



## Toshkent davlat sharqshunoslik universiteti

### SHARQ MASH'ALI

Jurnal veb sayti:

<https://orientalstudies.uz/index.php/ot>

SHARQ MASH'ALI



### MUMTOZ ADABIYOTDA EPISTOLAR JANRI

*Gulchin Sofiyeva*

*Filologiya fanlari bo'yicha falsafa doktori, PhD*

*Odlar Yurdu universiteti,*

*Baku, Azarbayjon*

#### MAQOLA HAQIDA

**Kalit soʻzlar:** Epistolary janr, yozuv, xat turlari, aloqa vazifasi, ish hujjati, texnik yangiliklar.

**Annotatsiya:** Epistolary janrlar (yunoncha epistole – xat) – “muayyan ma’lumotlarni yetkazish uchun manzilga yuboriladigan xatlar, turli mazmundagi yozishma varaqalari, telegrammalar ko‘rinishidagi” matnlarda mujassamlangan adabiyotning maxsus shakli. Yozuv qadimgi mashhur epistolary janrdir. Uzoq masofa bilan ajralib turadigan odamlar uchun yozishmalar yagona aloqa vositasi edi. Vaqt o‘tishi bilan ma’lum turdagi xatlarga (ishbilarmonlik, shaxsiy va boshqalar) xos qat’iy etiket formulalari ishlab chiqildi. Qarindoshlar, tanishlar, do‘stlar, hamkasblar va boshqalar bilan yozishmalar olib borildi. Bugungi kunda epistolary janrlar unutilish pallasiga kelib qolmoqda. Bu, birinchi navbatda, fan-texnika taraqqiyotining rivojlanishi va og‘zaki nutqning ahamiyati ortishi bilan bog‘liq. Masofaviy aloqa funktsiyasi - telefon qo‘ng‘iroqlari, ijtimoiy tarmoqlardagi yozishmalar, elektron pochta orqali muloqot qilish va hokazolarni o‘z ichiga oladi. Odatiy formatdagi qog‘oz xatlar juda kamdan-kam hollarda, aksariyat o‘rinda biznes hujjati sifatida ishlatiladi. Bir tomondan, texnik yangiliklar kommunikatorlarning imkoniyatlarini kengaytiradi: axborotni uzatish va qabul qilish jarayonlari sezilarli darajada tezlashadi, suhbatdoshlarning vaqti tejaladi, xabarga foto, video va audio materiallarni qo‘shish, dialog o‘tkazish mumkin.

### EPISTOLARY GENRE IN CLASSICAL LITERATURE

*Gulchin Sofiyeva*

<https://orientalstudies.uz/index.php/ot>

*Doctor of philosophy in philology, PhD,  
Odlar Yurdu University,  
Baku, Azerbaijan*

---

#### ABOUT ARTICLE

---

**Key words:** Letter types, epistolary genre, ancient, communication function, business document, etiquette formul.

**Abstract:** Writing is an ancient popular epistolary genre. For people separated by a long distance, correspondence was the only means of communication. Over time, fixed etiquette formulas specific to certain types of letters (business, personal, etc.) were developed. Correspondence with relatives, acquaintances, friends, colleagues, etc. was conducted between Today, epistolary genres are experiencing hard times. This is primarily due to the development of scientific and technical progress and the increasing importance of oral speech. The distance communication function includes phone calls, correspondence on social networks, communication via e-mail, etc. took it upon himself. Paper letters in the usual format are used very rarely, in most cases as a business document. On the one hand, technical innovations expand the possibilities of communicators: the processes of transmitting and receiving information are significantly accelerated, the interlocutors' time is saved, it is possible to add photo, video and audio materials to the message, and conduct a dialogue.

---

#### ЭПИСТОЛЯРНЫЙ ЖАНР В КЛАССИЧЕСКОЙ ЛИТЕРАТУРЕ

*Гулчин Софиева  
Доктор философии по филологии, PhD,  
Университет Одлар Юрду,  
Баку, Азербайджан*

---

#### О СТАТЬЕ

---

**Ключевые слова:** эпистолярный жанр, письмо, виды письма, коммуникативная функция, деловой документ, технические инновации.

