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INVESTIGATING THE ROLE OF COMMON IRANIAN MANUSCRIPTS IN SCIENTIFIC-CULTURAL RELATIONS BETWEEN AZERBAIJAN AND TURKEY

Abstract

One of the aspects of cultural communication between countries is their interaction in order to preserve and maintain manuscripts in those countries, which in different historical periods in different forms, such as gifts to kings and princes, scholars' travels, trade relations between merchants, the spread of special books between Different strata of people of the society have entered other countries in other ways. This cultural heritage can lead to scientific and cultural growth and even help the development of cultural relations between countries. Historical background and many cultural, economic, social, etc. commonalities between Turkey and Azerbaijan are the reasons for the existence of copies of Ferdowsi's Shahnameh, Masnavi Manavi, Golestan Saadi, Bustan Saadi, Khamse Nizami Ganjavi, Diwan Hafez, Diwan Khagani Shervani, Golshan Raz Sheikh Mahmoud Shabestri and Divan Jami in Azerbaijan and vice versa have provided the existence of Azeri Turkish versions in Turkey. This article deals with the importance of manuscripts, the type of surviving manuscripts and the role of efforts of two friendly and neighboring countries, Turkey and Azerbaijan, in order to preserve these manuscripts in a descriptive and analytical way, and shows which manuscripts throughout history have survived the damage of time and events. They have been preserved and are now in the hands of the new generation .

Key words: manuscript, Azerbaijan, Turkey, Iran, cultural relations

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AZƏRBAYCAN VƏ TÜRKİYƏ ARASINDA ELMİ-MƏDƏNİ ƏLAQƏLƏRDƏ ORTAQ İRAN ƏLYAZMALARININ ROLUNUN ARAŞDIRILMASI

Xülasə

Ölkələr arasında mədəni ünsiyyətin aspektlərindən biri də həmin ölkələrdə əlyazmaların qorunması və saxlanması üçün onların qarşılıqlı əlaqəsidir. Türkiyə ilə Azərbaycan arasında tarixi yaxınlıq və bir çox mədəni, iqtisadi, sosial və s. kimi ümumi cəhətlər Azərbaycanda Firdovsinin "Şahnamə", "Məsnəvi Məsnəvi", Sədinin "Gülüstan" və "Bustan", Nizami Gəncəvinin "Xəmsə", Hafizin "Divan"ı, Xəqani Şirvaninin "Divan"ı, Şeyx Mahmud Şəbüstərinin "Gülşəni Raz" və Caminin "Divan"ının nüsxələrinin və əksinə Türkiyədə azəri türkcəsində nüsxələrin mövcudluğunu təmin etmişdir.

Bu məqalədə əlyazmaların əhəmiyyətindən, mühafizə olunmuş əlyazmaların növündən və bu əlyazmaların təsviri və analitik şəkildə qorunub saxlanmasında iki dost və qonşu ölkənin, Türkiyə və Azərbaycanın rolundan bəhs edilir.

Açar sözlər: əlyazma, Azərbaycan, Türkiyə, İran, mədəni əlaqələr

Historical documents and manuscripts are among the most important written heritage of human civilization, which have been transferred from the past to the present and have reached our hands, and they contain extensive historical, literary, cultural and artistic information. Manuscripts are very important both from the point of view of content and from the point of view of book layout and copywriting (Naqvi, 2014: 2). Although manuscripts are considered one of the most important scientific and scientific heritages

of human civilization, they have been destroyed and destroyed during different ages due to various factors such as war, fire, flood, biological factors, looting, religious and sectarian prejudices, etc. Placed. In order to prevent these incidents in recent decades, these copies are kept in museums, libraries, etc. to prevent their deterioration and destruction. These museums and libraries around the world are the guardians of valuable works and human written heritage, which they protect and preserve. In addition to conservation, restoration, technology, pathology, etc. are carried out in line with rereading the text of the manuscripts and analyzing them.

Iran's manuscripts are found in all the manuscript libraries of the world and it is considered one of the richest cultures in the world. There are about two million Iranian manuscripts in the world, which are scattered in various countries and libraries from America to Far Asia, Africa, Europe, etc. Due to geographical proximity, cultural affinity and Islamic beliefs, the number of Iranian versions in the two friendly and neighboring countries of Azerbaijan and Turkey is high.

The Manuscript Treasure of the Academy of Sciences of the Republic of Azerbaijan was established as a public center for the collection, classification, preservation and publication of ancient Eastern manuscripts in 1950 based on the Manuscripts Branch of the Institute of Military Literature. The collection of calligraphy works was established in 1940s after the establishment of Soviet rule in Azerbaijan. From September 21 to 24, 1924, the First General Congress of Azerbaijan was held in Baku. In this meeting, along with other cultural issues, the issue of creating a library of manuscripts and old printed books related to the "Research and Research Population" was raised. In 1929, "Research and Research Population" became a government scientific and research institute And about 40 thousand printed and written books, historical and other written documents from cultural and educational centers and libraries were collected in this center. Currently, the collection of manuscripts of the Academy of Sciences of the Republic of Azerbaijan is comparable to the famous treasures of the world in terms of the variety of subjects and rare works. Manuscripts and precious artefacts in the treasury of the Academy of Sciences include Arabic, Persian and Turkish manuscripts in the fields of medicine, astronomy, mathematics, mining, philosophy, law, rhetoric, syntax, history, geography, literature and rhetoric. In this institute, a special branch for Persian manuscripts research is active and until now, in addition to scientific researches, three volumes of Persian manuscript lists have been prepared and published by this branch.

