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**Sahib Bin Abbad's life,
period, environment**

This article indicates that Sahib ibn Abbad who was prominent social, political, literary figure of 10th century lived and worked in Buveyhs Palace and was one of viziers of state. He was Muayyadidovle and Faxruddovle's (Buveyhs state's Rey part's leader Rikuuddovle's sons) vizier. He played great role in development of Buveyh's state as a skilled statesman. Sahib ibn Abbad improved himself as a prominent social, political figure, writer and poet of his times by the power of this state. Sahib ibn Abbad was also prominent scientist of his time. Bin Abbad had always protected his honor and dignity, and saying viziers come after sultans he always considered himself the first. Because he appreciated himself not only Amirs but also scientist poet and writer. For example, when Nuh Ibn Mansur Samani knew about his famous invited him to his palace. But Sahib had rejected his proposal and he noted that he had never left his palace.

Key words: Sahib bin Abbad, vizier, scientific, writer.

Джафарли Х.
**Сахиб Ибн Аббаддың өмірі
мен қызметі**

Мақалада Бвейх сарайында тұрып қызмет істеген, мемлекеттік уәзірлердің бірі болған, X ғасырдағы аса көрнекті қоғамдық-саяси қайраткер, әдебиетші Сахиб ибн Аббад туралы әңгімеленеді. Ол Муайядидовлмен Фахраддовлдің (Рей бухвейдтің облыс басқарған балалары) уәзірі болады. Ол жоғары маманданған мемлекет қызметкері ретінде Бувейх мемлекетінің өркендеуіне аса зор үлес қосады. Сахиб ибн Аббад өз заманының аса көрнекті қоғамдық-саяси қайраткері, жазушысы, ақыны ретінде үлкен даңққа бөленеді. Ол сонымен қатар сол мезетте белгілі ғалым да болған еді. Аббад барлық кезде өзінің ары мен абыройын тіпті сұлтандар арасында да қорғай алған адам. Мысалға Нух ибн Мансур Самани оның даңқын естіп, оны өз Сарайына шақырады. Алайда Сахиб ибн Аббад оның ұсынысын қабылдамайды. Өз Сарайын ешқашан тастамайтындығын мәлімдейді. Мақалада осы сияқты мәселелер қамтылады.

Түйін сөздер: Сахиб ибн Аббад, уәзір, ғалым, жазушы, ақын.

Джафарли Х.
**Период жизни и деятельности
Сахиба Ибн Аббади**

В статье рассказывается о Сахиб ибн Аббади, который был знаменитым общественным, политическим деятелем, литератором X века, жил и работал во Дворце Бувейха и был одним из визирей государства. Он был визирем Муайядидовла и Фахраддовла (сыновья главы области Рей Бувейха). Он играл большую роль в развитии государства Бувейха как квалифицированный государственный деятель. Сахиб ибн Аббад прославил себя как знаменитый социальный, политический деятель, писатель и поэт своего времени. Сахиб ибн Аббад был также известным ученым своего времени. Аббад всегда защищал свою честь и достоинство даже при султанах. Он занимался также поэтической, ученой и писательской деятельностью. Например, когда Нух Ибн Мансур Самани узнал о нем, пригласил его в его дворец. Но Сагиб отклонил его предложение и отметил, что никогда не покинет свой дворец. В статье исследуются особенности жизни и деятельности Сахиба Ибн Аббади.

Ключевые слова: Сахиб ибн Abbad, визирь, ученый, писатель.

**SAHIB BIN ABBAD'S
LIFE, PERIOD,
ENVIRONMENT**

According to sources great literary poet, scholar, and at the same time, the public political figure al-Sahib Abulqasim Ismail bin Dbbad was born in AH 326, AD 938- date in September in Telegan or Istoxrci near Qazvin, Obbad Sahib bin Adi prominent literary figure, who served Buveyhiler dynasty, the dynasty was one of the vizier.

