

says (showing here a remarkably lucid perception of the processes implied in anthologizing), “an instructive announcer”⁸⁸ of the contents of the book. Antonymy is also represented in the choice of the ethical themes, since both a notion and its contrary are treated; and antonymy is at the core of the method of exposition, based on the successive praise and blame of the positive or negative feature involved. There is a remarkable harmony of content and form, of themes and organization, and this gives this work its peculiar flavor.

Other elements hinting at a philosophical background can be pointed out. Vocabulary, philosophical premises, and perspective are all hints at the familiarity the author must have had with the contents and methods of Greek philosophy, perhaps not based on the habitual reading of the direct sources but on the extensive perusal of secondary sources and learned conversations. One significant example is the use of the term *al-naḥs al-nāṭiqah* (“the rational soul”), which alludes to the theory of the tripartite soul formulated in Plato’s *Republic* and *Phaedrus*. This is not limited to mere lexicographical pointers; concepts and ideas can also readily be identified, such as the exhortation to practicing virtue. Al-Waṭwāṭ affirms that natural disposition (*khulq*) can be defined as a habit of the soul that a man practices spontaneously. Men can have good or bad natural dispositions, but those who do not have good natural dispositions can acquire praiseworthy morals by means of practice and familiarity (*al-riyāḍah wa-al-ulfah*).⁸⁹ This statement unquestionably recalls the Aristotelian notion of virtue as a habit; in Aristotle’s moral philosophy, a virtuous character needs to be trained to virtue by teachers and experience. This theory emerges from the words of al-Waṭwāṭ when he states that man achieves virtue by keeping good company, or, on the contrary, acquires vice by keeping bad company.⁹⁰ The point is of course introduced by the usual quotations of the appropriate Muslim traditions, but soon the passage takes a more general tone and an unknown *ḥakīm* is brought up to explain the point further; he specifies that a friend of good morality (*akhlāq*) and behavior (*sīrah*) is a paragon and a model to imitate. This corresponds to the premises of Aristotelian ethics: the importance of friendship in directing man to virtue or vice, depending on good or bad company, is one of the points emphasized in Aristotle’s *Nicomachean Ethics*, a work widely known in the Arab world. In all probability al-Waṭwāṭ had this treatise in mind when he mentioned “those who occupy themselves with ethics” (*al-mutakallimūn fī al-akhlāq*),⁹¹ and it is also no accident that the fifteenth chapter of *Ghurar al-Khaṣā’iṣ* is devoted to friendship and the significance of choosing good friends. In this connection al-Waṭwāṭ also emphasizes

⁸⁸ Ibid., 9.

⁸⁹ Ibid., 10.

⁹⁰ Ibid., 11.

⁹¹ Ibid., 10.



the importance of personal effort and commitment to reach perfection (*kamāl*),⁹² which is a point also treated in the *Nicomachean Ethics*, where the excellent human being is defined as somebody “doing well and being serious” (*spoudaios*). Aristotle also asserts that for a human being virtue must involve reason, and again this is echoed by al-Waṭwāṭ, who underlines the role of thinking (*fīkr*) and discernment (*tamyīz*) in leading to virtue.⁹³ The insistence on the practical nature of ethics, rather than on its theoretical character, also reflects al-Waṭwāṭ’s apparent reliance on Aristotelian thought. In this perspective, virtue is rooted in practice and behavior much more than in knowledge, and this equates to saying that to become good one must actually be virtuous and behave as a virtuous man. That is why al-Waṭwāṭ over and over again urges the reader to behave in a praiseworthy manner and to practice virtue.⁹⁴ This practical slant also finds a very proper and concrete realization in the structure of *Ghurar al-Khaṣā’iṣ*, and namely in the second section of each chapter, where each virtue or vice is depicted through the representation of people characterized by it or who became famous for it. Thus, in each chapter sections one and three constitute a kind of theoretical frame for the notion presented, bracketing a second section that shows, so to speak, virtue (or vice) “in context,” concretized in the sayings and deeds of virtuous (or corrupt) people. This careful construction is a further indication of the harmony of the conceptual premises with content and form that characterizes *Ghurar al-Khaṣā’iṣ*.

6. Conclusion

In his anthology, al-Waṭwāṭ showed his capacity for reusing the literary models of the past and adapting them to the goals and expectations of his contemporaries. Taking on the *al-maḥāsin wa-al-masāwi’* pattern, he does not tread in the footsteps of al-Tha’alibī, with the pronounced aesthetic and literary tones of his works. He prefers instead to adopt the ethical intent of the origins of the genre, and thus adapt the literary tradition to the requirements of his time. Anthologies were not “mere repackagings of the literary tradition, but innovative manipulations of that tradition in ways that appealed to contemporary developments in literary taste and sensibilities...[and] late pre-modern and early modern anthologists reinterpreted the canon in ways that appealed to an expanding readership.”⁹⁵ This is certainly true in the case of al-Waṭwāṭ, whose attachment to the works of the past is based on a sincere appreciation and desire to revive their message. The case of

⁹² Ibid., 11, 14–15.

⁹³ Ibid., 15.

⁹⁴ E.g., al-Waṭwāṭ, *Ghurar*, 12, 15.

⁹⁵ *Essays in Arabic Literary Biography 1350–1850*, ed. J. E. Lowry and D. J. Stewart (Wiesbaden, 2009), 7.



Ghurar al-Khaṣā'is shows that anthologizing was much more than the process of collecting apposite anecdotes and pieces of poetry, and authors were in a position to adopt literary canons and to use the materials of the tradition in an innovative way. Accordingly, forms of inter-textual references were used “to determine one’s relation with the past, to enter into a dialogue with its central texts, to introduce their message into contemporary discourse and to adapt it to the then-prevailing tastes.”⁹⁶ As an author of encyclopedias, of sophisticated *inshāʿ* compositions, and of anthologies, al-Waṭwāṭ perfectly embodied this and the other literary trends of his period.

⁹⁶ Bauer, “Mamluk Literature,” 114.