Out of about 40,000 manuscripts and documents of the Academy of Sciences of the Republic of Azerbaijan, about 4,000 are related to Persian books. Among this written heritage are copies of Ferdowsi's Shahnameh, Masnavi Manavi, Golestan Saadi, Bostan Saadi, Khamse Nizami Ganjavi, Diwan Hafez, Diwan Khagani Sherwani, Golshan Raz Sheikh Mahmoud Shabastri and Diwan Jami. The list of most of these books has been published in three volumes.

In an environment where the enemies are trying to create division between friendly and neighboring countries with the aim of securing their material interests, strengthening the foundations and cultural spaces is the most important activity that can defeat their conspiracy and free the region from hatred, turbidity and enmity. build and bring the people of different lands closer to peace and friendship. A friendship whose fruits even in the field of manuscripts can create memorandums and cooperation agreements with libraries, universities and research centers, activate cultural dialogues, especially its promotion among researchers and cultural activists, exchange of scientific articles and even researchers, holding exhibitions and exchanging manuscripts and other joint collaborations so that people, especially the educated and scientific, cultural, artistic and academic elites, can benefit from its benefits.

The effect of the existence of manuscripts and attention to it

Currently, the activities of scientific societies in Azerbaijan are concentrated in the Academy of Sciences and Baku State University. In the Academy of Sciences, there are two institutes of manuscripts and oriental studies, whose researchers conduct research on Persian studies and Persian literature. In Baku State University, the Oriental Studies Department is also conducting such researches. The research works related to Persian literature of the Department of Iranian Studies of this university are divided into three categories:

1. Translation
2. Preparation of critical text
3. Research works

Ferdowsi's Shahnameh has been translated into 6 volumes in Azerbaijani language by the famous Azeri translator, Mobarez Alizadeh. He also translated Yusuf's Masnavi and Zulikha Jami into Azeri. Rostam Aliyev has translated Saadi's Golestan and Khamsa Nizami into Azeri. Akram Jafar also translated Khayyam's quatrains into this language. In addition, Azerbaijani researchers have conducted research on works such as Khwaja Nizam Mollak's policy, Nasser's and Khosrow's travelogue, four prosodic military essays, Kalileh and Demeneh, Qabusnameh, etc. They also showed interest in mystical texts and among these texts: Manajat of Sheikh Abdullah Ansari, Risalah Eshq wa Aql by Sheikh Najmuddin Razi and Lamaat Fakhruddin Iraqi have been translated and published in Azeri. Even now, the translation of the Samarkand poets' ticket, which was previously published in English by Edward Brown, is being done in Azeri language. In addition to ancient texts, attention to contemporary literature is also evident among researchers and translators; Among them, Diwan of Imam Khomeini (RA) was translated by Mubariz Alizadeh and published under the name "Qibla Eshq".

The second field is the preparation of critical text. In the 20th century, the famous Russian scientist - Kondrat - said that oriental studies begins with the science of philology, and we say that the science of philology begins with the preparation of texts. Preparing a critical text is very important, because without having a complete and corrected text, a researcher cannot do his work as he should and can get the right result. This is because text is given great importance in Azerbaijan. Azeri scholar Rostam Aliyev is preparing a critical text of Ferdowsi's Shahnameh with the cooperation of famous Russian professor Nouri Usmanov. In addition to preparing the critical text of Ganjavi's Khamsa Nizami and printing it, the critical text of various anthologies on Khamsa Nizami has also been prepared. One of them is the critical text of Amir Khosrow Dehlavi's "Tahir-ul-Anwar" and "Magnoon and Laili" which was prepared and published by Tayer Muharram F. Adibi Shirazi, a poet of the 16th century, wrote three complete Khumses in 15 masnavis in response to Khumsa Nizami, of which the text of 10 masnavis was prepared and printed by Abulfazl Rahimov. Another book is Rashid al-Din Fazlullah's Jami al-Tavarikh, the text of which was prepared and printed in Baku.

