

- Hacım Garişletenler
- Ta'lik, Ta'likat
- Ta'lika

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تعليقة / ...

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التعليقات

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in starting in Istanbul the paper *Shāhsawan*, of which only one number was published (see E.G. Browne, *The press and poetry of modern Persia*, Cambridge 1914, 106-7; Muhammad Sadr Hāshimī, *Tārīkh-i djar'ud u madjallāt-i Īrān*, Iṣfahān n.d., iii, 56). In 1906, after the proclamation of a constitutional régime in Persia, he was elected in his absence to the Persian parliament but, for reasons which remain unclear, he decided against taking up his seat and stayed on in Russia. He died in Tamir Khān Shūra.

Tālibūf was the author of several books, both original and translated, which enjoyed much prestige during their time. Among them, *Safīna-yi Tālibī* "Tālib's journal" (Istanbul 1311-12/1893-4), *Masālik al-muhsinīn* "The ways of the charitable" (Cairo 1323/1905), and *Masā'il al-hayāt* "Problems of life" (Tiflis 1324/1906) deserve special consideration because of their literary significance. The first-named work, also called *Kitāb-i Ahmad*, was inspired, according to the author, by Rousseau's *Emile*. In the second, Tālibūf presents an imaginary travelogue describing the experiences of a group of individuals who set out on an educational trip for the peak of Damāwand, and uses the narrative of the journey to expound his own views on various social, cultural and ethical subjects. Similar in form is his *Masā'il al-hayāt*, which has politics and society for its theme. Tālibūf also wrote sundry articles which were published in the journals of the day such as *Andjuman* and *Habl al-matīn*. In all his works, he used a simple Persian style, an achievement all the more creditable in view of the fact that his own language was *Ādharī* [q.v.] Turkish. Tālibūf's ideas attracted a keen response from the enlightened and progressive elements of the society, and played a prominent role in the late 19th-century political and intellectual awakening in Persia.

Bibliography: 1. Works (not mentioned in the text): *Nukhba-yi sipihri* (an abbreviated version of the Prophet's biography taken from the *Nāsikh al-tawārīkh*), Istanbul 1310/1892; *Risāla-yi Fīzīk* (tr. from Russian, on Physics), Istanbul 1311/1893; *Pandnāma-yi Mārūs, Kayṣar-i Rūm* (tr. via Russian of the *Meditations* of the Roman emperor Marcus Aurelius), Istanbul 1312/1894; *Risāla-yi hay'at-i djadīda* (tr. via Russian of Camille Flammarion's French work on astronomy), Istanbul 1312/1894; *Idāhāt dar khusūs-i āzādī*, Tehran 1312/1907; *Siyāsat-i Tālibī* (published posthumously), Tehran 1329/1911.

2. Studies. Muḥammad Kazwīnī, *Wafayāt-i mu'ashirin*, in *Yādgar*, v/4-5; Īraǰ Afshār, in *Yaghmā*, iv/5; idem, introd. to *Āzādī wa siyāsāt*, Tehran 1357/1978; Mahdī Malikzāda, *Tārīkh-i inqilāb-i mashrūṭiyyat-i Īrān*, i, Tehran 1328/1949; Ahmad Kasrawī, *Tārīkh-i mashrūṭa-yi Īrān*, i, Tehran 1357/1978; Bozorg Alavī, *Geschichte und Entwicklung der modernen persischen Literatur*, Berlin 1964; Rypka et alii, *Hist. of Iranian literature*, Dordrecht 1968; Farīdūn Ādamiyyat, *Andīsha-hā-yi Tālibūf*, in *Sukhan*, xvi/5-8; Yahyā Aryanpūr, *Az Šabā tā Nīmā*, i, Tehran 1350/1971; 'Alī Kātibī et alii (eds.), introd. to *Siyāsat-i Tālibī*, Tehran 1357/1978; Īraǰ Pārsī-nizhād, in *Madjalla-yi Īrānshīnāsī*, ii/3, Bethesda, Md. 1990.

(MUNIBUR RAHMAN)

✓ **TALĪK** [see TULAKĀ].

✓ **TALĪK** TA'LĪKĀ (A., pls. *ta'līkāt*, *ta'ālīk*) in scholarly activity refers to the "appending upon (*alā*)" a text or the "deriving from (*an*)" an author and then to the resulting notes, glosses, comments, excerpts and appendices. Similar in a way to *hāshīya* [q.v.], it is, however, much less firmly anchored in manuscripts than *hāshīya* was originally.