**Аннотация:** Эпистолярные жанры (греч. epistole — письмо) — это особая форма литературы, воплощенная в текстах «в виде писем, открыток, телеграмм, направляемых по адресу для передачи определенной информации». Письмо — древний популярный эпистолярный жанр. Для людей, разделенных большим расстоянием, единственным средством общения была переписка. Со временем выработались устойчивые этикетные формулы, специфичные для определенных видов писем (деловых, личных и т. д.). Переписка с родственниками, знакомыми, друзьями, коллегами и т. д. велась сегодня эпистолярные жанры переживают

---

тяжелые времена. Это связано, прежде всего, с развитием научно-технического прогресса и возрастанием значения устной речи. Функция дистанционного общения включает в себя телефонные звонки, переписку в социальных сетях, общение по электронной почте и т. д. взял это на себя. Бумажные письма обычного формата используются очень редко, в большинстве случаев как деловой документ. С одной стороны, технические новинки расширяют возможности коммуникаторов: существенно ускоряются процессы передачи и получения информации, экономится время собеседников, к сообщению можно добавлять фото, видео и аудио материалы, вести диалог.

## INTRODUCTION

Derived from the root ketb meaning "to write" in the dictionary, it means "what is written". However, the Arabs mostly use the words kitâb, risâle, ahd, testament and sahîfe instead. In addition to this, the names of written documents such as "ihbarnâme, temliknâme, testament" were made with the word nâme from Persian in Turkish. If the person who wrote the letter makes some requests from the addressee, such letters are called wills. In this respect, the letter that a person leaves to his relatives in the event of his death, containing his wishes for the sharing and disposition of his property, is also called "testament" or "testament". In addition, letter is a type of literature (mektûbat, ünşeat, resâil). Based on various verses, the Qur'an can be accepted as a collection of letters containing the orders and warnings of Allah Almighty to His servants.

The oldest letters surviving today, BC II. These are letters written on clay tablets in cuneiform writing and sealed in clay envelopes, sent between Kültepe (Kaniş-Kārum) near Kayseri and the city of Assyria in Mesopotamia at the beginning of the millennium BC. Some letters are also mentioned in the Bible. The oldest of them is St. These are the writings of David and Suleiman, mostly about the construction of Masjîd al-Aqsa and the Palace of Suleiman. A large part of the New Testament consists of invitation letters sent by Paul, Peter and John to various nations (Concordance to the Good News Bible, p. 668).<sup>1</sup> In the Qur'an, as in the Bible, Hz. A letter (kitâb) written by Solomon is mentioned. This letter is a letter sent to the queen of Sheba (Belqis), calling her people to give up worshipping the sun and obey Allah and Solomon. It is understood from the expressions conveyed from the mouth of Belkis in the Qur'an that the letter begins with the basmala (an-Naml 27/28-31). In the Arabs, the first to start the tradition of starting the letter in the name of Allah is Hz. Umayya b. It is rumored that he was Abu's-Salt. Umayya started his letter with the expression "bismikellâhümme" (Kalkaşendî, I, 480).<sup>2</sup> The Messenger of Allah also put this phrase, which is in accordance with the creed of tawhid, at the beginning of his letters in the early periods. Later, he used the expressions "bismillah" inspired by the 41st verse of Hud surah, "bismillâhirrahman" inspired by the 110th verse of the Isra sura,

<sup>1</sup> Concordance to the Good News Bible (ed. D. Robinson), New York 1976, s. 668.

<sup>2</sup> Tahsin Özgüç, Kültepe-Kaniş, New Researches of the Center of Assyrian Trade Colonies, Ankara 1959, tür.yer.

and “bismillahirrahmânirrahîm” inspired by the 30th verse of the Neml surah (Ibn Sa'd, I, 263-264).<sup>3</sup>

While there are those who understand the adjective "kerîm", which determines the quality of the letter written to Belkîs in the 30th verse of the chapter of Neml, with the apparent meaning such as "beautiful, valuable, important", there are also those who interpret the letter as sealed.<sup>4</sup> Sealing the letter has been a tradition since the day the letter first appeared. The bottom of the letters written on parchment, such as tablet letters and their envelopes, and the mouths of the cases in which they were put in rolls were also sealed. Hz. When the Prophet wanted to send a letter to the Persian kisra, he was reminded that the Persians did not read unsealed letters, and he acquired an agate seal on which "Muhammad Rasûlullah" was written. Abdullah b. Abbas likens the unsealed letter to the fal-kumar arrow (gufî), which has no sign, that is, useless (Ibn Abdürabbîh, IV, 281). Afterwards, it was customary for people to sign letters they wrote to each other. Official letters, on the other hand, continued to be sealed - or marked with a special sign - even if signed by the authorized person. Hz. Another point that draws attention in the story of Süleyman – Belkîs is that the letter in question was taken by a bird. Pigeons have been used to send letters since ancient times. Muslims also followed this tradition and used homing pigeons (al-hammâmü'z-zâil, al-hammâmü'l-havadî) to deliver the letter quickly. The letters were written in gubari calligraphy (kalemü'l-cenah "wing writing") on small-sized thin parchment so that they would not give weight to the pigeon, and these were sent two hours apart.

