



FEATURES OF THE GENRE «RIHLA» (TRAVEL STORY) IN ARABIC PROSE AND IT'S ROLE IN WORLD LITERATURE

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Abdunabiev S.

Lecturer, University of World Economy and Diplomacy, Tashkent, Uzbekistan

ABSTRACT

Genre Rihla attracted writers from almost all literary genres. The rihla describes the material and spiritual life of the peoples of different countries, reflects the author's views on the history and culture of these countries, the customs and rituals of the peoples. It was this feature of the genre that attracted realist writers. The importance of the genre rihla is very great in the education of a spiritually developed person, since people who have read many works in this genre can obtain valuable information about other lands and peoples, about their history and nowadays, about geography, nature, everyday life and cultural and historical heritage, and try to appropriate their positive qualities.

KEYWORDS

Genre rihla, رحلة, travelers, "Travelogue", folklore, Utopia, fantasy.

INTRODUCTION

"In genres that seem marginal, sometimes archaic forces are hidden that can significantly renew and change the entire literary landscape when the time comes... The travelogue is one of the oldest and most changing genres... a genre with all the possibilities."

Thousands of works have been created on the subject of travel in the languages of the peoples of the world, especially after the emergence of written literature. In Eastern Arabic literature, some works describing travel events and impressions are called "Rihla".



It is known that any literary genre is a historical-aesthetic category. It can change and improve in certain periods depending on the era, historical conditions, creative environment and creative talent. Genre - depending on the conditions and the development of aesthetic thinking, other literature can move to the previous environment among genres, be actively used along with them, or go out of literary consumption altogether.

Genre signs appear during the development of the form, merge with each other, fight against each other, disappear, etc. it is possible to make a clear classification of works by schools, genres and directions... only within the boundaries of one period.

Methods and styles of the research

historical and cultural (providing information about each subject), comparative (data comparison), and systematic analysis (theoretical analyses of information).

Main body

Among the works of the history of human literature created over many millennia, the travelogue genre is distinguished by its important place among other genres. The travelogue genre has not only fallen out of favor during the competition with other literary genres, but has also become a favorite genre.

This genre, a complex of genres related to the theme of travel, is relatively little studied in literary. Until now, research scientists in European and Asian regions have set themselves the goal of studying this genre on a wider scale. When the term travelogue is used in relation to fiction, we are primarily referring to its forms such as the

great epic, the novel, the short story, the story, and the travelogue.

«Rihla» - the question of when this genre was formed can be answered as follows.

We know that the genre of travelogue is widely known in Arabic literature and has been known since ancient times. From the 7th century, through the spread of Islam and the conquest of new territories, the Arabs began to get acquainted with the culture, customs and traditions of the peoples they conquered. By the 8th century, the Red Sea and the Persian Gulf, the eastern, western and southern coasts of the Mediterranean Sea and the northern coast of the Arabian Sea were ruled by the Arabs. In order to establish their authority in these lands, the Arabs needed to clearly determine the directions on the roads, to study the distance and road conditions. During constant battles, they also needed complete information about their neighboring countries. The travels of the Arabs to other countries encouraged them to travel, and by studying the cultures of those countries, this genre of Travelogue began to form. We know that in Arabic the word for travel is called "رحلة" "Rihlatun". They called their journey "Rihla".

In world and eastern literature, the method of describing travel details in the form of a travel diary or an essay is widely used. In the Middle Ages, a number of travelogues written in the genre of travelogues appeared in the East, including the Arab states of the Arabian Peninsula and the African continent, as well as the states of the Persian Gulf (Oriens). These works were based on the details of the authors' travels to different



parts of the world. Some of these trips were official, work trips, and some were voluntary or compulsory trips of ordinary people.

One of such books is "Safarnama" of the traveler and scientist Abu Muin Nasir Khusrav al-Kubadiyani al-Marwazi (Nasir Khusrav 1004-1088). Nasir Khusrav was originally from Persia and was born in Kabadian. Nasir Khusrav lived in the cities of Balkh and Ghazna under the rule of the Ghaznavid dynasty. During the reign of the Seljuks, he moved to the city of Marv. His work called "Safarnama" was written in the genre of a travelogue, in which he wrote about his journey from the Maghreb countries to India.

