

Image of the Other by Al-Muhassin Al-Tanukhi

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Abstract

The research investigates studying the image of the other in the books of Al-Muhassin Al-Tanukhi. The research focused on defining the other and the beginnings of the formation of his image in Arab-Islamic culture, in the Qur'anic text, and in the writings of travelers and geographers. It then explains the image of the other in Al-Muhassin Al-Tanukhi's writings. The research concluded that his image of the other is not stereotypical according to a preconceived view because he acts and recognizes the difference between the other. The images presented in the study varied across three main perspectives. First, there was a portrayal of admiration for the other, which did not culminate in a sense of amazement due to perceived cultural superiority. Second, a positive image of the other was offered. Lastly, disapproval was expressed stemming from a lack of comprehension. Furthermore, the research examined the methodology of narrative presentation, categorizing it into two distinct structures. The first structure is characterized by its simplicity, relying solely on a linear narration of events or stories. In contrast, the second structure is more complex, involving what is referred to as the phenomenon of narrative generation. This approach incorporates intricate elements such as characters and situations.

Keywords: *The Self, The Other, Al Tanukhi Almuhasin, Cultural Superiority, The Inability to Understand.*

Introduction

This research discusses the features of the other in the tale, as mentioned by Al-Muhassin Al-Tanukhi, towards Al-Bizri, "The Other, The Necessary Paradox," in "The Image of the Other" (Al-Bizri 100-103). Culturally different from others regarding race, color, religion, language, or geographic location. As Filho Harley points out, the other is "to say that is a person fundamentally different from us" (Al-Bizri 54). and to view the other as a "cultural difference that forms part of our view of the self, whether presented to us as an equal partner or in the form of a conqueror, a merchant, a missionary, an arrogant or conciliatory entity (Afaya 13).

The formation of the image of the other in Arab-Islamic culture originated from the Qur'anic text. The Holy Qur'an justifies the saying of difference when it denies compulsion in religion and says that each person has "a law and a method" (Quran 5:48). The difference in belief does not mean declaring war on the other and leaving the separation between them until the Day of Resurrection, Allah Almighty says: "Indeed, those who have believed and those who are Jews, Christians or Sabeans and those who associate others with Allah - indeed, Allah would judge between them in the Day of Resurrection" (Quran 22:17). Despite the view of the Holy Qur'an towards the infidels, it calls on people to enter into peace in all its forms and to engage in dialogue "in the best manner" and emphasizes "O humanity. "in the best manner." because Islam stressed "from the beginning" on the principle of freedom, it has granted its opponents, especially the Jews and Christians the freedom to believe, express, and defend their religions, and Muslims understand that this freedom is without restriction or term." (Jadaan 21).

The debates of John of Damascus (d. before 76 AH / 754 AD) are an example of the freedom granted to the Jews and Christians, in which he addressed "the most dangerous, delicate, critical and sensitive issues, the issues of attributes, reason, monotheism, the trinity, the divinity of Christ, the prophets of Muhammad ibn Abdullah, and other things. It is noteworthy that John of Damascus discussed Islam as a heresy and stressed that " Muslims agree with Christians in believing in one God, but they do not recognize the

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fundamental beliefs of Christians, foremost among which is the divine nature of Christ and his crucifixion" (Juravsky 71).

The image of the other began to appear in the Arab-Islamic writings of historians and travelers, although more is needed to form a clear view of the other (Afaya 180). "There is nothing to indicate that Muslims made severe efforts to identify people" (Ziyada 13). "These writings presented the other, showed his features, and described them in the context of talking about the geography of these countries, their customs, their people, and their natures, as in the writings of Al-Yaqubi (d. 284 AH / 898 AD), Ibn Khordadbeh (d. 300 AH / 913 AD), and Al-Masudi (d. 346 AH / 958 AD) in what is called human geography (Afaya 196-197; Qandil). For example, Ibn Khordadbeh relied on providing information about some European countries from Muslim Al-Jarmi, a Muslim prisoner held by the Byzantines (Ziyada 15). Al-Masudi provided information about the Persian kings and their religion and the religion of the Romans, their bishops, and sects (Al-Masoudi 16, 138, 148).

Meanwhile, in another place, he "stereotyped human beings according to regions, race, mental, and physical stereotyping intended to relate the races to fixed natures, ..., and it is not alien to the historical aspect from which it arises, nor is it specific to Muslims alone" (Ibrahim 61).