Private letters are private in the Muslim tradition. Hz. The Prophet points out that it is a sin for a person to look at the letter of his believing brother without the permission of the owner (Abu Dâvûd, "Vitir", 23; Taberânî, al-Mu'cemü'l-kebir, X, 320; Hakim, IV, 300-301).<sup>5</sup> However, in cases such as the possibility of informing military secrets and espionage activities, this privacy is removed. As a matter of fact, Hatib b. Abu Beltea's letter, the woman who took him was caught on the way (Bukhari, "Isti'zân", 23)<sup>6</sup> and upon this incident, the verse that forbids those who are hostile to Allah and believers to be friends and to give secrets to them (al-Mumtahine 60/1) was revealed. In jobs that required secrecy, letters were written by secret clerks, and care was taken not to open them or pass them into the hands of others. In particular, some measures have been taken to protect the privacy of political letters and transactions or to prevent their falsification.

Hz. The Prophet sent many letters to his friends, army commanders and foreign statesmen. Besides his revelation scribes, he had scribes and translators who wrote his official correspondence. Most of the letters sent were written for the purpose of invitation to Islam. Among them, Bukhari gives the letter he sent to the Byzantine Emperor Herakleios in the chapter he opened on the method of writing letters to the People of the Book ("Isti'zân", 24).<sup>7</sup> The Messenger of God started his letter with basmala, and after explaining his name and stating his qualification as a servant and messenger of Allah, he mentioned the name of Heraclius. By the way, it is noteworthy that he aimed to emphasize that the real owner of the property is Allah, by addressing him as "the elder of the Greeks" instead of "malik". Then comes the salutation chapter; however, since the addressee is not a Muslim, he gave the greeting, which means prayer,

<sup>3</sup> İbn Sa'd, *et-Tabaḳāt*, I, 263-264.

<sup>4</sup> Taberânî, *el-Mu'cemü'l-kebir* (nşr. Hamdî Abdülmeccid es-Selefi), Musul 1404/1983, X, 320.

<sup>5</sup> Ebû Dâvûd, "Vitir", 23.

<sup>6</sup> Buhârî, "İsti'zân", 23, 24, 25.

<sup>7</sup> İbn Sa'd, *et-Tabaḳāt*, I, 263-264.

with the general expression "to those who have attained the right path". At the end of the letter comes an invitation to Islam, which is the main purpose of its writing. Because the addressee is a Christian, the 64th verse of the chapter of Al-i Imran, which invites Muslims to a common word, that is, to the unity of Allah, has been included. Hz. The letter of the Prophet is short and concise, since it does not include unnecessary expressions. Some of his letters have survived to the present day; Among them, what they wrote to Mukavkis and the false prophet Musaylime are preserved in the Topkapı Palace Museum.

The Messenger of God and Hulefâ-yi Raşidîn gave great importance to the beauty and style of writing in their official correspondence. Hz. The Prophet wanted the person writing the letter to start with his own name and ground the letter he wrote, and stated that this would make the job easier (Taberânî, *Müsnedü's-Şâmiyyîn*, I, 38).<sup>8</sup> While there are those who interpret the expression "grounding" in the hadith as a metaphor for addressing the interlocutor with humility, there are also those who understand it as preventing the dispersal of the excess ink in the writing by soaking it into the soil (Mubârekfûrî, VII, 410).<sup>9</sup> It is understood from the different narrations of the hadith that this second interpretation is more correct. As a matter of fact, it is known that chalk powder was sprinkled on the writing until the blotter was used. The administrators were asked to pay attention to the spelling of the letters. As a matter of fact, Hz. When Omar saw that "min Abu Musa" was written instead of "min Ebî Musa"<sup>10</sup> in a letter he received from Abu Musa al-Ash'ari, he ordered him to punish his clerk (Belâzürî, p. 497; Beyhakî, II, 258).<sup>11</sup> There is no doubt that there were some difficulties due to correspondence in the periods when the Arabic script was newly developed and when there was no point and movement. Hz. Osman's clerk, Mervân b. The reason given is that a letter he dictated to the referee was misunderstood because there was no dot or movement, or that Marwan deliberately wrote a letter that had a different meaning from the caliph's mouth (Taberî, *Târîh*, II, 662 et al.).<sup>12</sup> Probably due to such reasons, the *barîd* organization was established in an early period with the *resâil* and *inşâ* *divans*.

