ZAKARIAI QAZVINI

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Annotation: The article is devoted to the recognition of masterpiece of Abuyahya Imoduddin Zakariai Qazvini «Āthār al-bilād wa-akhbār al-‘ibād» by Zakariya Qazwini, in which the author tried to present the mentioned book to the reader in an understandable and scientific language based on sources, research works and manuscripts within one article. The article discusses geographical science, world geographers, previous research on the theme being studied, the importance of studying «Āthār al-bilād wa-akhbār al-‘ibād», its manuscripts, publications and translations.

Keywords: Geography, Zakariya Qazwini, «Āthār al-bilād wa-akhbār al-‘ibād», translation and publication of the work.

Geography is considered to be one of the ancient human sciences and the world's first geographical work was the book "al-Majisti" by Batlaimus (born 90 - died 168 AD). In this field of science, there are different practical applications and theory of various authors and they presented amazing information to the reader in their works using the language of their epoch. According to the author of these lines, this strange information is derived from the fact that a number of medieval scientists, along with the science of geography, also developed other natural sciences, such as astronomy, astrology, mathematics and others. In their works, they recorded the geographical information obtained through regular voyages and journeys. The books of such scientists are fundamental, and their copies are kept in the treasures of the world. The famous geographer of the East Zakaria Qazvini is considered one of such masters, and the work of this noble scientist deserves a separate study.

The great medieval Persian-Tajik scholar Abuyahya Imoduddin Zakariai Qazvini was born in Qazvin around 600/1203 - 605/1208 (4, 734). He grew up in his hometown, studied in Damascus, then in Mavsil. In the sources in question, except for Asiruddin Mufazzal ibn Umar Abhari (d. 644/1265), no one is mentioned as a teacher of Qazvini (6, 269). After improving his knowledge, he went to Baghdad in 650/1252 and got the position of a legal expert and judge of Hilla. At the time of his employment, the Mongols overthrew the Abbasid caliphate and placed Hulak and Baghdad under their control. Although Qazvini lived in a difficult and disturbing political era, it did not affect his scientific life. Qazvini also taught at the Sharrobia madrasa (a madrasa founded by Iqbal Sharrobi in Wasit-G.A.) and remained in this occupation until the end

of his life. Qazvini died in 682/1283 and was buried in Shunizia Mausoleum of Baghdad (9, 11; 10, 453; 13, 208, 279).

Qazvini bequeathed valuable works, of which two books have survived to this day, one is "Osor-ul-Bilad wa Akhbar-ul-Ibad" (Monuments of the Lands and Historical Traditions about their peoples) and the second one is "Ajaib-ul-Makhluqat wa-l-Haywanoti wa Gharaib-ul-Mawjudot" (Wonders of the Creation and Unique of the Existence). Both considered the most valuable books of Persian speakers on cosmology in the Middle Ages. These two works constitute the encyclopedia, which provides information about the world, its creatures and its artifacts (1, 185-186; 2, 93; 3, 46; 10, 453). The secretary of Chalabi attributed a book called "Ajaib-ul-Buldan" to Qazvini and said that after four introductions, Qazvini mentioned most of the cities of the world with some of the scientists belonging to them (14, column 1126). It is strongly believed that this book is noted by Saeed Nafisi's note in the improvement of "The History of Poetry and Prose in Iran" as follows: "And he finished "Asor-ul-Bilad" first in 661/1263, and in 674/ 1275 published a second narration from it" (12, 732).

The book "Osor-ul-bilad wa akhbar-ul-ibad" was dedicated to world geography and has not lost its scientific status yet. From the reading of the work, it seems that Qazvini benefited from the world travelers by talking, traveling and reading their works. In this sense, Qazvini said in the introduction of the book: "I have collected in this book what I have known, heard, or seen about the beauty of God's creations and the wonders of His hidden wisdom in all the lands and servants of God" (8, 3). For example, he used the travelogue of a person named Sulaymani Multani Aburabei and gave information about Africa, or traveled to France and Europe by the help of Ibrahim ibn Ahmad of Tartushi and Abu Hamid al-Andalusi. Also, according to Abu Rayhan Khorezmi, Ahmad ibn Umar Uzari, Musahir ibn Muhallil and Ibn Faqeh relied on it. Qazvini's sources were various and the language of his books unique, according to the information of the German journalist - Ferdinand Wustefeld, their number is more than fifty books and treatises (5, 364).