Research Scope

Al-Muhassin al-Tanukhi's writings include images where these features appeared in his comprehensive works "which are broad enough to contain the various genres, types, and styles of Arabic speech" (Yaqteen 209). Despite the breadth of Al-Muhassin Al-Tanukhi's works on various genres of speech, he was aware of the purpose of the composition as evident from his choices, which "express a specific vision—political or social, whether explicitly or implicitly—and ultimately represent a critical position, even if it maintains loyalty to historical reality" (Shakhatreh 110).

This vision was the reason behind following the tale in which the other had a remarkable presence and relief after hardship and studying it, especially since it presents various images of the other, sometimes making it different from other Arabic writings that coincided with it. Despite the presence of the other in this tale, it is not generally separate from the general context of the works in which it appears in terms of meaning and structure. Al-Tanukhi does not present a stereotypical image of the other according to a preconceived point of view, whether ideological, ethnic, or cognitive. Therefore, he presented a ready-made image of the other, like in some geographical and historical writings about other people, from dividing the world into lands of unbelief and lands of Islam, which were never subject to a direct geographical meaning. It expanded and contracted according to the degree of Islam's cultural dimension, "Which is a cultural system directed by a religious dimension to interpret the world. The unity of the land of Islam was primarily cultural and ethnic, where geographical factors were constantly marginalized" (Miquel 90-91; "Islamic Centralism" 35), especially since the writings of Al-Muhassin Al-Tanukhi active, which sometimes accept the differences of others.

According to a one-sided view that heaps accusations on the other, the other is not presented as an infidel or a traitor to covenants and agreements. As for what appeared of these epithets in some places, they were mentioned in the context of narrating precise events. They were not intended when disparaging and belittling the other, as in his description of the Roman ruler as a tyrant (Al-Tanukhi, "Relief after Hardship" 2:192), and some of the Patriarchs—who were at the same time his jailers—as infidels (Al-Faraj 2:195). Instead, positive images of the other have appeared, such as the image of the Roman boy who saved Al-Fadhil bin Al-Rabi' from death while hiding from Al-Ma'mun (Al-Faraj 4:296).

Al-Muhassin al-Tanukhi seeks to define some people, religions, or their way of life to satisfy curiosity and the desire to know more about the mentioned people and to immortalize them, as he indicated in the introduction to al-Nashwar. Sometimes, his definition or talk about these nations comes in the context of his narration of some tale, as is the case when he talks about India, for example, its culture and religion, as in his definition of al-Baysir. Al-Baiser is the one who was born into Islam in India (Al-Tanukhi 211) or about some groups, such as al-Janadhiyya (Al-Tanukhi 217), as well as in his talk about the role of the clergy

and their status among the Romans (Al-Tanukhi 53) or about some customs of the Burjan (Al-Faraj 201-202). Sometimes, this tale is a reason for salvation from the ordeal or predicament in which the character fell, knowing the status of the Patriarch (Lisan al-Arab). Among the Romans is what prompted Ali bin Issa (d. 335 AH/946 AD), the minister of al-Muqtadir al-Abbasi (d. 320 AH/932 AD), to exploit this status to alleviate the suffering of Muslim prisoners in the lands of the Romans and improve the conditions of their captivity. Antioch and Jerusalem Patriarchs have orders carried out by the Roman king, where the king cannot rise to the throne in the country of the Romans without their approval (Al-Tanukhi 53). As for the Janadhiyya, they are cannibal people in India, and all of India detests them. They believe that if they touch them, they become impure. Therefore, they "walk with drums around their necks, beating them so people can hear their sounds and move away. If a man does not move away from hearing the drum, then the Janadhi is not to blame. If the Janadhi does not beat the drum until his body touches another's body, the one whose body touches him will kill him, and he should not be attacked because this is part of their rituals and tradition" (Al-Faraj 399). After that, the tale describes the threat of death that a merchant coming to India was subjected to, and he was unable to escape this danger except by seeking help from the Janadhi, whom the Indian detests. The merchant escaped, and the Janadhi defended him (Al-Faraj 399-402).