### 1. The epistolary genre in Arabic literature

The most common word used for letters in Arabic literature is *risala*. In addition, words such as *kitâb*, *hâtâb*, page, word, *makâle*, language, *ma'luke*, *alûk*, *meyâmîr* were also seen in the same position. It is more common to call official treatises in letter form and long treatises as books. The plural of *risala* meaning "letter, booklet" is *resâil*, and the plural of treatise meaning "transmission of information and news from one person to another" (embassy, message) is *risâlât* (*Lisânü'l-'Arab*, "rsl" art.).<sup>13</sup> In the Qur'an, there are the words *risala* and *risala*, which express the transmission of information, news, orders and prohibitions belonging to Allah to the servants. The person chosen by Allah to fulfill this duty is also called a *Rasul* (M. F. Abdülbâkî, *al-Mu'cem*, "rsl" art.).<sup>14</sup>

Umayyad Caliph Hisham b. It is recorded that it started during the reign of Abdülmelik (724-743). Sâlim Ebu'l-Alâ, one of the first scribes of the Umayyads, used the word *risâle* in the translation of the written document that Aristotle sent to his student Alexander the Great,

<sup>8</sup> Taberânî, *el-Mu'cemü'l-kebîr* (nşr. Hamdî Abdülmecîd es-Selefî), Musul 1404/1983, X, 320.

<sup>9</sup> Mubârekfûrî, *Tuhfetü'l-ahvegî*, Beyrut, ts. (Dârü'l-kütübî'l-ilmiyye), VII, 410.

<sup>10</sup> Gül Özaktürk, "Yazınsal Mektubun Tarihesi", *Archivum Anatolicum: Anadolu Arşivleri*, sy. 4, Ankara 2000, s. 143

<sup>11</sup> Belâzürî, *Fütûh* (Fayda), s. 497.

<sup>12</sup> Taberî, *Câmi'u'l-beyân*, XIX, 153.

<sup>13</sup> *Lisânü'l-'Arab*, "rsl" md.

<sup>14</sup> M. F. Abdülbâkî, *el-Mu'cem*, "rsl" md.

containing information on how to govern the cities he conquered, from the Greek original, and called it "Risâletü Aristotâlis ile'l- Iskender gave the name "fi siyâseti'l-müdün". In his eulogy to the first Abbasid caliph, Ebü'l-Abbas es-Seffâh, the poet Abu Dülâme mentions a treatise belonging to the leader of Banu Asad, written by a scribe (Abü'l-Ferec el-Isfahani, X, 266).<sup>15</sup> Later, the meaning of the pamphlet as "a means of conveying information and news in writing" became widespread; It is rarely used in the first sense (ibid., XX, 56; Yâküt, II, 4-5; VI, 106, 166).<sup>16</sup> The name of the monograph booklets written in the form of articles on scientific and literary subjects is given the name of risale because the first examples of these were written formally in the style of letters and they were prepared upon request and sent to the relevant person. This feature is clearly seen in the epistles of Câhiz, one of the first examples of this type.

Since the letter is at the forefront of the composition types in Arabic literature, the basic features of a literary letter are that it is written in a natural, plain, fluent but literary expression, in accordance with the understanding of the person addressed and his social position, away from unnecessary lengths and artificial expressions (Ahmed al-Hâşimî, I, 44-45).<sup>17</sup> The artistic value of a literary letter is based on arts such as metaphor, simile, metaphor, allusion, and tauriye, which add depth and descriptive power to the expression, especially internal rhymes (seci). In this respect, Ibn Tabâtabâ, who draws attention between the literary letter and the eulogy, sees the literary letter as a free meter, converted into prose (mahlûl) ode, and the eulogy as a treatise converted into poetry (ma'kûd), and says that the parts, rhetoric subtleties and methods of both are similar to each other (İyârü's). -şî'r, pp. 6-7). Ebû Hilal al-Askerî sees similarities between the sermon and the literary letter at these points (Kitâbü's-Şinâ'ateyn, p. 136).<sup>18</sup>

Contemporary scholars' letters are private-official, literary-non-literary, didactic and cliché letters, scientific, competent and regular letters, political, social, legal, commercial, religious, personal letters, prose and verse letters, short, medium and long letters. they have obeyed. In the classical classification, two basic categories were determined for Arabic letters, namely "ihvâniyyât" and "dîvâniyyât". It is necessary to add scientific treatises to these.