The Buveyhs was in power State power in Iran and Iraq nearly 934-1055 years. It's name comes from man who is called Abu Shuca Buveyhs, he was poor lifestyle and his job was sailing wood then his 3 sons Ali, Hasan and Ahmad who serving in the Deylam army, and hold a good post there. After a while these brothers defated Deylam empire, to seize the empire in all Buvehs founded country. His elder brother Ali entering Persians center Shiraz in 934 year and founded branch of Persian in Buveyh country. Then he sent his brother Hasan with an army to Cibal territory. At first Hasan occupied Isfahan, then Hamadan, Gum, Karac, Kankur and Gezv. So, the branch of Rey and Cibal was established under Hasan's rule. Ahmed, is the youngest of the brothers, with the help of his brothers', promotion and occupat of Baghdad in 945 and takes the province and robe from Abbasid caliph, Mustagfidan (944-946). At the same time, the caliph, Ahmad Muzzudov gives pseudounym the older (945-967) brother Ali Imaduddovlo (934-949), the younger brother Hassan Ruknuddovle (935-976). A few weeks after his reception of Baghdad, with muiz he deposes down Mustogfin, miles his eyes and declared Mutini (946-974) as caliph.

The new caliph was a toy in Buveyhi brothers' hands and acting under the instructions. In 949 Imaduddovla was died and Ruknuddovlas thirteen-year-old son Aduddov (949-983) went to power. Aduddov was in an thats way young age young age the government time was ruled by helping his father and uncle.

The other brother Muizzuddov, who sometime occupied Baghdad being in power for twenty-one years and died in 967 as a result of kidney disease his rule known as one of the brightest days of the reign of Shiites. For example, during his rules who say that he was being shia was released from prison immediately. In 967 İzzuddovla passes to power instead of Muizzadovla. But he doesn't go to his father and grandfather ways. Therefore, Aduddovla, is fighting with his cousin. As a result, even Izzuddovla who occupied Baghdad, was killed by Ruknuddovla.

One of the three brothers who laying the foundation of Buveyhy before his diest in 976 appointed his son Addullovla. Another his son Faxruddovla was appointed to the rule Hamadan and Gibal (976-980). The reign of Ruknuddovla and his sons Adududdov considered the most powerful years. So Adududdovla invaded Mosul in 978, Diyarbakir in 979 and other territories. Then he occupied his brother Faxruddovla's lands taking Ummans the circle and can collect Buveyhi Khalifa Adududdovla married with khalifs daughter and wanted his child to be Caliph. Fie claimed the title of Shahenshah, which is owned by Iran's rulers, and the name of the sermon Malikulmulk, Adududdovla built the mosques channels and finally the shrine of Hazrat Ali.

The three bridges brothers who laying the of the foundation, of the Buveyhes counties younger brother Muizzuddovla, Imaduddovla brother, middle brother Ruknuddovla divided the state into three parts, each ruled by own side. Therefore, in history they known as the government of the Persian Imaduddovla Ruknuddovla (935-976) and his sons Faxruddovla (976-980) (984-997), and also Muayyaduddovla (980-983) who manage arm of the Iragi. It should be noted that Sahib bin Abbad was the regent in Rey. Mis father was in Ruknuddovla 's palace and lived in Muayyaduddovla and Faxruddovla [1,18; 2,512].

The father of Sahib bin Abbad who known as Shekhulamin was vizier and secretarie of Abul Hasan Abbad. Abdul Hasan Abbads work was known as «Ahkamul -Quran». Courses in language and literature he taught from of the most prominent philologists Ibn Faris Sahib bin Abbad. The love between S. ibn Abbad and his teacher Faris was so great that he even dedicated his work «As- Sahiby» to him [2, 512].