Factors affecting the view of others, according to Al-Muhassin Al-Tanukhi

Reasons For Writing

In the introduction to "Al-Nashwar," Al-Muhassin Al-Tanukhi stated that "the desire to document and immortalize the tale heritage - to learn lessons and confront time - is a fear of losing tale about the other" (Al-Tanukhi 61). Due to factors, perhaps the most important of which is time, the weakness of his memory and the memory of others, the death of the principal scholars who were the subject of this art, and the weakness of the rulers of his era and their leaders in bringing forth virtues (Al-Tanukhi 8-10). This is what prompted him to write the book Al-Nashwar. Al-Tanukhi's fear for the tale heritage—which is a general goal—whatever its reference, led him to mention those who narrate them from different ranks, races, ethnicities, and classes to make room to understand the concepts of jurisprudence and the beliefs of the general public, and some of the customs and beliefs of other nations, and to refer to some of their tales (Al-Tanukhi 61, 109).

There was a personal reason - the ordeal - that motivated him to begin writing Al-Nashwar in the year (360 AH / 971 AD), after he was exposed to more than one ordeal by some ministers, the first of which was by the minister Abu al-Faraj Muhammad ibn al-Abbas (d. 359 AH / 970 AD), who dismissed him from his job and confiscated his estate, and the last of which was by Adhud al-Dawla al-Buwayhi (d. 372 AH / 982 AD), who stripped him of all his positions and imprisoned him in his house. After the last ordeal, he devoted himself to writing, but he stopped working on Al-Nashwar and began writing Al-Faraj Ba'd Al-Shidda. The tale narrated in his books "evokes a connection between the ordeals he was exposed to, which were coupled with political fluctuations, and his determination to record the tale, and points to the essence of the relationship between his failure to maintain his position in the state and to begin his writing project" (Al-Tanukhi 110). The reader notices some indications of his ordeal in many of the tale items. This is clear in the tale items that captured his attention, especially since his selection expresses a specific vision of the writer. He believes that by recording these tales that indicate generosity and good manners and immortalizing them to become an example to be emulated, they may motivate people and be an incentive to arouse their spirits and improve them for the better (Al-Tanukhi 8-9).

For instance, we find the insistence on the issue of debate, especially in countries like India, "India, in the imagination of Islamic writers, is a unified, stable kingdom whose kings are guided by the policies of its wise men" (The Legitimacy of Difference 34). The discussion focuses on the dynamic between the authorities and opponents and the methods of their discourse. The reconciliation that followed the debate is highly regarded, particularly for the counsel and strategy of the enlightened advisors (Al-Nashwar 108-109).

"India appears in the eyes of the Muslims as a kingdom of wisdom and justice, and no one seems to have rivaled it in that respect during the Middle Ages in the world outside the Islamic state" (Islamic Centralism

130). This perception occasionally turns to disdain due to a perceived decline in the present compared to what was condemned (Al-Muhassin Al-Tanukhi 135-143), a longing for past ruling models known for their noble character and just governance (Al-Nashwar 211-216). Thus, there was a search for parallels from the illustrious past, most notably the days of the Umayyad Caliphs and the early Abbasid Caliphs (Al-Nashwar 252-253, 312-318, 334-337; Al-Nashwar 25-27; Al-Nashwar 67, 92).

Al-Muhassin Al-Tanukhi advocates for the debate between authorities and opponents, showcasing the written works of philosophers who outlined governance policies for heirs or kings (Omlil 120, 124). Arab political literature has upheld this archetype—the interplay between philosophy and power—with the relationship between Aristotle and Alexander the Great serving as a prime example (Omlil 124). This ideal moment, where politics and philosophy align in an unparalleled historical encounter of a legendary king and a preeminent philosopher, represents a departure from contemporary political practices, reflecting a yearning for wisdom-guided governance (Omlil 125).

The basis of the book *Al-Faraj Ba'ad Alshiddah* lies in the ordeal that precedes relief, concentrating on instances of tribulation that conclude with solace without delving deep into the cultural or religious backgrounds of its subjects. This focus underscores an inherent desire for reprieve and absolution, drawing from narratives emphasizing endurance and the anticipation of relief. These stories include the trials of virtuous servants from various faiths and the eventual alleviation of their suffering (Al-Faraj 125-129, 198-201), even if it involves erring individuals who resisted authority or leaders who exercised leniency towards rebels, like Caliph Al-Ma'mun's forgiveness of his uncle Ibrahim Al-Mahdi who contested the Caliphate (Al-Faraj 329-332, 333).