Ikhvaniyyat type letters are private correspondence between friends and relatives. Its subjects are the events of normal life such as birth, marriage, holiday and success celebrations, condolences, thanks, gift giving. In these, nostalgia is expressed with feelings such as love and longing for the person addressed. It has been deemed appropriate to use the long writing style (itnab) in such letters to describe the emotions. Since distances and long separations weaken the bonds of friendship and love, the letters received in these situations are seen as the most important factor that saves, maintains and strengthens the friendship as the proxy of the distant friend and the witness of loyalty. Writers before Kalkashendi mentioned several types of ihvaniyyat such as celebration, condolence, gift giving and showing compliments. Kalkaşendi, on the other hand, determined seventeen categories for ihvaniyyat. These include requests for mediation, love, longing, invitation to visit, love, marriage proposal, declaration of apology, thanks, reproach, asking about the condition of the patient, conveying news (Şubhu'l-a'şâ, VIII, 126).<sup>19</sup> Letters written about private affairs between high-ranking statesmen such as caliphs, vizier and amir and those under them were also included in the ihvâniyyât, but they were seen as

<sup>15</sup> Ebü'l-Ferec el-İsfahânî, el-Eğânî, X, 266; XX, 56.

<sup>16</sup> Yâküt, *Mu'cemü'l-üdebâ'* (nşr. D. S. Margoliouth), London 1909-13, II, 4-5; V, 329, 351; VI, 67-68, 106, 166.

<sup>17</sup> Ahmed el-Hâşimî, *Cevâhirü'l-edeb*, Kahire 1385/1965, I, 44-45, ayrıca bk. tür.yer.

<sup>18</sup> Ebû Hilâl el-Askerî, *Kitâbü's-Şinâ'ateyn* (nşr. Ali M. el-Bicâvî – M. Ebü'l-Fazl), Kahire 1371/1952, s. 69, 136.

<sup>19</sup> Kalkaşendi, *Şubhu'l-a'şâ*, bk. Fehâris, XV, 1-73; a.e. (Şemseddin), I, 244-356; II, 327; VIII, 126; IX, 9-225.

ihvâniyyât similar to official letters. While the majority of the letters written in prose form the Ikhvaniyyat type, there are also letters written in prose-verse and only in poetry. This type constitutes the first part of the letters exchanged between Abu Ishaq al-Sabi and Sharif er-Radi (cf. Resâ'ilü's-Şâbî ve's-Şerîf er-Rađî, pp. 7-62).<sup>20</sup> Narration in private letters.

As in other types of construction, letters also have introduction (bidayet/sadr), development (mavzû) and conclusion (final/hatime) parts. In correspondence among Muslims, the letter starts with a short hamdele and sometimes a salvele after the basmala, and then the main subject of the letter is passed. In contrast to this standard starting form seen in eastern letters, Andalusian letters usually begin with a prayer or a verse to the sender, or a direct introduction is made to the subject. These stereotypes do not exist in correspondence between Muslims and non-Muslims. In them, it begins with an expression such as "This is a letter from so-and-so to so-and-so...". The letters are mostly written with a prayer cliché, sometimes with verses, hadiths, poems, proverbs, etc. appropriate to the content. ends with. There are similar clichés in the sections of official letters (divaniyyât). In 90 (709), the governor of Egypt, Kurre b. The fact that these clichés were seen in Sharik's letters indicates that there were clichés with the letter writing tradition in Arab society long before him (Becker, I, 92-94).<sup>21</sup>