According to academic Vasim Mammadaliev «Faris bin Abul Hussain Ahmed bin Mohammed bin Habib bin Zakariya ar-Razi, al-tury (died 1004) was born in Gazvin and Hamadan. His childhood was in Baghdad, there he has a bit of a teach and then returned to Hamadan and then to Rey. He lived under the protection of the Buveyhivs there. Faris received his primary education form Ibn in Farsi Zakariya. Farsi bin Zakariya was outstanding Shafii, lexicography, poetry and writer. He emphasized also that his father know the Arabian grammar very well. Ibn Faris later inhabited Kufa and were studying with grammar scientist Abu Bakr Ahmad bin al-Hasan al-Khatib, Abu Hasan Ali bin Ibrahim bin Salamah bin al-Bahr al Gottan Gazvini, Abul Hasan Ali bin Abdul Aziz al-Makki, Abu Ubayd al-

Gasim bin Salam, Suleiman bin Ahmed Abul Gasim al-Tabarani, and Abu Bakr ibn Tahir al-Astrologer Muhammad bin Ahmad al-Isfahani.

Later he played and important role in formation of public figures in teaching Arabic. Majdud-Daylami al-Sahib bin Obbad, Bediuzzaman al-Homozani (Hamadani), Ali bin al-Gasim al-Ahmad bin Muhammad al-Razi, and others were the students of ibn Fariz. Ibn Faris appreciated the famous in the future of their students al-Arab Badiuzzaman Khamedi (968-1007) and A1 Sahib bin Abbadin (died 995) ... Ibn Faris was friend with this lovely student in all of his life.

Ibn Faris is the author of more than forty works. Among them, «Ar-Mujmar «Al-Magayis», «Al-Sahibi fi fighil-lugati-arabiyya va sunanil - arabi fi kalamih» and others. This work was dedicated to al Sahib ibn Abbad and therefore cold «As- Sahibi».

Al Sahibi combines the lexicology, grammar, prosody, poetry and other areas of Arabic philology. Ibn Faris gave a brief of summary of the above disciplines, and completed it with the original statements [3, 206-209].

Sahib bin Abbad with Nahavi Abolfazl Abbas bin Muhammad, Abu Said al-Sirafi, Ibn al-Attar Migsam, Abdullah bin Jafar got a lesson form Faris. He also studied with Abu Muhammad bin Faris, Ahmad bin Kamil. Later he also narrated first of all he said «Beytut tovbe» and then he decelerated hadith. He always advised to collect and write hadith, «who didn't write hadith would never know Islam [2,512].

He was friend with Muayyiddovla the son of Ruknuddovla who ruled the land Isfahan, Hamadan, Nohavend, who Gurgan and Tabaristan. He was the first owner nickname of bin Xalligan. He was so called because of friendships of Abulfazl ibn al-Amid. His name was during his viziers period. Another author said that his nickname had been know childhood, when he was friend with Muayyiddovla. Another author said that he was called so because of generous [1,17].

Sahib ibn Abbad first visit to the palace, was about 958 with the help of vizier bin Abulfazi ibn Amid. Sahib ibn Abbad first of all was secretary after in 970 he stead vizier. He was know as organizer of literary meeting, gane the popularity as a poetry. He moved to Ispahan and built there the palace and he gathered the poets and asked to them to write the ode about the palace. This ode was colled «Diyarat Sahib bin tried to firm his position and that way he wrote ode to the honour of Abulfaz ibn Amid when he visited Ispahan. After the death father of Muayyiddovla in 976 he went

to Rey and headed the government. He also took Sahib with himself.

Sahib bin Abbad need not the help of else and Abbad Muayyididdovla called him «kaful kufat» (other than the one it needs) [2, 512].

After the death of Abbad Muayyididdovla (983) Sahib was fleeing to Khorasan, refuge to Samani. He maid the important role to hold Faxruddovla to position. After ascending to the throne he asked Faxruddovla to abound on his position. During the Faxruddovla's he works as vizier and managed all the country. In general he participated in different military expeditions, and know as a military leader. From 958 to 976 he was in Ispahan and was the vizier since 983. He was well-known and clever statesman. In 983 he restored the city of Gazvin and built the tower with 7 gates. Before that, only a hundred and twenty towers existed in Gazvin. Moreover, it took a few channels for the city of Gum, and ordered to take twelve parts of taxes beside ten. In 984, he repaired the grave of Mahammad Bin Cefer Dibach who was one of Hazrati Musa Ibn Cefer's children in the city of Gorgan. Sahib Bin Abbad also ordered to build Coreir mosque in Ispahan.