Civilizational Superiority

Andre Miquel pointed out the feeling of Arab geographers - travelers - of the uniqueness and priority of Islam, despite the commercial and political distance between them, despite the weakness that befell the Islamic state in some stages, as the Islamic empire no longer existed, after the assault of Mongols, but this did not shake the deep sense of uniqueness, Islam is a civilization that received revelation and lives according to the Sharia, where they have the deep feeling that the empire of Islam is distinguished from all other empires in the world by being something else (The Islamic Empire 90-91).

Al Muhassin al-Tanukhi's view of the other is similar in many aspects to the view of Muslim travelers. He is a writer who belongs to the Arab-Islamic civilization. He has seen such a tale, been influenced by it, and transmitted the tale from the books of geographers or travelers such as Ibn Khordadbeh, whom he made part of the texts of his books, such as the tale of Qubath Al-Lakhmi during his captivity (Al-Faraj 1: 334-335).

The feeling of cultural superiority was behind the resounding victory of Qubath al-Lakhmi - the Muslim prisoner - over the Grand Patriarch in the debate held by the Byzantine emperor to prove his argument that all Arabs have no minds or manners and that they conquered Byzantines by force and agreement, not by good management (Al-Faraj 2: 203). Superiority in the debate, which reflects cultural superiority, takes on a decisive and victorious character. This was evident from the reaction of the Patriarch, who said at the end of the debate, as the tale indicates, when he addressed the emperor, saying: "O king, get this man out of your country at once, or he will corrupt your people" (Al-Faraj 2: 205).

Qubath Al-Lakhmi was taken prisoner during the reign of Muawiyah bin Abi Sufyan (d. 60 AH / 680 AD) and the Roman emperor, Thomas bin Marzuq, who was followed by Leon, who adopted a new policy in dealing with prisoners. They should not remain in one place or on one road so that they do not become accustomed to the places, so the prisoners were distributed with Al-Lakhmi among them every month, at different Patriarchs other than the previous Patriarchs until he ended up to the Patriarch of Burjan, who was cruel with prisoners, because of what they heard about his cruelty and harshness. Ironically, Burjan was familiar with Arab-Islamic culture and was well-informed about Arabic poetry, the Quran, and the hadiths of the Prophet. This tale prompted him to keep Qubath al-Lakhmi with him because the latter was a writer since he was talkable about Arabic literature, a poetry narrator and knew the Latin language. What prompted

the Patriarch to do this was his kindness to the rest of the prisoners - out of respect for Qubath - so he treated them well and did not neglect their supplies. He called the chief of his kitchen and warned him against offering prisoners any food or drink that was forbidden in Islam. He let AlLakhmi sit next to him (Al-Faraj 2: 193).

Qabath remained a guest at the Patriarch's while his companions were transferred to another place in the implementation of the policy adopted towards Muslim prisoners. When his companions left him, he felt lonely and desolated, so some ugly descriptions of the jailers appeared in the text without aiming to demean or insult the other. He says, "So I went that day after my lunch to the place I used to go to, where the Muslims stayed. I did not find anyone there except the infidels. I felt hard respiration so much that I wished I was with my companions" (Al-Faraj 2: 195). Before that, the text referred to the feelings of the Arab prisoners as they were being transported to the Burjan Patriarch: "We saw at his door a crowd different from what we had seen before, and we saw from his guard's rudeness different from what we had seen before. Then we reached him, and we saw from his rudeness what made us sure of his doom" (Al-Faraj 2: 192-193).

The tale indicates that the other, represented by the Patriarchs, the Grand Patriarch, and the Roman emperor who attended the debate, knew Arab-Islamic culture well. For example, the Patriarchs were familiar with the Holy Quran and the Arabic language. This became clear when they asked "Qabath Al-Lakhmi" to recite parts of the Holy Quran and poetry (Al-Bizri 149-150). In this context, we can understand the debate between the monk and Al-Khalil bin Ahmed (d. 170 AH), which enters into the religious debate in the lands of Islam and within the freedom granted to the followers of different religions. Al-Khalil bin Ahmed could refute the argument with an argument and win the debate (Al-Bizri 149-150).

