

THE LITERARY WORKS OF THE ABBASID PERIOD WRITERS
WORKS OF REPRESENTATIVES OF THE LITERATURE OF THE ABBASID
PERIOD

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Abstract: This article provides a detailed analysis of the literary atmosphere during the Abbasid period, highlighting the creative rise and the contributions of key literary figures of that era. The literary traditions formed between the 8th and 13th centuries, along with the works of writers and poets of that time, are characterized by high artistic quality and occupy an important place in the history of Arabic literature. The article examines the lives and literary legacies of prominent figures such as Abu Nuwas, Al- Mutanabbi, Al-Jahiz, and Al- Ma'arri, as well as their impact on the literary processes of their time. Additionally, it explores the thematic and genre diversity of the period's literature and innovations in literary language and style.

Keywords. Abbasid period, Arabic literature, Abu Nuwas, Al- Mutanabbi, Al-Jahiz, Al- Ma'arri, literary heritage, genres, literary style, literary development.

Abbasids period Arabic literature the most high progress from the stages one especially poetry in development big changes face gave. During this period Like Baghdad, Basra, Kufa large in cities science and culture flourished. Caliphs and rulers literature, science and art representatives supported. In poetry not only traditional topics preserved left, maybe new genres, fiction styles and image tools have also developed. This in the abstract Abbasids during Arabic of poetry development, its main Representatives and characteristics about in detail information is given.

this period poetry to develop impact did factors there is become Abbasids during Arabic of poetry to rise reason it has been :

- Palace patronage – caliphs and emirs poets material and spiritual supporting them creative to the activity encouraged.
- Science and philosophy development – Greek philosophy, Indian and Persian literature impact Arabic of poetry artistic and philosophical to deepen take came.
- City culture rise – Baghdad and others large in cities literary environment formed, poets and scholars between creative communication expanded.
- Different cultures absorbed progress – Arabic poetry Persian, Indian and Greek from culture inspiration took, as a result expression style and genres rich.

Abbasids during traditional qasida, madh, hijo (satire), wasf (descriptive poetry) like genres preserved remaining although the following new genres were also formed :

- Charity (Wine) poetry) – drinking, partying and life pleasures about written poems. The most famous Representative Abu Nuwas is, it is traditional from topics moving away, new in style poems created.
- Ascetic poetry (Moral-religious) poetry) – world from their foreheads give up forgiveness, moral purity and piety caller poems. This genre leader The representative was Abu al-Atahiya.
- Wise poetry - life about philosophical thoughts and wisdom thoughts reflection reached poems. The most famous Representative Al- Mutanabbi is, he is his wise bytes with separated stands.
- Satire – critical poems to write outbreak Bashshar ibn Burd and Jarir took this genre the most famous from the representatives was.

this period Arabic in poetry following artistic arts wide used :

- Metaphor – a figurative means widely used by poets in their works.
- Rhyme (word play) – creating a meaningful play through the phonetic similarity of words.
- Antithesis – an image is strengthened by juxtaposing opposing concepts.
- Exaggeration – used to enhance an image.

During the Abbasid period, Arabic poetry reached a stage of great development not only in terms of subject matter and content, but also in terms of style and artistic artistry. During this period, poets sought not only to praise rulers, but also to express life, philosophy, moral values, and worldview in poetry. New genres of poetry developed, figurative language was improved, and a golden age of Arabic poetry was created. This legacy had a great influence on the development of literary traditions in the Arab and Islamic world in subsequent centuries.

6.2. Abbasids of the era famous literature representatives and their creativity

Abbasids during created literary works, Arabic culture development and other cultures with their connections to strengthen help gave. During this period written works, Arab literature and culture development big contribution added and next for generations impact showed.

This of the era famous literature representatives life and work about stops We are Arab. literature to science added part, fanning development, that in the period created works about we know possible.

Bashshar ibn Burd (714-783) was a Persian by origin, one of the founders of the "renovation movement", or "Khusrawism" (because its supporters sought to restore Iranian culture). The poet was born in Basra into a family of artisans, from childhood he was associated with scholars and writers, and later on friendly relations with sectarians of various directions. He wandered for a long time until he became the court poet of the Caliph al-Mahdi. However, the poet's adherence to teachings that were heretical from the point of view of orthodox Islamic teachings, as well as his venomous satires directed against al-Mahdi and high-ranking court officials, aroused the ruler's anger towards the poet. On his orders, Bashshar ibn Burd was beaten to death in 783 ¹.

Arab tradition portrays the blind Bashshar ibn Burd as a man of various faults, selfish, corrupt, cowardly, and a hypocritical careerist. These assessments should be treated with caution, as they may also reflect the discontent of the Caliphate court circles with the anti-Arab spirit in the poet's works.