"Osor-ul-Bilad and Akhbar-ul-Ibad" was divided into three introductions and seven sections and written in the international scientific language. In three introductions, the author tried to explain the main topics of world geography through native language in order to make it easier to understand the goals of the work. In the first introduction, he explained the need to create cities and villages, and in the second introduction, which included two chapters, he explained the characteristics of cities and regions with their impact on mines and residents. The third introduction was devoted to the description of the types of climates of the earth, in which the description of them was presented in the shape of a sphere and the role of each climate is placed in it, which is considered one of Qazvini's best style of presentation. From these three prefaces, the reader understands that Qazvini presented the scientific geographical opinion regarding the earth and its structure with precise views and deep thinking. Following his predecessors, he examined the earth in seven different climates, and at the beginning of each climate, he gives precise information on the length and width, the calculation of the area and its geographical position in miles and minutes. Qazvini organizes countries, regions, cities and districts of climates according to the letters of the alphabet. "Osor-ul-Bilad and Akhbar-ul-Ibad" is a detailed book that gives a vivid description to countries, territories, regions, districts, geographical areas, cities and towns, villages, islands, mountains, fortresses, constructions, racial, moral and social characteristics, even moods and types. As well, it includes food, clothing and historical artifacts. As the author mentions all the information obtained in the book, some of them, like "Island of Women", seem to be stereotypes,

which the reader does not accept. "Osor-ul-Bilad" is one of the books that reflects the entire culture of the societies of its time. Qazvini also did not accept such articles and expressed them with the endings "al-ilmu indallah" (that is: God knows its truth) and "al-uhatu ala-r-rawi" (that is: its obligation is to the narrator himself). He mentions every city and district, manners, scientists, writers, poets, poems sung about that land, local stories, prophetic traditions, arts, and types of agriculture, birds, events, and the like with geographical information. In the book, there are 925 geographical places with an explanation of their soil, water and air characteristics and 981 names of people with a brief explanation of the most important stories related to them. Qazvini sometimes used beautiful Tajik verses, which show that he was Persian and Tajik (6, 112, 136, 164, 200, 226).

If Yaqut Hamavi conquered the peak in the field of culture, Qazvini was the greatest cosmonaut who made science simple for the masses. Qazvini's book has reached such a level of maturity that subsequent authors either looked at it bitterly or paid for it. Although his works are not original and inventive, he tried to improve the activities of Beruni, Jahiz and Masoudi by composing his works. Historians and modern researchers compared him with the great Roman naturalist and writer Pliny (born 29 - died 79 AD) in terms of his knowledge and skills, and gave him the nickname Pliny of the Middle Ages (5, 359; 13, 279). Qazvini's book contains a lot of information, but there is no fresh material or new theory in it, not in a separate and detailed way, but in the core of the work. From reading his book, it is clear that he preferred a clear and simple style of expression. Qazvini remains a genius in simplifying scientific articles and making them suitable for public interest, who pours the most complicated scientific topics into a clear, attractive and attractive format with extraordinary skill. This way of looking at the author shows that he devoted most of his life to reading books and research.