The Arab culture became a model to be emulated by different people. It was not limited to these people seeking to learn Arabic and its sciences or to get to know it through debates. Instead, it went beyond that to the point that the values of Arab-Islamic civilization in architecture, clothing, and food became part of the traditions and lives of others even though they lived in non-Islamic countries. The Indian king remained loyal to this civilization. He was influenced by it after living for a long time in Iraq due to political circumstances that forced him to leave his country and live in Iraq (Al-Bizri 104–113). He mastered Arabic with an eloquent tongue and absorbed the Arabic culture to the point that he designed his court similar to the style of the Caliph's court in Baghdad. In one of the adventures to obtain the Indian frankincense for the Caliph Al-Mutawakkil (d. 247 AH), The envoy says: "He was sitting in a room of the utmost beauty, joy, charm, and splendor, and the finest instruments as if it was made of the stone of the Caliphate's palace, he was wearing a shirt of the utmost lightness and beauty, ... and before him were instruments of gold, silver, and Iraqi crafts, all of them beautiful, filled with camphor, roses, and amber. Then, the tale shows the king's great admiration and amazement at all the details and subtleties of Arab civilization, including the Qatrubli drink, with the apples conserved with honey that the envoy brought with him from Iraq (Al-Bizri 104–113).

Others generate admiration when they come into contact with the Arab Islamic culture and civilization. "Wherever the political center of the state of Islam is the country center. Thus, the Abbasid presence in Baghdad quickly made Iraq the most important focus within the state of Islam" (Ibrahim 49) and made it "the center of the tale and the best of regions throughout the Abbasid era" (Ibrahim 49).

The previous tale indicates the superiority of Arab Islamic civilization, mainly since it narrates incidents that occurred in the past and is narrated in front of a Muslim Caliph, Abdul Malik bin Marwan Al-Umawi (d. 86 AH), about the tale of Qubath Al-Lakhmi, or the Abbasid Caliph Al-Mutawakkil about another tales. In other words, it is narrated in front of the "Caliph," who is pleased to hear the tale of the victory of Islam not only on the military and political level but also on the cultural levels where Islam has an overwhelming presence everywhere, including countries that have a religion other than Islam or not under the Islam authority. It is enough for the Caliph to be proud that Islam has become the focus of everyone's attention and that it is the model to be emulated. Perhaps these are the author's feelings toward Muslim rulers. Perhaps he wanted to present shining models that deserve respect and emulation, which prompted others to be amazed by and respect Arab culture. The image of the other appeared in the context of the experience

of Qubath al-Lakhmi (Al-Faraj 191-205) during his captivity by the Romans, which included suffering, tale, and confrontation with the other and getting to know him directly. The image of the other appeared in India in the context of an adventurer obtaining Indian oud, but it enabled him to get to know the other and to introduce it to the Arab reader.

Finally, the other may be a means of showing the ego; exaggerating the negative image of the other sometimes is a reason for this (Al-Tahtawi 292, 296; see also the Legitimacy of Difference 34).

The appearance of some ugly epithets, such as "the devils" or "the infidels," does not refer to belittling the other. However, instead, it was mentioned in the context of referring to the enormity of the characters' affliction and the harsh ordeal, which prompted them to express their sense of injustice and their feeling of losing hope in obtaining relief, which prompted them to curse those who stand behind their misery. However, their ability to challenge and endure was behind their emergence from the ordeal, significantly since they firmly believed that relief was coming no matter how severe the affliction was. The events become critical and reach a climax, then return to relief, according to a narrative plan that makes the suspense an essential element of constructing the tale (Al-Faraj, Vol. 2, 192, 195).

We can feel the sense of cultural superiority in the tale that refers to the arrival of an outsider - from the ordinary people - to power in India after the removal of a king with a tale of inheritance from his throne. However, the new king faced the problem of a lack of acceptance and support from the kingdom's people, especially the wise men, as they saw him as an illegitimate ruler. The new king lived in isolation, far from his people. However, he decided to obtain legitimacy through his initiative to debate with the wise men of his kingdom, hoping to break the ice between him and them. He invited ten wise men of the country, the best whom he had selected from among a hundred wise men, to identify the reason behind their rejection of him and their lack of acceptance and support. If the reason were his deficiency in authority, he would remove it. He asked them: Do you see a defect in me or a deficiency in my authority? Their answer was no, except for one thing. They said: We see that everything you do is new. So he asked them about the previous king, from his father and his grandfather, until he counted ten or more. They said He was the Son of a king and was the last. They said He was a usurper. He answered them: I am that last king; with my good conduct, this royalty will remain after me and in my children and my children's children, So the children of their children have the same share of the blood in the kingdom as they had before as in the case of your king who was before me. So they prostrated to him.