Bashshar ibn Burd was the first poet in the history of Arabic literature to be closely connected with both Persian and Arabic culture. This connection undoubtedly underlies the artistic language characteristic of his work.

Bashshar ibn Burd was forced to conform to the tastes of the high-ranking adherents of classical literary forms. In his hymns, which he dedicated to all great and small figures, he strictly adhered to the canons of ancient Arabic poetry, both in poetic size (the hymn usually used heavy tawil for hymns) and in composition.

In all other genres (comedy, love lyrics, lament), Bashshar ibn Burd appeared as a bold innovator. He abandoned rigid traditional forms, introduced new, life-related themes into poetry, and used new poetic techniques.

Bashshar ibn Burd expressed the political sentiments of the peoples conquered by the Arabs, mocked the Arabs who were proud of their origin, sometimes even laughed with crude expressions, and glorified the Persians.

Of course, until then was no one poet invaders with such in tone talk didn't get it.

¹Zirikli, Khayriddin. Al-A'lam ("Famous People"). Beirut: Dar al-Ilm li-l-Malayin, 2002.

Bashshar himself come from the exit ashamed and ashamed fake Bedouin ancestors woven Persians over laughed. He laughed. ancestors about pride with wrote.

Bashshar ibn Burd's satirical in his poems usually himself praise This is some researchers poet new genre created about word their conduct for basis Bashshar ibn Burd was an ancient Arabic from his poetry taken and contemporaries and even How much for the Arabs ? understandable not been dead forms and styles from molds give up passing by, images surroundings from the world easily fresh, new and unexpected comparisons and from epithets without fear people phrases entered.

Bashshar ibn Burd's love lyrics ancient Arabic of poets rougher and more passionate from fate different accordingly his/her own elegance and musicality with difference It does. It is delicate. Persian of poetry impact especially Bashshar ibn Burd's ghazals emotional and sometimes not very polite no, this is probably a palace environment light to their tastes suitable came. In this respect they are Ibn Abu Rabi'a their ghazals reminds us of the temperament in Ibn Abu Rabi'a's poems. and Bashshar ibn Burd mood reflection will reach.

The poems of Bashshar ibn Burd topics diverse : its on the desk joke poetry, household the view indicator lines, cheerful banquet, palaces, recreation gardens description, river along travel about the story, or tradition was singer to a woman admire stay to also encounter the words possible. The poet's famous bytes life, youth and old age, humor and humanity qualities about written become from them examples we bring :

إنّا كنّا في الدنيا بغير قيادي¹

fkyf ajwz albhṛ dwn dlyli

"If I were in the world no how without a guide if I am,

How can I find my way?"

الشباب يود يوما لا

فاخبره بما فعل المشيبو

"Oh, my youth" again one day if he returns was,

"I would tell him what old age has done to him."

إن الجمال ليس في الثيابي

إن الجمال جمالو العقلي ولادبي²

"Beauty is not in clothes,

"True beauty lies in intelligence and decency."

Blindness did not prevent the poet from vividly depicting the world around him. Bashshar ibn Burd's poetic imagination was distinguished by its clarity and realism.

Abu Nuwas (762–813) was a great poet of the "Renaissance" literature, born into a poor family in Khuzestan. His father served in the army of the last Ummayyad Caliph, Marwarid II. The poet's mother was Persian. Abu Nuwas's childhood was spent in Basra, where he met famous writers and scholars from an early age. Later, he met Walib ibn al-Khubab, a poet and a great lover of entertainment. Abu Nuwas took a liking to him. Walib took the future poet to Kufa, where he taught him to write poetry. After that, the poet was accepted at the court of Harun al-Rashid, lived for some time at the court of Emir al-Khasib, and spent his last years in Baghdad as a court poet to Caliph al-Amin.

Although Abu Nuwas's contemporaries constantly criticized him for his childishness, they unanimously noted that the poet had a wide education. He was deeply versed in medicine,

²Bashshar ibn Burd. Diwan Bashshar ibn Burd. Research: Ihsan Abbas. Beirut: Dar al-Thaqafa, 1971.

astronomy and other sciences and could speak many languages. The general disappointment in Islamic ideals influenced him and gave rise to a free attitude towards life. This determined the direction of his work. Like Bashshar ibn Burd, Abu Nuwas was a fierce enemy of traditional Arabic poetry and tried to eliminate the detachment from life inherent in the work of imitative poets of his time. Only in some of his hymns did Abu Nuwas, fulfilling the wishes of the courtiers, create traditional odes in a forcibly heavy language and voluminous tawil, illuminating the "traces of abandoned guests". Abu Nuwas wrote satires and laments. He is even considered the creator of independent hunting odes - tardiyat, because before that, hunting images existed in the odes only as a structural element. But Abu Nuwas was brought fame by his companion - poems about may, full-fledged feast odes, which for the first time in Abu Nuwas became an independent genre. Abu Nuwas, continuing the traditions of his predecessors al-A'sha, al-Akhtal and other poets, created unsurpassed examples of feast poetry. They vividly depict friendly drinking, wine and grapes, the joys of intoxication.