In later centuries, it came to be used quite frequently in titles of essays. Earlier, its supposed use as a title was more descriptive than formal and was often the choice of convenience by someone other than the author. Among titles listed in the *Fihrist*, *Ta'līkāt* appears only for two alchemical works (*Fihrist*, 359, ll. 5, 16) and is of uncertain meaning. In later bibliographies, some titles of works by philosophers and scientists were expanded, obviously not by their authors, by the addition of "in the form of notes" (*alā dīhat/tarīk al-ta'līk*, see Ibn Abī Uṣaybī'a, ii, 138-9 [al-Fārābī], ii, 96 [Ibn al-Haytham]); some were stated to be *ta'līk*, *ta'ālīk* (Kifī, 362-3 [Yahyā b. 'Adī]; Ibn Abī Uṣaybī'a, ii, 103-5 [Ibn Riḍwān and Afrā'im]; *ibid.*, i, 322, l. 13, *ta'ālīk hukmiyya* [Abū Sulaymān al-Sidjīstānī] also may not be a formal title). The originality of the title *Ta'līkāt* in preserved works of al-Fārābī and Ibn Sīnā is also subject to doubt. Yet the use of the word as a descriptive title may indeed have originated among problem-centred disciplines such as philosophy, natural science and grammar, rather than in the religious sciences, but it appears rather early in jurisprudence.

Other technical usages of *ta'līk* include one of the science of *ḥadīth* that came into use, originally in connection with the *Ṣaḥīḥs* of al-Bukhārī and Muslim, for traditions "derived from (*mu'allak 'an*)" an authority without the indication of a complete *isnād* or the complete text. Note further the use of *ta'līk* for a particular script [see KHATĪ, at vol. IV, 1124-5] and as a grammatical term. See also TALĀK.

Bibliography: Title indices s.v., as, for instance, in Brockelmann, Sezgin, Hādjdjī Khalīfa; Lane, 2137a-b; J. Michot, *Tables de correspondance des "Ta'līqāt" d'al-Fārābī, des "Ta'līqāt" d'Avicenne et du "Liber Aphorismorum" d'Andrea Alpago*, in MIDEO, xv (1982), 231-50; J.E. Brockopp, *Slavery in Islamic law*, unpubl. Yale Univ. diss., 1995, 75 ff., for possible 4th/10th-century legal titles. For the *ḥadīth* term, see Ibn al-Ṣalāh, *Muḥaddīma*, chs. 1 and 11, and the introduction of Sa'īd 'Abd-al-Rahmān Mūsā al-Ḳ-r-ḳī's edition of Ibn Ḥadjjar, *Taghīk at-ta'līk*, 'Ammān 1405/1985, i, 283 ff., and *passim*. For the grammatical term, see R.M. Rammuni, in *Intern. Journal of Islamic and Arabic Studies*, iii (1986), 27-42.

(F. ROSENTHAL)

TA'LĪKĪ-ZĀDE, Meḥmed b. Meḥmed el-Fenārī, Ottoman court historiographer (*shēhnāmedjī*) in the sixteenth century. Ta'līkī-zāde was born in the province of Aydīn in Western Anatolia at some time in the 1540s. He was a descendant of the famous Fenārī family; as his name shows, his father must have been an expert in calligraphy, especially in the *ta'līk* script. From 969/1562 he served as secretary (*kātib*) to Prince Murād in Manisa. When the latter ascended the throne in 982/1574, Ta'līkī-zāde found employment as a *kātib* in the imperial chancery. In 991-3/1583-5, he took part in the military campaigns against Persia where he performed secretarial services. In ca. 998/1590 he was appointed assistant to the chief *shēhnāmedjī* Loḳmān. In 1004/1596, when the latter showed reluctance to accompany Meḥmed III on his Hungarian campaign, his office was given to Ta'līkī-zāde. He held this post until 1009/1601 and probably died between 1011 and 1020/1603 and 1611.

Prior to his appointment as court historiographer, Ta'līkī-zāde wrote three works (*Firāsel-nāme*, 1574-5: on the connection of a man's outward features and his character; *Tebrīziyye*, 1585, and *Gürdjīstān seferi*, 1585, on the Persian campaigns). As *shēhnāmedjī* he left to us another three compositions. The *Shemā'il-nāme-yi āl-i*