The third field is research works. The writings in this field are divided into two parts: 1- Theory 2- Writings related to the history of literature. The compositions of the first group include the following topics: novelty and tradition in Persian poetry of the 20th century, prosody theory, Khamse Sarayan Kahn, Saeb Tabrizi, and Indian style, etc. In these works, comparative literature and genre and style of speech are discussed. In the second group, the life and works of poets and writers such as Nima, Parvin, Shamlou and others are researched and their works are examined. Currently, young researchers are working on works such as Taqzeh Awaliya Attar, Khamse Khajowi Kermani and Raha Al Arwah Dagaighi. Also, the contemporary literature of the Islamic Revolution has opened its place in the research of Azerbaijanis, and the works of people such as Qaiser Aminpour, Nusrat Rahmani, Garmarodi, Qazwa, Kakai and others are examined.

In Ottoman and modern Turkish libraries, the process is exactly like this. There are at least 1615 manuscripts in Istanbul University Library and 939 manuscripts in Topkapi Palace Museum Library.

The transfer of Iranian culture to Anatolia began with the establishment of the Seljuk state in the 12th century and accelerated after the Mongol invasion of Anatolia. Iran in the 13th century. Many Persian-speaking scientists, writers and poets fled to the Roman Seljuk Empire following the Mongol invasion of Iran. These educated men played an important role in the revival of Persian culture and literature, which began at the beginning of the 13th century. After that, many works in Persian, on history, literature, philosophy and Sufism, were produced in Anatolia in the 13th and 14th centuries. As a result, Persian became the language of instruction in several schools, and Persian words were often used for place names, person names, and job activities, as well as in some religious, legal, and official documents. In the 13th century, Anatolia was heavily influenced by Iranian culture. Intellectual life developed very effectively in cities where scholars copied or created religious works. One of the important centers at that time was Konya, the flourishing capital of the Roman Seljuks and the residence of important personalities such as Sadr al-Din Qonavi, Maulana Jalal al-Din Muhammad Rumi and Sultan Volad. Other Anatolian cities such as Aksaray, Nigde, Kayseri, Ankara, Kershehir, Tokat, Amasya, Sivas, Erzurum, Arzanjan and Malatya were important cultural centers where many Iranian works were copied or created in the 13th century.

The influence of the Persian language declined in the late 14th and early 15th centuries, which coincided with the early stages of the Ottoman Empire. However, the Ottoman sultans again paid more

attention to the Persian language during the reign of Bayezid (Bayezid) II (1512-1481 AH) and Selim I (1512-20 AH). This attention led to the collection of many Persian works in the library of the Ottoman Palace. The copying of Persian books for the private libraries of the Ottoman sultans gradually decreased after the 16th century. While in the 17th century, translation activities from Persian to Ottoman Turkish steadily increased in Anatolia. And again, in the following periods, this effect decreased. People like Osman Ghazi Ozgudenli in the article "History of Persian Manuscripts in the Istanbul Library", Laleh Oluch, Filiz Chagman, Zaren Tanidni, Fahmi Adham Karatai, Ivan Shchokin and dozens of people in the libraries of Topqapi, Sulaymaniyah, Aya Sofia, Noor, Semaniye. , Shahid Ali Pasha, Istanbul University Library, Turkish Museum of Islamic Artifacts Library, Istanbul Municipality Atatürk Library, Istanbul Archeology Museum, Ankara Libraries, National Library, Ankara University Theology Faculty Library, Konya Library, The specialized library of Maulana Museum, Bursa Library, Manisa Library, Diyarbakir and many other official and private libraries contain Persian manuscripts. After the establishment of the Republic of Turkey, the preparation of manuscript lists was resumed and in 1927 the Classification Committee was established. The first systematic scientific catalog in seven volumes of the Ottoman-Turkish, Persian and Arabic MSS in the Topkapi Palace Library was published between 1961 and 1969 by Fehmi Edhem Karatay, who had studied library science in France. The Persian section of this catalog includes and introduces 940 unique and important MSS.

The book is a symbol and expression of the scientific, cultural, narrative, literary, civic, etc. thinking of thinkers, scientists, and intellectuals of every land, which is a gift to humanity; It is proud and after centuries it grows like a tree and spreads its shadow over the head of the one who benefits from it. Manuscripts are the roots of this tree that are published in different lands and are used by everyone in the translation process. Joint cooperation in the fields of introduction and documentation, research, education, preservation and restoration of manuscripts and historical documents. The three nations of Iran, Turkey, and Azerbaijan have many cultural, religious, historical, and linguistic interests and commonalities, and the use of this capacity can be a factor in expanding multilateral scientific and cultural cooperation and strengthening interactions and friendships. Many Iranian handwritten books, especially literary versions with different inscriptions, are available in Azerbaijan and Turkey, which can be effective in the scientific-cultural relations between Azerbaijan and Turkey in various areas of exchange, translation, donation, etc. Today, one of the most important factors of conflict between countries is border, religious and religious, cultural and political differences. Remembering the common interaction between neighbors is not only the biggest factor that prevents deep-rooted hostilities and endless and damaging wars, but it can also lead to cultural, scientific, etc. growth and development. Hoping for a day when the cultural relations between Azerbaijan, Turkey and Iran will progress as much as the cultural commonalities between them.

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