The name Dîvâniyyât (resâilü dîvâniyyât) was given by Muâviye b. He received it from Dîvânü'r-reşail (Dîvân-ı İnşâ), who was responsible for preparing the official correspondence of the state, which took place in the time of Abu Sufyan (661-680). However, since all the letters of the administration did not come from this divan, the term "official letters" (resail officialyye) was considered more comprehensive for the letters related to the state, administration and government affairs (Hüsnî Nâise, p. 246). These are administrative, political, judicial, judicial, legislative, economic, etc. Appointment-removal, ijazet, oath, celebration, peace, allegiance, iqta, testament, mahr, tazkire letters, ahidnâme written for the heir to the heir, trust given to an enemy or rebel, celebration of war or victory, threatening letters written for rebels, They are official letters such as declaration letters (menşûrât/edicts) containing public statements. İbnü'n-Nedîm not only mentions many examples of such letters determined according to their subjects, but also records thirty types of letters from Kalkaşendî Dîvânü'l-inşâ (Şubhu'l-a'şâ, XV, 1-73).<sup>22</sup> In Dîvânîyyât, it is seen that a high level of literary language is used in addition to the subtle diplomacy style of today's administrative letters. For this reason, Ahmad b. Yûsuf al-Kâtib, Ebû İshak es-Sâbî, Ebü'l-Fazl İbnü'l-Amid, Sâhib b. The letters of dîvâniyyat, written by the writers and scribes such as Abbad, Kādî al-Fâzıl and İbn Nübâte, have been evaluated as examples of construction at a high literary level by the scholars of literature and rhetoric. The best of them were kept as examples in the divan, and such official and literary letters were read to the public, their contents discussed and interpreted.

The art of writing a literary letter is called "teressul" (Sinâatü't-teressul) and the writer is called "müteressil". The members of the Dîvân-ı İnşâ would be chosen from among the authors and authors with the highest literary style. III. From the middle of the (IX.) century, handbooks began to be written for the clerks who would work at various levels of the state. Ibn Kutayba's Edebü'l-kâtib, İbn Ebû Tahir Tayfur's Kitâbü'l-Mansûr ve'l-manzûm, Ebû Bekir es-Sûlî's Edebü'l-küttâb, İbn Halef's His Mevâddü'l-beyân, al-Meselü's-sâ'ir fî etab'l-kâtib ve's-şâ'ir and al-Miftâhu'l-münşâ li-hadıkatil'inşâ of Ziyâeddin İbnü'l-Esîr, Hüsnü't-tavessul to şinâ'atit-

<sup>20</sup> Resâ'ilü's-Şâbî ve's-Şerîf er-Rađî (nşr. M. Yûsuf Necm), Kahire 1968, s. 7-62.

<sup>21</sup> C. H. Becker, *Papyri Schott Reinhardt*, Heidelberg 1906, I, 92-94.

<sup>22</sup> Kalkaşendî, Şubhu'l-a'şâ, bk. *Fehâris*, XV, 1-73; a.e. (Şemseddin), I, 244-356; II, 327; VIII, 126; IX, 9-225.

teressul by Şehâbeddin Mahmûd al-Halebî, et-Ta'rîf bi'l-muştalâhi'sh-sharîf by Ibn Fazlullah al-Omerî and its commentary, Ibn Nâzırülceyş in Teşķîfüt-Ta'rîf is one of such works. With its fourteen volumes, the most comprehensive of such works is Kalkaşendi's Şubhu'l-a'sâ fi şinâ'ati'l-inşâ (for a list of these works, see Samir al-Droubî, pp. 60-79).<sup>23</sup> In the mentioned works, the necessity of having a high-level literary and eloquent style, as well as a wide culture, scientific and literary formation information that must be read and memorized in order to grow up, moral virtues desired to possess, various personalities, and how the beginning, conclusion and content of the letters to be written to the authorities, the adjective, nickname and imprint clichés to be used for the administrators at various levels in the addresses, the principles of composition and spelling, the calligraphy and types, the letters and their qualities, the quality of the paper to be used in the letters, the types of pen and dipstick, ink, inkwell etc. It includes detailed information on the subject and various letter samples.