Nasir Khusrav's "Safarnama" is one of the unique sources for studying the culture and customs of countries. This work contains a lot of information about customs, traditions and values of different nations and peoples. The work contains detailed information about the preservation of the ancient traditions and values of the people, meetings with historical figures, including kings and emirs, scientists and fuzalos. This work of Nasir Khusrav led to the creation of the genre of road essays and travelogues.

In the Arab tradition, the idea of travel has always had a certain additional color, and at the same time, it was a means of acquiring knowledge, spiritual travel, establishing trade routes and contacts, as well as carrying out diplomatic missions.

One of the first prominent representatives of the genre Rihla was Ahmad ibn Fadlan bin Al-Abbas bin Rashid bin Hammad, an Arab traveler and writer of the first half of the 10th century who

visited Eastern Europe in 921-922 of the 9th centuries. Ahmad ibn Fadlan worked as the secretary of the embassy of the Abbasid khalifa al-Muqtadir (895-932).

In 921-922, at the request of Bulgar, i.e., the king of the Volga region, Ibn Fadlon was sent by khalifa Muqtadir (908-932) with an ambassador from Baghdad to help build fortresses to strengthen Islam among the Bulgars and protect the Bulgarian kingdom from the attacks of the neighboring Khazar khans sent to Bulgaria on duty.

Baghdad's ambassadors went to Bulgaria via Hamadan, Ray, Domgan, Nishapur, Marv, Poykand, Bukhara, Khorezm, Ustyurt, Yayik (Ural). Ibn Fadlan wrote a book about what he saw and heard during this trip called "رسالة ابن فضلان". The work is rich in ethnographic information, it contains valuable information about different peoples, their way of life and activities. This work of Ibn Fadlon dates back to the 12th-13th centuries attracted the attention of the public, historians used it as the first source. Some fragments of the essence of "رسالة ابن فضلان" have been preserved in Yaqut Al-Hamavi's work "Mujam ul-buldan".

In 1923, the manuscript of his abbreviated version was found in one of the libraries of Mashhad, and the way was opened for close and direct study of the work. The Arabic text of Ibn Fadlan's "رسالة ابن فضلان" was published in Petersburg in 1823, based on fragments preserved in Yaqut Al-Hamavi's work, in 1959 Damascus. The work was published in Russian (translated by A.P. Kovalevsky) in 1939.



It should be noted that Usama ibn Munkiz (1095-1188) also contributed to the rihla genre and participated in the battles with the crusaders together with Salaheddin Ayyubi.

Islam is the only religion that has pilgrimage (al-Hajj) as one of its main pillars of faith. No wonder travel books (rihla) are so common in the Muslim world. Such works can be called travel records of Andalusians - merchants, sailors, pilgrims, etc. They are interested in their specific descriptions - however, they visited very famous places (Makkah and Medina, Baghdad, Basra and Kufa, Damascus, Cairo Maghreb).

One of the most important works in this genre is Abu Hamid al-Gharnati's (1080–1169) book *Tuhfat al-ahbab wa mu'jat al-'jab* ("A Collection of Gifts and Miracles for Friends"). Thirty-year-old Al-Gharnati traveled through North Africa, then east to Iran (where he stopped), from there he crossed the Caspian Sea and reached the Lower Volga. This journey probably took place between 1114 and 1136. The second part of Al-Gharnati's travels corresponds to the 1146-1160 years.

A slightly different type of travelogue, actually "qutub ar-rihla" are "travel books" written by highly enlightened people, often in verse or rhyming prose. The Rihla of Ibn Jubayr (1145-1217), a Valencian intellectual and specialist in Arabic literature and theology, also belongs to this genre. Ibn Jubayr traveled to the East three times: in 1182–1184, 1189–1191 and 1217. His works, characterized by an elegant style, often rhyme.

Prose — valuable for describing places of interest, local life, as well as political information about

crusades, Mediterranean pirates, Christian victories in Syria and Sicily, religious life, etc.