Written copies. The manuscripts of the book "Osor-ul-Bilad and Akhbar-ul-Ibad" are now preserved in the treasures of the museums of Asia and Europe. The first manuscript was copied from the original, which was completed by Qazvini in 684/1276. The writing of this copy was completed on Friday 27.11.729/22.09.1329 by the pen of Muhammad ibn Mas'ud ibn Muhammad Hamadani (8, 6; 7). Now it is kept in the Oriental Manuscripts Department of the British Museum under number 3623. The second one belongs to Avhad ibn Asad ibn Bahram and was written at the beginning of the month of Safar in 857, according to February 1453 in the palace of Herat. This copy is stored in the library of the Organization of Cultural Organization of the Islamic Revolution under the number 121204 (6, 331). In the third manuscript, the secretary introduced himself as Ruknuddin ibn Tajuddin ibn Muhammad ibn Hira Husaini. This copy was written on 09.09.911/04.02.1506 in the volume of 170 pages and is kept in the library named after Hertzag August in the city of Goto, Germany, under the number 234 (8, 5). The fourth copy contains 572 pages and was written by Abdussalam ibn Abdulaziz ibn Muhammad on 18.06.930/23.04.1524. This copy is kept in the library of Leiden, Holland, under the number 1710 (512) (8, 6). The fifth copy named "Ajaib-ul-buldan" is kept in the Paris Museum and its copy is kept in the royal library of Berlin under number 133. The first two copies are also in the electronic library of the State Institution "Kamoli Khujandi Scientific Center".

Translations. The translation of "Osor-ul-Bilad wa Akhbar-ul-Ibad" into Persian has been done many times, and some of the most important ones are listed below:

First, the translation of the author of the work, which Said Nafisi says: "He was a scholar of his time and was involved in Arabic and Persian prose... he himself translated both books into Persian, and the Persian translation is extremely eloquent and psychological." (12, 146). This information is not found in other sources.

2. The selected translation of "Osor-ul-Bilad wa Akhbar-ul-Ibad" under the title "Tuhfat-ul-Ajaib", which belongs to the pen of Ali Tairi (or Tahiri) of Hirawi (d. 927/1521) (11, 173-174).

3. The translation called "Osor-ul-bilad" written by an unknown translator, in 907/1502, a written copy of which is available in the library of Majlisi Sana (11, 174).

4. "Sair-ul-bilad" by Muhammad Murad ibn Abd al-Rahman, translation of "Osor-ul-bilad wa akhbar-ul-ibad" by Abu Abdullah Zakariai Qazvini and its parallels in seven climates, were translated into Persian by the instruction of Muizzuddaula Mousavi. This translation was completed during the reign of Shahi Jahan (born 1659 - died 1689) and is kept in the library of the British Museum. In 2015, Saidmohammad Shahmuradi published this translation in two volumes in Tehran Publishing House (11, 225).

5. The last translation of "Osor-ul-bilad wa akhbar-ul-ibad" called "Bahr-ul-buldan" written by an unknown translator is kept in the library of the British Museum (9, 19; 11, 173).

6. "Talhis-ul-Asori wa Ajaib-ul-Malik-il-Kahhari" is related to the pen of Abdur Rashid ibn Saleh ibn Nurii Bakui. In the very name of this book there is a reference to its origin "Osor-ul-Bilad". This book was written in 806/1403, and there is no information about the author. According to Krachkovsky, this book was translated into French in 1790 (5, 512).

7. "Ajaib-ul-aqalim" is a selected translation of Qazvini's "Osor-ul-bilad wa akhbar-ul-ibad" and it was published in the name of Ghiyasuddin Habibullah, the minister (11, 162).

8. The translation of "Osor-ul-Bilad wa Akhbar-ul-Ibad" was written by Jahangir Mirza, the third son of Abbas Mirza. Jahangir Mirza translated this book into Persian in the years 1267/1860 and 1268/1861 during his forced stay in Tuysirkon. (9, 16). In some cases, the translator has added to the original text a number of times, some of his additions have been added without marking and without separating them from the original text, or on the contrary, he has deleted some parts of the original text. Mirhashim Muhaddis corrected this translation and in 1994 published the book "Osor-ul-bilad wa akhbar-ul-ibad" for the first time in Persian language. He separated the translator's additions from the original text with arched brackets () and restored the contents between square brackets [].

10. The translation of "Osor-ul-bilad wa akhbar-ul-ibad" was made in the beginning of the Qajar period (ruled 1779-1925) by Muhammad ibn Muhammad Salehi Nishapuri. This translation was completed during the reign of Hasan Ali Mirza Qajor (b. 1778 - d. 1854), who became the ruler of Khorasan in 1815, from the beginning to the city of "Ariho" of the third climate (5, 365; 9, 22).