A large number of letter collections belonging to old and new times have been created. Of these, Ahmed Zekî Safvet's Cemheretü resâ'ili'l-'Arab (I-IV, Cairo 1971) includes letter samples from the early periods of Jahiliyya, sadr-i Islam, Umayyad and Abbasids. Apart from this, Muhammad Kurd Ali's Resâ'ilü'l-bülegâ, Fâyiz Abdünnebî Felâh el-Kaysî's Edebü'r-resâ'il fi'l-Andelüs fi'l-ķarni'l-hâmisî'l-hijrî can be mentioned. In addition, among the old ones, Câhiz, İbn Hazm, İbn Zeydün, İbnü'l-Mu'tez, Ebû Bekir el-Hârizmî, Bedüzzaman el-Hamedânî, Ziyâeddin İbnü'l-Esîr, Ebü'l-Alâ el-Maarri, Ebû İshak es-Sâbî, Şerîf er-Radî, Şerîf el-Murtazâ, Sâhib b. Abbad, Ebü'l-Fazl İbnü'l-Amîd, Kâdî el-Fâzıl, İbn Nübâte el-Misrî; There is a collection of letters and correspondence examples written by Mahmud al-Âlûsî, Kermeli, Cübrân Halil Cübrân, Mey Ziyâde, Mustafa Sâdık er-Râfî, M. Reşid Rızâ, Şekîb Arslan and Cemîl Sıdkî ez-Zehâvî. M. Shukri al-Alusi, the introduction of the publication, pp. 65-77).<sup>24</sup>

## 2. Epostolary genre in Persian literature.

There are two types of letters (nâme) in Persian literature: sultâniyyât and ihvâniyyât. Official letters sent by sultans and statesmen to each other or to those under their command are called sultâniyyât, and private letters written by commoners are called ihvâniyyât. The rules of letter writing in Iran began to be formed from the Sâmnî period, and in the 9th and 10th centuries, with the establishment of local dynasties in the east of Iran, and the use of Persian as a court and literary language, Persian gained importance in correspondence between emirs. During the period of the Ghaznids, Seljuks, and Kharizmshahs, when most of their official correspondence was in Persian, with the creation of the Dîvân-i Risâlât institution, the sultâniyyât type of letter writing recorded a literary development. As a result, letter writing was accepted as an art and included in the field of essay science, and sections explaining the rules of secretarial and letter writing began to be included in literary works such as Kâbûsnâme, Siyerü'l-mulûk and Çehar Maķâle. Works such as Daşul-i Debîrî and Daşul'l-katib fi ta'yini'l-merâtib were written during this period when letter writing acquired a literary quality.

During the period of Mahmud Ghaznavi, Vizier Abu'l-Abbas Fazl b. With the initiative of Ahmed el-Isferâyînî, Arabic was abandoned and Persian was used in official and administrative correspondence. As a result of the special interest of Iranian munshi, edips and scholars to write letters, both types of letters developed and new styles appeared. Especially in official correspondence, the inclusion of adjectives, titles, nicknames and special requests made this type

<sup>23</sup> İbn Fazlullah el-Ömerî, *et-Ta'rîf bi'l-muştalâhi'sh-şerîf* (nşr. Semîr ed-Dürûbî), Kerek 1413/1992, s. 6-245, ayrıca bk. tür.yer.

<sup>24</sup> G. Karlsson, *Idéologie et cérémonial dans l'épistolographie byzantine*, Uppsala 1962, s. 22.



of letter acquire a unique style and shape. VI (XII) and VII. In the (XIII.) centuries, the titles and adjectives used in the V. (XI.) century letters were replaced by long and long idioms. Special titles and adjectives quoted from Arabic letters or newly produced were used for every work and task in the divan; these began to take more place in the letters written to the higher authorities.

Titles, nicknames and prayers in letters vary according to the political and social position and position where they are written. These adjectives, most of which are in Arabic, are "melikü a'zam al-muayyed bi-te'yîdî'r-rahmân halledellâhu eyyâme saltanatîhi" for kings and "ustâzül'efdal ve'l-ekâbir allâmetu'z-zamân" for scholars. expressions like "mahdûm-ı muazzam yâ hudâvendigâr ale'l-itlâk ebkâhu'llâhu teâlâ" were used for friends or family members. The letters usually began with a phrase in Arabic or Persian, a greeting and a request to meet, and ended with a prayer section containing poetic expressions.