In the next century, the famous Arab traveler and merchant Ibn Battuta (1304-1377) traveled to all corners of the Islamic world and wrote the book *تحفة النُّظار في غرائب الأمصار وعجائب الأسفار* (*Tuhfat An-Nuzzar fi Ghara'ib al-Amsar wa Aja'ib` al-Asfar*). This work became known to the whole world. [2, 50]

His work called "Travelogue" is distinguished from others by its extremely valuable, in many places, unique information about medieval countries, cities, the culture and lifestyle of their peoples. Ibn Battuta, who was literally a traveling scientist, made a valuable and comprehensive contribution to the treasury of human knowledge. Although Ibn Battuta, the author of "Travelogue" considered himself more of a geographer and ethnographer, his scientific interests were not limited to this field. [2, 55]

Ibn Battuta's journey was a hard work that required not only real courage, but also great physical and spiritual strength, alertness, ability to adapt to different situations. His whole life was spent in wanderings, which cannot be separated from his travels.

Ibn Battuta's attention to detail on the way of life, clothing culture, customs and beliefs of different peoples has led some researchers to recognize him not only as a traveler, jurist, historian, but also as one of the early anthropologists of the Middle Ages, and by some as one of the ethnologists.

During his travels, Ibn Battuta met at least 60 rulers, several times more ministers, governors and statesmen. In his travelogue, Ibn Battuta



mentions more than 2,000 people whom he personally knew or visited their graves. [2, 80]

At the end of the Middle Ages, the genre of rihla within diplomatic missions was more developed in North Africa due to its distance from the center of the Ottoman Empire. Among the works of ambassadors, the most notable are those of Ahmad ibn Qasim al-Khajari (1570-1640), who visited France and the Netherlands and detailed religious conversations with Europeans, and most importantly, Muhammad ibn Abdul al-Wahhab al-Ghassani (died 1707). .), went to Spain to free the Arab prisoners in that country. [4, 85]

At the same time, religious journeys gained a new voice with the spread of Sufi ideology. Authors such as Abu Salim al-Ayashi (1628-1679) and al-Nablusi (1641-1731) describe travel as one of the methods of spiritual purification in their works.

Travel notes written in Arabic by Christian pilgrims began to appear in the 17th century. For example, "The Journey of Patriarch Macarius of Antioch to Moscow" is a journey of an Arab Christian from Syria compiled by Paul, son of Macarius of Antioch (ca. 1627-1669).

The period of Arab "enlightenment" begins in the 19th century, the works of Arab "enlightenment" such as Rifa Rafiyat-Takhtawi (1801-1873), Sheikh Muhammad al-Tantawi (1810-1861), Muhammad Muwailihi (1868-1930) appeared. [4, 99]

Travel writing in Arabic literature can be divided into several types. The following types of works of this genre can be distinguished: notes, imaginary travel, street / city / country travel, pilgrimage, diplomatic travel, travel as a search for knowledge. An important question in the study of

the genre is the question of who the work was created for. A work can be addressed to ordinary people, written for friends and relatives, or a report to someone who sent the author on a trip, in particular, it refers to diplomatic trips.

First of all, the works of the rihla genre reflect the process of perception of European culture by Arab tourists. Arab travelers who returned to their homeland brought ideas for the development of their countries. They absorbed the experience of their Western contemporaries and tried to imitate the best things they saw on the trip. It should be noted that there were authors who violated the ideal image of the West in their works, for example, Ahmad Faris al-Shidyak (1804-1887) was among them. [6, 55]

The role of the author is important in works of Genre Rihla. Closely related to this issue is the problem of self-identification of the hero in the new setting. For Arab travelers, the conflict between "I and the other" begins at the moment of leaving the country: from this moment the collision of the Eastern and Western world's begins, and then throughout the work we see how these two worlds converge or vice versa. In general, we can say that the author's voice is heard most clearly in the rihla genre compared to the works of other genres. Even in official diplomatic reports, the author's subjective attitude to everything around him is observed.

CONCLUSION

Rihla is considered a literary genre and the basis of the story is the journey of the main character. In such works, information about the places and



peoples visited by the traveler is conveyed in the format of diaries and travel essays.

A travel story can also be about fictional countries with elements of utopia or fantasy. In such works the theme of travel is used as a means of artistic expression. More often this method is found in mythology and folklore, where the hero's journey becomes a real test.

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