Abu Nuwas's party songs are not simply the expressions of the feelings of a cheerful life-lover: behind them lies a whole literary program. Abu Nuwas, in his most venomous expressions, ridiculed the imitative poets who upheld the ancient Arab odes, who enjoyed the nomadic life of the desert, and who sang the old Bedouin ideals. He openly expressed his desire for a rich life in a large modern city, and he ridiculed the Bedouin's life tied to the desert and nomadic life.

Abu Nuwas's opposition to outdated poetic traditions was not only due to the poet's artistic taste, but also reflected the specific political views of the mavli, primarily the Persians fighting for their own spiritual freedom. Abu Nuwas' poetry helped to loosen the religious foundations of caliphate power and opposed the ideals of the developing urban classes to the "classicism" of the ruling classes.

The variety of Abu Nuwas's images, his extreme observation, his boundless poetic imagination, and the clarity and simplicity of his style have earned him fame among the Arabs as one of the greatest poets of the Middle Ages. Despite the monotony of his themes (especially in the genre of compassion), the poet always found new expressive images.

Abu Nuwas mastered the technique of writing poetry very well. The poet skillfully chose poetic dimensions appropriate to the content of the poem: his hymns sounded majestic, his poems on the theme of love were light, his poems dedicated to May were simple, etc. Abu Nuwas was able to free Arabic poetry from the heavy "classical" monotony and make the poem light and delicate. Abu Nuwas' poems are distinguished by their extreme musicality.

Abu Nuwas is also known for his poems that display wordplay and phonetic artistry. One of his poems, which he composed using the gliding sound “س” (sin), is as follows:

Sinic (As-Siniyya) poem

sakirtu mina almdami wa lastu minhā
but min' sukūnī fī alsākīnaḥi

"I am drunk from wine, but it is not from me,

"Maybe my peace lies within peace."

س ” (sin) in these lines creates music and melody. Abu Nuwas used this technique in his other poems as well.

In the last years of his life, Abu Nuwas wrote a number of poems of a religious nature. In them, the poet expressed regret for his past "wandering" life and sought a way to reconcile with religion. It is difficult to say what forced Abu Nuwas to change his life path - whether the search for truth or the fear of approaching death. Abu Nuwas was never an atheist or an extremely pious person. His indifference to religion and a certain hypocrisy reflected the atmosphere that

prevailed among educated people at the court and in the large cities of Iraq (Baghdad, Basra) in the late 8th and early 9th centuries.

The general situation in the country, exhausted by war and uprisings, formed in the poets of the early Abbasid period two seemingly mutually exclusive hedonistic and secular worldviews. It gave rise to both a sense of the transience of the world and the pursuit of pleasure, and a patience and contentment arising from religious reflections on the nearness of the afterlife, the "end times."

If Bashshar ibn Burd and Abu Nuwas expressed a hedonistic worldview in their work, a philosophical-ascetic worldview, which was a natural response to the depravity and shamelessness that prevailed in the empire, found expression in the poetry of the great "renovation" poet Abul Atakhia.

Abul Atahiya (748–825) is considered the father of a separate genre of lyric poetry - asceticism. The Arabic term "asceticism" (from the word "zuhd" - "abstinence", "renunciation of the world") partially expresses the content of this genre, since the theme of renunciation of life's pleasures is not the main idea of the works of this genre. The Arabs include in asceticism primarily melancholic, lamentable and at the same time pious thoughts about the transience of all life in the world, sometimes criticism of social injustice. At the same time, the philosophical-ascetic direction also has a tradition in ancient Arab poetry, and sad thoughts about the infidelity of the world can be found in the works of pre-Islamic poets such as Imru ul-Qays, Tarafa, Zuhair and Lebida. But the creation of a special genre - philosophical-elegiac lyrics - is associated with the name of Abu Atahiya. Abu Atahiya's religious poetry, exposing the immorality that reigned in the capital of the caliphate, criticized court morality, albeit indirectly, quite harshly ³.

Abul Atahiya was born near Kufa to a barber's family and as a child he worked as a potter's merchant. Abul Atahiya's early poetic talent was widely recognized, and he spent most of his life in Baghdad as a court poet to the caliphs al-Mahdi, Harun al-Rashid, al-Amin, and al-Ma'mun. The poet's unrequited love for Atbah, the concubine of Caliph al-Mahdi's cousin, caused him much grief and was probably one of the reasons for his exile.