Although the narrator was impressed by what the king did when he gathered the wise men and consulted them, and he was impressed by this conqueror who reached power and had a good reputation and followed the path of kings who rule with justice and consultation, he ended the tale with pride and appreciation for the Arab heritage, which includes a proverb that one can do without this long foreign proverb, when he said: "This is something that Arabs have preceded in doing with two words, which can do without this long foreign proverb: "The Arabs narrated that two men boasted, and one of them said to his companion: my lineage begins with me, and your lineage ends with me" (Al-Nashwar, Part 1, 111).

Inability to Understand Others

"The feeling of belonging to Islam, and the sense of cultural superiority over others, made Muslims full of description and 'anthropological' observation more than they were driven by a genuine desire to know the foreigners from the northwest of the Mediterranean" (The Imagined West 186).

Perhaps the feeling of belonging to Islam in the broad civilizational concept of Islam or belonging to the Arab Islamic civilization was a reason for the inability to understand the other, not because of a deficiency in understanding, but because the Muslim who belongs to this civilization refers in his judgment of others and his view towards them to Islamic provisions according to what the majority of Muslims believe in, or according to what is agreed upon in Islamic societies, whether they adhere to Islamic teachings in their entirety or not (Mikael 213-215).

As mentioned above, civilizational superiority constitutes another reason for the inability to understand and be satisfied with description and observation. This prompts one to invoke what Todorov mentioned as axes to understand the differences in the real world. Neutrality or indifference is the third border between submission to the other and the submission of the other (Todorov 197).

Todorov had distinguished between at least three axes to account for these differences. First, a value judgment: the other is good or bad / I like him, or I do not like him; second, the act of rapprochement or the act of distancing: I embrace the values of the other, or I unite with him, or I impose on him my image (practical level): Third, I know the identity of the other, or I am ignorant of it, that is the cognitive level (Todorov 197).

Examples of the inability to understand include what was mentioned in one of the tales about the rituals of the kings of India: "If he leaves his seat, for any reason, he has a vest on, in which he has collected all the precious and luxurious things, from rubies and jewels, struck with silk—in the vest, and the value of that would be such that if he wanted to establish a kingdom with it, he would establish it" (Al-Nashwar 211). This is unknown in the rituals of the Islamic Caliphate. It was mentioned in a tale—with some surprise—about a royal tradition that required the king to hang around his neck a bundle containing a bone from the devil's bones, Arabized in Persian, plural Badda and Abdad, Qatar Al-Muhit, Al-Bustan, Peter, root: Badda (Al-Nashwar 3:110). The narrator of the tale asked one of the kings about the secret of the chest piece that he hung around his neck, and the king answered him, "This chest contains a bone from the bones of the man who brought the worship of the idol, since a thousand years old, and he mentioned tens of thousands of years" (Al-Nashwar 3:110).

Then, the king mentioned the importance of these bones and their sanctity to them: "The kings began to hang it around their necks, on a string, as a sign of reverence and blessing, and to protect them from decay. So kings hung it around their necks for the duration of their reign for so-and-so years, as the cloak of the Prophet your caliphs wear" (Al-Nashwar 3:110).

The same applies to his definition of Papuanism in India: "There are people called Papuans who act like the seekers." Here, the Sultan seeks them as he seeks thieves and bandits. If he caught them, he would kill them" (Al-Faraj 3:399; Al-Nashwar 8:218). To show what this vest represents in terms of sanctity to the Indians and their kings, he recalled the official decrees in the Islamic Caliphate that require the Caliph to wear the Prophet's cloak, may God bless him and grant him peace, as a blessing and sanctification of it. The reference to Islamic culture in its broad sense appears about "sacred prostitution" in Indian temples; those who practice this profession in the temples are assigned roles of extreme danger and importance due to their closeness to the king and their ability to influence him and his decisions. Among them are "the notaries there, who testify in rights, give testimony, and the ruler decides by it, and they consult on matters." (Al-Nashwar 109). It is an important role that is very similar to the role of the Catholics and the Patriarch, as he pointed out. The owner of the post is in another place, about the last two, since the king of Rome carries out their order, and the king's rule in any country would not be completed. The Romans, except in the opinion of these two (Al-Nashwar 53), have enjoyed this advantage because they make an effort. Their souls were at the beginning without reward. Given this status, the king acted on their advice and opinion; he pardoned one of those who rebelled against him, even though the latter had killed his elephant.