According to sources, Sahib Bin Abbad was very ill. However, after recovery, he ordered to give all the wealth to the poor. According to legend, the very day fifty thousand dinar worth clothe was brought from his palace.

As we mentioned, Sahib Bin Abbad was prominent statesman and did states work very carefully. For example, when he applied Abdul Jabbar Curcan to the position of Gazi of Tabaristan he recommended to be afraid of God to appreciate God's book Prophet's Sunna to be careful about orphan's right to help those in trouble and to protect Vagif [2, 512- 513].

Bin Abbad had always protected his honor and dignity, and saying viziers come after sultans he always considered himself the first. Because he appreciated himself not only Amirs but also scientist poet and writer. For example, when Nuh Ibn Mansur Samani knew about his famous invited him to his palace. But Sahib had rejected his proposal and he noted that he had never left his palace. (2.513)

As we have noted, the main religious aspect of Buveyhi was Shiite and Zeydill. So, even Buveyhs planned to bring to bring to the power one of the son's Ali or someone from Flazrat Ali's tribe. They built the temple of Flazrat Ali, and restore the holiday of Kadri-Khum, and Shia Ashura ceremonies. Sahib bin Abbad as vizier of this country got Zaydiyyah's branch of Shia. Note that, Abu Fayyan al- Togidi wrote the book about Sahib bin Abbad where he

also praised and criticized him. Sahib bin Abbad was named Imam in the books Sheikh Mu fid «An-Nagz ala ibn Abbad fil imama» and «Alinsaf fir radd ala ibn Abbad».

But there are other considerations about Abbad's religious beliefs. Abu Tayy noted that those who said Sahib Abbad was one of reputation imam and motazil imam were wrong. Shaykh Mufid, wrote that those who said he was member of motazil stream were wrong. Sahib ibn Abbad's time was such that discussions about streams and religion was increasing. He used to invite different scientists and poets to his palace, discuss some matters, read poems and join to disputes.

Many poets of the period, for example, Abu Bakr al-Khwarizmi, Abu Said Rustam gained, Abul Gasim az-Zafarani al-saffron praised him. It is said about him that his theologies were satisfied not as Ibn Hecac, Ibn Sakarat, Ibn Atiyat, Abu Ibrahim Ismayil bin Ahmad Shashi, Abu Ahmad Abdul Rahman bin Fazil Nabatat, Abu Iskhaq Sabi, Abul Has'an Badihi, Abl Hasan Baridi, Abul Hasan Baridi, Abul Hasan Ali bin Harun Munaccim, Abul Hasan Cohari, Abul Hasan Gaviri, Abul Hasan Ali bin Abdul Aziz Corcani, Abul Huseyn Huseyni Hamadan, Abul Huseyn 'Mahammad bin Huseyn farsi Nahavi, Abul Raca Zarir Shatranci, Abul Salam Naciyat bin Ali Gahtani, Abul Abbad Zabi, Abul Ala Asadi, Abul Farac bin Hindu, Abul Farac Savi, Abul Fayyaz Tabari Abul Gasim bin Abi Al Ala, Abul Gasim Zafrani, Abul Gasim Abdul Samad bin Babak, Abul Gasim Abdul Aziz bin Yusif, Abul Gasim Obeydulla biin Mahammad bin Mela, Abul Gasim Kashani, Abu Dafl Xezerci. Abu Sed Nesr bin Yaqub Xorasani, Abu Said Rustami, Abu Said Asadi, Abu Talib Bagdadli, Abu Talib Mamuni, Abu Tahir bin Abi Rabi, Abu Abdullah Mahammad bin Hamid Xarezmi, Abu Mahammada Burucerdu, Abu Mahamad bin Muneccim, Abu Mahammde Xazan, Abu Mansur Dinveri, Abu Mansur Gorgani, Abu Hashim Alevi, Beidul Zaman Hamadani, Sadid Al Dovla Anbari, Seyid Razi Musevi, Asiri (Khazi Khazvini), Habatullah Munaccim and others. Among poets Abu Heyy Togidi Abul A'la al-Assad, Abul Hasan Gaviri, DELF Xozoreci Abu, Abu Bakr Xarazmi praised him a lot.. [1, 28-29].

