



UDC: 94 (479.24)

ORCID: 0000-0001-6358-593X (Hasanov)

RESEARCH OF SOME ISSUES OF HISTORICAL GENEALOGY IN GANJA FROM THE RENAISSANCE PERIOD

Elnur Latif Hasanov

Ganja Branch of ANAS
E-mail: lnurh273@gmail.com

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Based on various academic sources were investigated characteristics of development of science and education in the early middle ages period in Ganja. In this historical period city as an important political-cultural center was visited by famous scholars of different foreign countries and as well as important historical information about their teaching and scientific activities have been studied for centuries. Also in this study, based on historical and ethnographic sources, have been determined the significance of the scientific, literary and cultural development of Ganja in the revival of the characteristic features of the Renaissance period not only of the country, but also in the development of the Islamic world as a whole. The special significance of individual manuscripts and archival documents in the study of the centuries-old historical and cultural heritage of the city were scientifically researched.

Keywords: Azerbaijan, culture, tolerance, Ganja, historical research, Renaissance period, science, education.

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INTRODUCTION

Nizami Ganjavi is one of the main thinkers of the Renaissance period. It is clear from the works read and named by Sheikh Nizami Ganjavi that there were rich libraries in Ganja. Sheikh Nizami's deep knowledge of all known fields of science at that time shows that he received a comprehensive education in one of the madrasas belonging to the rich library in Ganja, where prominent scientists worked. The great poet's encyclopedic knowledge and perfect knowledge of all important fields of science for the current period proves, first of all, that the city of Ganja is important as a center of science and culture for centuries. Gazi Tahir al-Janzi had a special place among Ganja scholars. As-Silafi stressed the peculiarities of Tahir al-Janzi, a Gazi official in Ganja, in jurisprudence (ie, Islamic law) and etiquette. Tahir al-Janzi, Abul Qasim Ali ibn Abdur-Rahman al-Nishapuri and his compatriot Abulfaz Shaban ibn Ali ibn Muhammad al-Bardai. Abulfaz al-Bardai was his teacher of jurisprudence [1].

Visit of merchants, travelers, prominent scientists and cultural figures from different countries of the world to ancient Ganja, located on the Great Silk Way and other caravan routes, first, created conditions for the integration of spiritual values of our nation with universal civilizations.

Settlement of the great thinker Gatrán Tabrizi in Ganja in the XI century, during the heyday of the Arab caliphate, shows that the city became a great center of culture and science in the Muslim East. It is known from the sources that private and public libraries, madrasas at the level of modern universities, observatories and medical centers functioned in Ganja at that time. It is here that Muslim culture spread to neighboring the different Christian countries. Therefore, scientists, poets, architects and artists from many countries of the East settled in Ganja during the period of Renaissance, when culture, education and science, also socio-economical development was so high. Sheikh Nizami praised the cultural level of Ganja and sang his hometown "My Babylon" [2].



In general, based on the information of the sources, it can be noted that in the 10th century, some of the people known as Bardali continued their work while visiting different religious regions. Others lived in their homeland and taught the secrets of science to their compatriots. Probably, Abulfaz Shaban ibn Ali is one of such scholars.

MAIN PART

The main feature that distinguishes sheikh Nizami from other Eastern thinkers is his wide range of images of women. It is important to remember that the great poet who valued a woman collected the finest qualities of women in the image of Turkish lady Shirin and created a positive woman image for the first time in Middle Eastern literature. As we have already noted, Nizami mentions in various forms that he is from Ganja, both in his poems and in lyrical poems. He does not express any opinion that allows us to say that he is coming to Ganja. There are no indications in this direction in his works. On the contrary, the poet declares that he is a deep-rooted Ganjali in various ways.

We have reviewed the records of commentators, historians and geographers who have no doubts that Nizami was a native of Ganja. Let us now turn to the notes of the authors who lived and worked after them and were fed by the erroneous and incorrect opinions of some scientists.

Among such comments, A. Krymsky's attention was attracted by the author of the commentary "Seven climates" Amin Ahmad Razi and the author of the commentary "Ateshkede" Lutfalibey Azer Begdeli [3].

These commentators claim that Nizami Ganjavi or his father was from the village of Ta in the Tafrish region of the Iranian province of Gum. They based on verses not related to Nizami, added by scribes to the end of Nizami's "Iskendername".