Despite the apparent neutrality in describing the work of prostitutes in the temples, which is similar to the work of ascetics, and their status with the king, the tale contains a value judgment, mainly when it describes them as "immoral women" to indicate condemning what they do and rejecting it without considering its connection to the faith they believe in. Without considering that every human being has his values. (The Conquest of America 202). If we want to judge them, we must judge them from the perspective of their values without considering that they have acquired the quality of holiness because of this sacrifice. Sacred prostitution was common among ancient people except the Greeks and Egyptians, as the Greek historian Herodotus says. Then, it became "the preserve of sacred prostitutes who practiced sex on behalf of all women" (Al-Sawah, The Mystery of Ishtar 191-192). In the temples of Ishtar, for example, there were permanent priestesses dedicated to keeping the flame of sex burning, and society respected and appreciated them (Al-Sawah, The Mystery of Ishtar 193).

Distance in the geographical sense is sometimes a reason for the inability to understand the other, so his image is presented with some exaggeration and incomprehension, where the tale includes images of strangeness and astonishment, as in the image of the king carrying the purse, or by referring to the customs of the Burjans in marriage, and their customs in burial, which require that the living wife be buried with her dead husband, for example. The Burjan burial customs require the husband to be buried with his dead wife or vice versa, although it was mentioned by the Patriarch to show the abundance of the Lakhmi tribes. The hardships that befell him and the extent of the suffering he endured to reach his position, but success was his ally, and his ordeal ended in relief, which makes the tale closely related to the purpose of writing the book and its meaning. The Arab reader will notice that while he is talking about the customs of Burjan, he is prompted to take pride in the teachings of Islam, its values and traditions that saved him from these customs, and Islamic religion and the tolerance of its teachings, which do not wrong anyone and do not impose death on him or push him towards it even if he is in the company of the people he loves most.

How Tales Were Presented

The tale that presented the image of the other is divided into two sections: the first is satisfied with the linear and sequential narration of an incident or tale to inform; sometimes, it refers to a bright image of the patience of the righteous servants who belong to nations and religions other than Islam, while the second narrates a tale that indicates the forgiveness and tolerance of the Persian kings (Al-Faraj 1:335-337; see also: 3:183, Al-Nashwar 1:110-111). The third narrates the incident of the famous meeting between Alexander and the King of China. The result of the meeting was that Alexander achieved what he wanted without a fight, despite his ability to confront the army, but rather with his ability to persuade (Al-Faraj 2:340-342). As for the long tale, it does not stop at reporting but instead formulates a complex tale that includes characters and situations, as in the following one, which includes a frame tale that contains an embedded one: the frame tale starring Qabath bin Razin and his meeting with Abdul Malik bin Marwan after the Romans captured him during the reign of Muawiyah, in which Qabath told bin Marwan his experience in captivity, and how the Romans treated the Muslim prisoners, through changing the prisoner's place every month, so that the latter would not get used to the place until they ended up at the Burjan Patriarch - which was known for its cruelty and harshness - except that Qabath Al-Lakhmi found appreciation and comfort with this Patriarch, contrary to what he expected. The reason for the appreciation was due to his broad culture represented by his memorization of the Holy Quran, the Prophetic Hadiths, and Arabic poetry, so this appreciation was envisaged into a practical reality as the Patriarch celebrated him wildly and chose him as a companion, so he practiced his religious rituals without restrictions. In addition to the above, the Patriarch prohibited supplying any food forbidden in Islam. At the same time, after the end of the month, he remained without his group at the Patriarchs. This situation caused him great sadness because it separated him from his brothers and the rest of the prisoners, who were distributed among other Patriarchs. When the Patriarch saw the extent of Qabath's sadness to the point that he wished for death rather than life, he replied, "If you are honest, your relief is near" (Al-Nashwar 2:195-196).