Sahib ibn Abbad was the author of poetry and prose. We must note that, these works were very famous in his times, and made him popular as a valuable poet and writer of prose. Although he liked arabic language and used arabic literature very much in his activity he also knew persian literature as a man of his nation. According to sources, he wrote his poems mainly in Sham style. This style had delicacy and beauty. Sahib

use to respect to Sham poets and he used to copy their poems to his own notebook and take with him. He used poetic technique rather than poem in prose, but he benefited poetic technique in poems, too. For example, he didn't use the letter «A» in his 70 couplet ode. Sahib wrote different genres of poem, such as eulogy, zemna, resa, ghazal, and so on, even he sometimes used too much hyperbole in his eulogies.

Sahib paid attention to the beginning of odes. He considered bad beginning of odes as a bad fortune and believed its effect to bad events. Sometimes Sahib took other's poems context and wrote poems according to them.

He liked four poets of his times. Ibn Amid, Abu Ishaq Sabi, Abulgasim Abdul Aziz ibn Yusuf and himself. He always worried about literature to become banal. According to sources, when Sahib ibn Abbad saw Abdul Rahman bin Isa's «al-affazul-kutabiyyo» he said. «If I catch the write (he considered Abdul Rahman bin Isa), I'll cut his tongue and hand. Because he reduced language to the schoolchildren's language, spoilt it and made it banal» [1, 22].

Sahib ibn Abbad was also prominent scientist of his time. So Abu Mansur made equal him with Xalil ibn Ahmad, Sibaveyhi, Ibuul Kalbi and Ibn Dureyd. Kamaladdin ol-Anbari mentioned his name among linguist scientists, separated a chapter for his life in his work «Nuzhatul-olibba». Suyuti also wrote about Sahib, ibn Abbad in his «Bugyetil - vaut». Sources also noted some scientific work which mentioned his name, for explane, Abu Jafar Mahammad bin Ali bin Huseyn bin Musa bin Babuveyh Gumi's «Uyune axbarir Rza» who died in 991; Huseyn bin Ali bin Hasan Gumi's «Tarixi-Gum» who died in 998; Abu Mansur Abdul Malik bin Mahammad bin Ismayil Nichapuri's «Latayiful-moarif» who died in 1037, Abu Huseyn Ahmad bin Habib Razi's «As Sahibi dar fighul-lugati arabi» who died in 999; Abu Talib Mahzabaddin mahammad bin Ali bin Ali bin Mufaddal Hilli Mazidi's «ol-Divantul mamur dar modayih Sahib and Sharhe-hale-u»; Abul Gasim Kuhpayi Isfahani's «ol-Irshad dar sharha-ahvale-Sahib» which he wrote in 1843 and etc.

According to the writing of Abu Jafar Mahammad bin Ali bin Huseyn bin Musa bin Babuyevh Gumi in his foreword of «Uyune axbarir Rza» which is about 4 great shiya procedure, when he saw 2 odes of Sahib he wrote his own book to preserve them and included Sahib's 2 odes and his some couplets about Hazzati Rza Aleyhisalam to his book. Hasan bin Mahammad bin Hasan Gumi devoted 20 chapters of «Tarihi-Gum» to Sahib, commented about and expressed his love respect to him.