The general direction of Abu'l-Atahiya's poetry, full of religious piety and a call to self-control, was supported by the court of Baghdad, which was striving to strengthen the authority of the caliphate. Therefore, despite his sympathies with the Shiites, the poet gained the attention of the caliphs.

At the beginning of his creative path, Abul Atakhia appears as a lyricist who devoted himself entirely to singing his love pains.

However, gradually his emigration is replaced by depression, and romantic lyrics are replaced by contemplation.

A large part of Abu'l Atakhia's divan is composed of hymns. But even in this traditional genre, the poet's skill is noticeable. His descriptions are not drawn out, and his praises do not turn into tasteless flattery. Abu'l Atakhia's satires are cautious and, unlike previous poets, do not contain excessive vulgarity.

Abul Atakhia's To the father dedicated romantic ghazals especially beautiful. In them, the poet continues the direction of Umar ibn Abu Rabi'a. However, unlike the ghazals of Umar ibn Abu Rabi'a, Bashshar ibn Burd and Abu Nuwas, Abul Atahiya's poems about love are devoid of any eloquence and any childishness. Often, Abul Atahiya's ghazals were only the introduction to hymns. The main place in the poet's work was occupied by his asceticism, which sometimes took the form of religious exhortations or philosophical thoughts about the meaning of life and the

³Vohidov A. – "History of Arab Literature" Tashkent. 1972 -75p.

future afterlife. Abu al-Atahiya occupies an important place in Arabic literature with his wise and philosophical poems. He expressed his thoughts on the transience of life, contentment, renunciation of the world and destiny in a beautiful poetic form.

غير ا انها لئو لكل ٩ جديد

sary'uⁿ 'lyha hukmu kulī balidī

" Every in the news flavor there is, but,

"It will soon become obsolete and worthless."

علم wqd على الدنيا tbky النفسو

إننا السلامة فيها تزكم ا فيها⁴

" This is John world for cries, but we know,

In this world safe to stay – from him give up " It is forgiveness."

Abul Atakhia Arabic in his poetry philosophical-ascetic direction founder of the. He is a philosopher in the lyrics the most famous Arabic philosopher poet al- Ma'arri to his/her creativity motivation was.

« Update " other" of the period poets like Abul Atahiya poetic form innovator He was always how Rejecting arrogance, pomp and artificiality, poetic imitation and variety poetic to tricks against He was a scholar and grammarian. anger to provoke even though he knows, " every how from weight column " It is traditional, " he said. weights broken said thoughts previously Also, Al - **Mutanabbi** (915-965): Al - Mutanabbi, original In Iraq to be, to be of the time the most great from poets one It is considered to be his proverbs, epics and other artistic works with is famous. Its in his works enlightenment, personal values and creativity to oneself uniqueness to the eye is thrown away. Al- Mutanabbi lions many literary critics by to praise worthy was and is still an Arab of poetry main from the representatives one is recognized as.

Ibn al- Rumi (836-896): Ibn al - Rumi also wrote his poems and prose works with known. He has many in directions, including love, natural beauty and life difficulties about wrote. His works, social and political issues to illuminate focused.

Al-Khansa (575-646) Al-Khansa, his many in ceremonies and tragic poems with known. He is in the war. his/her own two his brother from losing then, their memory immortalize for lions through expression His works, mother and personal loss feelings about reflection makes.

Al-Suhrawardi (1155-1191) Al-Suhrawardi is known in the fields of philosophy, mysticism, and literature. His works contain ideas about enlightenment, theology, and the role of the human soul. He wrote many philosophical works and developed mystical ideas in his time. Below is a famous verse attributed to him:

Light of Love

Ya qalbu, the day is good,

**

The light of love

Oh heart, love on the way alert be

Because, the lover heart It is a flower garden.

His in his poems to mysticism typical symbols - light (Allah), love (the pursuit of truth), light (divine) enlightenment) and darkness (anger) are wide used. Its works Sufism, Platonic philosophy, and Zoroastrianism the impact in itself embodied East in literature to oneself

⁴Abū al-'Atāhiyah | Arabic Poet, Sufi Mystic, Philosopher Britannica

typical direction created by. Poet creativity only poetry with not limited to, he is a proponent of the philosophy of " Ishraqiyya " founder as well as the East in philosophy deep trail left. His teachings and literature legacy next centuries-old Sufi to poets and thinkers big impact showed. Conclusion as in other words, Abbasid period Arabic literature the most powerful period is, this in the period created works today's is still being studied today and is highly is being evaluated. This in the period done increased literary, scientific and cultural news, arabic culture development and the whole world to culture own the impact showed. Abbasiya period, not only Arabic of literature, perhaps whole Islam culture the highest peak as acceptance will be done.

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