11. Publications. For the first time, the French journalist Silvestre de Saucy (b. 1757 - d. 1838) translated and published parts of it related to plants, minerals, and people in his book "A review of the collection of Arabic literature". It is from this work that Wustenfeld obtained the first information about Qazvini's works (5, 365; 9, 22). At the beginning of October 1846, in the city of Jenö (Jen - a city in the northeast of Germany, on the banks of the Zoll River, its library and university became world-famous for its written and ancient historical books. Great people such as Schiller, Hegel, Fichte and Schlegel taught in this university. - G.A.) The fourth meeting of the German Asian Conference was held, where the request of Ferdinand Wustenfeld regarding the correction and publication of Qazvini's book was approved with the allocation of a significant sum for the costs of publication and collective publication (8, 3). He published "Osor-ul-Bilad" and "Ajaib-ul-Makhluqat" with a detailed introduction in three volumes. In the introduction, Wustenfeld informed about the written copies, the author's description and the correction process (8, 4-9). Book printing with Wustenfeld's correction is still very popular in Arab countries. Among

other things, in 1997, this publication was published in Beirut. The University of Mauritania edited and edited by Dr. Wold Salim published it in 2012. The Persian translation of the work, as mentioned in the mention of translations, was published twice.

12. "Osor-ul-bilad va akhbar-ul-ibad" is very useful in the field of history and the history of Persian-Tajik literature. The famous English journalist Edward Brown notes: "Qazvini examines a number of the following famous Persian scholars in connection with the description of the countries where they were born or where they spent part of their lives. It should be remembered that Qazvini gave some good information about these poets, despite the fact that their names are not included in Persian tazkiras: Anvari (242), Asjadi (278), Avhaduddin Kirmani (164), Fahrii Gurgani (351), Farruhi (278), Firdavsi (278) with a verse from "Shahnama" (135), Jaloli Tabib (257), Jaloli Khuvori (243), Khakoni Sharvani (273) with his poems (404), Abu Tahir Khotouni (259), Mujiri Bailakani (345), Nizami Ganjavi (351), Nasir Khusrav (327), Abu Saeed Abulhair (241), Sanoi (287), Shamsi Tabasi (272), Umar Khayyam (318), Unsuri (278) and Rashiduddin Watwat (223)" (15, 64). In addition to these nineteen people, it is possible to mention other scholars, scientists, poets and writers, such as Abuali ibn Sina, Sadruddin Khujandi, Jamaluddin Khujandi and others. In that journal, which "Osor-ul-Bilad and Akhbar-ul-Ibad" was written, there are only two sources, one is "Four Articles" of Nizami Aruzi of Samarqadi, in the 12th century, and the other is "Lubab-ul-Albab" of Muhammad Awfi Bukharai was one of Qazvini's contemporaries, who did not have information about some of the mentioned poets. Therefore, this work of Qazvini can be considered one of the first sources of Persian-Tajik literature.

In 2018, the book "Osor-ul-bilad wa akhbar-ul-ibad" by Zakaria Qazvini was translated into Tajik for the first time and intended for Tajik readers.

This edition has been translated, explained and corrected by the State Institution "Kamoli Khujandi Scientific Center" in the volume of 684 pages.

The translation of "Osor-ul-Bilad and Akhbar-ul-Ibad" is based on two manuscripts, one related to the pen of Muhammad ibn Mas'ud ibn Muhammad Hamadani, preserved in the Oriental Manuscripts Department of the British Museum, under the number 3623, consisting of 365 pages, and the second belonging to written by Awhad ibn Asad ibn Bahram, preserved in the library of the Organization of Cultural Organization of the Islamic Revolution, under the number 121204, consisting of 331 pages. During the work, the translation of "Osor-ul-Bilad and Akhbar-ul-Ibad" written by Jahangir Mirza with corrections by Mirhashim Muhaddis, as well as the Arabic editions published in Beirut and Mauritania, was used.

"Osor-ul-Bilad and Akhbar-ul-Ibad" is of great importance for those related to history and geography. Countless scientists of the world have used its information in their scientific, research and creative works, from the time of its creation until today. The translation and research of such works will make a significant contribution to the formation of Tajik literature and geography.

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