Yagut-al-Hamavi who mentioned Sahib bin Abbad in his works describe his unimaginable skills in politics and science and added that writings couldn't cover his skills completely. Ibn Nadim noted that Sahib was unique of his century example, he didn't use the letter «A» in his 70 couplet ode. Sahib wrote different genres of poem, such as eulogy, zemna, resa, ghazal, and so on, even he sometimes used too much hyperbole in his eulogies.

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of «Tarixi-Gum» to Sahib, commented about and expressed his love respect to him.

Yagut-al-Hamavi who mentioned Sahib bin Abbad in his works describe his unimaginable skills in politics and science and added that writings couldn't cover his skills completely. Ibn Nadim noted that Sahib was unique of his century in eloquence and poem. Salabi devoted 90 pages in «Yetimotut-dohr», 150 pages in «Majmaul-udabo» to Sahib ibn Abbad [2, 514].

Abu Hayyam at -Tahidi who was one of Sahib ibn Abbad's enemies and always tried to insult him had to acknowledge that he was great talented, witty, perspicacious person and knew Aruz and rhyme very well.

Sahib ibn Abbad loved books very much and made library consisted of 117000 books. When he traveled, he used to take 30 camel with books after he got Abulfaraj Isfahani's «Kitabul-agani», he never put it down and always carried with himself. According to sources his books were equal to 400 camels measure. For example, when Nuh bin Mansur wrote a letter and invited him as a vizier to his palace, he excused and said that his books were equal to 400 camels measure. Sahib ibn Abbad copy the books which he liked books so much. Although he was great statesman, prominent politician, respected personality of his century, some people noted that Sahib was ordinary man, others wrote he was arrogant and selfish.

Sahib ibn Abbad could preserve his personality and proud. He always said: «We are sultans during the day and at night». According to some author's note the reason of his arrogance was his praising by other people. Also Faxruddovle's too much confidence to Sahib could be reason for his arrogance.

Sahib ibn Abbad never went to anybody's foot. Nobody expected such respect from him. During his life he only went to Abdullah him Ishag's foot and respected him. Sheikh was considered God man of his time Servants were afraid of Sahib. Except this, when other statesmen saw his workers were frightened.

But Sahib ibn Abbad always respected to scientists and he was faithful to his friends. So, he behaved with Gazi Abdul Jabbar very kindly and he was faithful to his amirs Muavyididdovle and Fahrudovle.

Abu Mansur as-Salabi wrote that he had never seen such person in science and literature.

Ibn Hajar voted that Abu Hayyan at Touhidi had some critical ideas about Sahib ibn Abbad, but he never accepted Abu Hayyam's these ideas and added that Sahib didn't have negative features. As well as Yagut-al-Hamavi in his book «Majmoul-adoba» noted that Abu Hayyam's ideas about Sahib were false and criticized Abu Hayyam. Ali bin Zeyd al-Beyhani wrote that he had seen Sahib's 10 volume books, but when Mahmud Qaznavi occupied Rey in 1029, he went to Sahib's house, ordered to burn his books said «these are Rafizi books».

One of great person of Sahib ibn Abbad's times was Abbas Tahidi. He wrote two books about Sahib ibn Abbad and acknowledged that he was great person in science, poem, especially Aruz and rhyme. But he also criticized Sahib, and sometimes remembered him with insulting words. Yagut Al-Kamavi wrote about Abu Hayyam's writing: «Abu Hayyam went to Rey in order to see and benefit from Sahib, but when he couldn't benefit he began to insult Sahib. He used to censure other people. Sahib ibn Abbad's goodness changed his insult to praise» [1, 19-22].

Sahib ibn Abbad died on March 30th in 995, on Safar 24th with hijri calendar. They said that even he was in deathbed, he wrote some letters and controlled his country. After his death his funeral was brought from Rey to Isfahan and buried there. Although Gazi Abdul Jabbar, whom Sahib promoted to position Gazi, and Sahib were friends, Gazi Abdul Jabbar denied to do his funeral prayers and said Sahib didn't repent when he died. In a result Faxruddovle sacked him from his position and set Gazi Abul Hasan to this position.

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