When Qubath al-Lakhmi asked him what had led him to this, the Patriarch narrated his experience in captivity and the hardships that had befallen him. Thus, this tale and its hero, the Patriarch, became a second tale embedded within the frame tale. The Patriarch took over the reins of the narration and became a narrator of what had happened in captivity. In contrast, Qubath changed from a listener to a narrator instead of being a narrator to the Caliph Abd al-Malik bin Marwan (Genette 267-299; Prince 75-89).

The narrator, Patriarch, not only narrates the incident of his captivity but also tells the tale of his life from childhood until he became the famous Patriarch of Burjan. The second included tale shows the importance of a person being a Patriarch and what are the requirements that must be met in terms of chivalry and using weapons, and that he does not eat meat except what is hunted by a bird that he carries in his hands or a dog that runs in front of him, or is hunted by his arrow (Al Faraj 197).

It is noteworthy that the second included tale answered the recipient's and Qabath Al-Lakhmi's questions about the reason for his learning Arabic and his fluency, which prompted Qabath to ask the Patriarch, "I would like you to tell me which Arab you are from" (Al Faraj 193).

After learning that he would have a child, the Patriarch's father decided to gather several pregnant women of "different tongues, including Arabic, Roman, Frankish, Sicilian, Khazar, and others and put them in his house. Then he ordered the women not to speak to him except in their tongue. After four years, he began to speak all the tongues of his mothers who breastfed him" (Al Faraj 196).

After that, the Patriarch continued with the details of his life in captivity in the land of Burjan and did not reveal his lineage. He taught the king's daughter in captivity, and the latter adopted him as a son since she had no male child. After a series of exciting events that began with educating the king's daughter and ended with a request to marry her, the king refused because his lineage was unknown. He did not agree to this marriage until he passed a series of tests in which he proved to them that he was the Son of a king, especially since the people of the Burjan "call the Roman Patriarch who takes over the Burjan border the king of the Romans" (Al Faraj 199).

However, the series of ordeals did not stop there but instead increased "when he was buried alive with his wife, who was afflicted with an illness that caused her to faint. No one who saw her doubted that she had passed away" (Al Faraj 201).

The Patriarch had agreed to this condition, and his narration of the second included tale was an opportunity to provide the Arab reader with information about the customs of the Burjan regarding marriage, death, and burial rituals from his point of view and on his tongue (Al-Bizri 100-103). The narrator - the Patriarch - elaborates on his feeling of joy after his wife woke up after three days despite his presence in the grave that resembled a well and remained in this state for more than a year until relief, so he took his wife out and traveled to his nation where his wife met his father and mother. Thus, the Patriarch was reunited with his mother and father, and his wife was reunited with her family. A truce occurred between the Romans and the Burjan (Ibrahim 61), and the Patriarch inherited the title from his father. Then the tale returns to Qabath, the first narrator, who completes what happened to him after that, mainly since the second tale contained an excellent tale of imminent relief when the Roman king requested a debate between Qabath and the Roman theologians about the role of the Arabs in civilization after they accused all the Arabs of having no minds or manners and that the Romans had conquered them by force and agreement, not by good management. The debates erupted and ended with Qabath's triumph, where he obtained the relief he was waiting for and returned to his family and country.

Finally, the tale devotes space to the debate between the characters, especially the long debate between the King of Burjan and the Patriarch about his lineage and about the test he was subjected to prove that he is the Son of the King of Rome, as well as the debate that took place between Qabath and the Grand Patriarch about aspects of the faith (Quran 5:48). The tale expands on the Patriarch's lineage and education, how he ate, and when he went hunting and describes the moment he was captured, a moment that the Patriarch narrates as a narrator and participant in the event – and in which events develop rapidly.

Conclusion

Neutrality and objectivity prevail in all the tales in which Al-Tanukhi mentioned the other, so he did not seek to present a stereotyped image of him, and he did not present him as an infidel and a traitor to covenants and agreements, according to a one-sided view that adopts a hostile stance towards the other. However, instead, he moved away from ready-made images so that he was able to form his image based on knowing the other and highlighting him in many descriptions within various contexts that make it impossible to glimpse any stereotyping of the image of the other in Al-Tanukhi, as he condemned the other in specific situations and praised him in other situations. At the same time, he finds no harm in acknowledging the difference between the other and recognizing him in many places, which makes the image of the other more credible and realistic in the ups and downs after hardship.

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