In Old Persian, letters are also seen with the titles of menshur, tevki', fetihnâme, shiketnâme, ahidnâme and sevgendnâme. Persian literary letters were compiled in collections called "mekâtîb", "munsheât" or "rukaât". Munshe'ât-ı Ebû Nasr Müşkân, the letters of Sultan Mahmûd-ı Ghaznevî, narrated by Beyhakî in Târîh, collected in the book called Fezâ'ilü'l-enâm min resâ'ili Hücetü'l-Islâm by Imam Gazzâlî (Tehran 1353 h.)<sup>25</sup> his letters containing his meetings about the personalities of the time can be counted among the examples of the V. (XI.) century. VI. (XII.) century examples of special letters are Nâme-hâ-yi Hücetü'l-Islâm Ahmed Gazzâlî (Tehran 1356 H.), which reflects the form of correspondence between scholarly sheikhs of the period, Namehâ-yi 'Aynü'l-Quât-ı Hemedânî, which contains special letters with Sufism. (Tehran 1348 hsh.), Münşe'ât-ı Hâkânî (Tehran 1349 hsh.), which contains both private and official letters, can be shown. The letters of Reshiduddîn Vatvât in the work Ebkârü'l-efkâr fi'r-resâ'il ve'l-esh'âr (Nâme-hâ-yi Reşiduddîn Vatvât, Tehran 1338 h.) are examples of special letters of this century. Baha'eddin Muhammed b. Muayyed al-Baghdâdî's letters included in et-Tevessül ile't-teressül (Tehran 1315 h.)<sup>26</sup> also belong to this period. VII. The letters of Mevlânâ Celâleddîn-i Rûmî (Mektûbât-i Mevlânâ Celâleddîn, Istanbul 1356/1937), which are among the examples belonging to the (XIII.) century, contain mystical advice. VIII (XIV) and IX. (XV.) centuries by Reshiduddin Fazlullah (Nâme-hâ-yi Hâce Reşiduddîn Fazlullâh, Lahore 1940),<sup>27</sup> Mahmûd-i Gâvân (Riyâzü'l-inşâ', Haydarâbâd 1948) and Abdurrahman-ı Câmî (Risâle-i Münşe'ât, Nuruosmaniye Ktp., No. 4171) can be mentioned among the letters of high literary value. Münşe'ât-ı Ferhâd Mirzâ Mu'temedüdevle (Bombay 1318) and Emîr-i Nizâm Fâzıl Hân-ı Gerrûsî's Münşe'ât (Tehran 1327 h.) can be cited as examples of the literary letters of the Kachar period. Muhammed Shah Kachar's vizier Kâimmakâm-i Ferâhânî's Munshe'ât (Tehran 1337 h.) also contains private and official letters. In the Indian subcontinent, Persian letters were compiled and books named Mekâtîb-i 'Allâmî (Calcutta 1810), Mektûbât-ı Şeyh Şerefüddîn Yahyâ Münîrî (Kanpur 1910) and Ruka'ât-i 'Azîzî (Kanpur 1895) were created. Nâme-hâ-yi Siyâsî-yi 'Allâme 'Alî Akber Dihhudâ (Tehran 1358 h.), Nâme-hâ-yi 'Allâme Muhammed Kazvînî be-Seyyid Hasan Takzîzâde (Tehran 1353 h.)<sup>28</sup>, Nâme-hâ-yi Târîhî ve Siyâsî-yi Seyyid Jamâlüddîn Esedâbâdî (Tehran 1353 h.). 50 hsh. ) are the main collections of letters made in Iran after the Constitution.

## CONCLUSION

<sup>25</sup> Abdülhüseyin Zerînkûb, Ez Güzeşte-i Edebî-yi Îrân, Tahran 1375 hş., s. 131-137.

<sup>26</sup> Hüseyin Hatîbî, Fenn-i Negr der Edeb-i Fârisî, Tahran 1366 hş., s. 323-345.

<sup>27</sup> Hüseyin Rezmî, *Envâ'ı Edebî ve Âşâr-ı Ân der Zebân-ı Fârsî*, Meşhed 1372 hş., s. 191-199.

<sup>28</sup> Müntecebüddin Bedî', *Atebetü'l-ketebe* (nşr. Muhammed Kazvînî – Abbas İkbâl), Tahran 1329 hş.

One of the tasks that will play an important role in the investigation of the fundamental problems of our literature is related to the separate research of genres and the determination of their form and content characteristics. Until now, this work has been carried out one-sidedly, given importance to certain genres and sufficiently analyzed, while others have been forgotten or not considered so important. However, in order to get a more complete picture of our literary history and literary theory, after involving all the genres, big and small, in the research, analyzing them separately, and determining the unique features of each of them, it is possible to examine the global problems of our literature in the light of the interrelationships of the genres..