Krymsky believes in these comments so much that on their basis he decides to reject the conclusions of the authors of earlier periods. A. Krymsky writes: "In order to criticize the very first lines of the article of Dovletzadeh, one cannot disagree with the notes of two commentators who compiled the biographies of the poets on a geographical basis. Both of them associate the birth of Nizami with the sacred Shiite city of Gum in western Iran, more precisely, with the province of Gum. These are "Seven Climates" and LutfaliBey's commentary on "Ateshkada", written in 1760-1779. In these comments, Nizami is presented as another personality from Gum as a result of writing biographies on a geographical basis, and he is not mentioned among the Ganja poets with whom he lived his entire life. A. Krymsky also draws attention to the fact that in the copy of "Hamsa" kept in the British Museum and copied in 1400 by Ch. Ryo, described in the second volume of his catalog of Persian manuscripts, the "Iskendername" also mentions that Nizami was from the "land of mountain sands" ("from the mountainous country of kuma") [4-5].

The fact that Nizami was from Gum is also shown in the "Khamsa" belonging to Sir G. Auzli and rewritten in 1612. And this fact is also, supposedly, authoritative confirmation of the alleged geographic comments. As mentioned above, A. Krymsky, who was indifferent to the sources claiming that Nizami was from Ganja, written much earlier than the Hamsa, which was rewritten in 1400, wanted to confirm the wrong assumption, trying to cling to fictions, errors that turn into a soap bubble [6].

However, A. Krymsky, as a great and experienced scientist, admits that along with the lists of "Khamsa", which mentions that Nizami was from Gum, there are also ancient lists of "Khamsa" without these verses. One truth is forgotten here. It is not shown that copies of "Hamsa" that do not contain these verses are older. But A. Krymsky does not stop there either. The absence of lines showing that he is from Gum in some manuscripts of Nizami's "Khamsa", Krymsky explains in a way that is far from any scientific thinking.

According to his fictitious conclusion, "of course there are copies of the "Khamsa", which, due to fanatical Sunni intolerance, copy secretaries have tried to refute his autobiographical confession that he came from serious Shia sands." A. Krymsky does not take into account at least the fact



that there is no Shiite spirit in Nizami's work. Nizami is a Sunni, a great cleric who wants to preserve the integrity of Islam [2, 7].

A. Krymsky mainly refers to Amin Ahmad Razi (16th century) and Lutfalibey AzerBegdeli and tries to substantiate their opinion with additional verses found in some manuscripts of "Iqbalname". Besides, he presents his subjective opinion as the truth. We also know that not only the authors mentioned by A. Krymsky claim that Nizami comes from the province of Gum, the district of Tafrish or Farakhan. Krymsky explains the absence of lines showing that he comes from Gum in some manuscripts of Nizami's "Khamsa" in a way far from any scientific thinking.

A number of foreign scholars who did not like our nation claimed that Sheikh Nizami's father came to Ganja from Gum and that is why it should be underlined that his father was Persian. In this case, Nizami's connection with Akhili is also questioned. Because Ganja was one of the centers of Akhillis and at that time, the carriers of this ideology were Turks. Therefore, it would be appropriate to look at the scientific research and studies conducted by the prominent scholar Khalil Yusifli in this direction:

In fact, there is no serious debate about where Nizami was born and lived. Numerous notes in Nizami's works, as well as information provided by ancient and reliable sources, as well as the conclusions of the distinguished researchers of modern times, show that Nizami Ganjavi was born in a Turkish family in Ganja, lived and died in this city. His tomb is still in Ganja and a magnificent monument stands on his grave. Muhammad Ovfi, the author of the first tazkira in the East, in his tazkira *Lubabul-albab*, written between 1203 and 1228, begins his discussion about Nizami with these words "Al-Hakim al-Kamil Nizami al-Ganjavi", and notes that "Apart from these Masnavis, they recite less poetry of the great poet. But I heard these poems recited by a great man in Nishapur" [7-8].

Although M. Ovfi did not give detailed information about Nizami's life, he remembered him as a native of Ganja and leaved no room for doubt. Zakariyya Qazvini, who lived and created shortly after him, spoke about Ganja in his geographical work "Asarul-bilad and akhbarul-ibad". While talking about this city he indicates a great poet and erudite Nizami Ganjavi as a citizen of this city, as well as his poems and the "Divan" that many have not seen and a brief description of the poems in the "Divan". It is clear that Z. Qazvini had seen both the poet's poems and "Divan". It is noteworthy that he does not doubt that Nizami is from Ganja.

Hamdullah Mustovfi Qazvini, one of the 14th century historians, does not doubt that Nizami was from Ganja and writes in his own "Tarihe-gozi" that "Nizami Ganjavi was a contemporary of Sultan Togrul ben Arslan Seljuk". Abdurrahman Jami (15th century) writes in his masterpiece "Baharistan": "The late Nizami is from Ganja, his wisdom and virtues are clear and there is no need to comment."

At first glance, it may seem strange to make Nizami's birth date a topic of scientific discussion today. Because it is clear to everyone that Nizami Ganjavi was born in 1141 in Ganja. This fact was established in 1871 by the Hungarian scientist Wilhelm Baxter, who wrote the first research work on Nizami's life and work, and this date has been widely accepted in European countries, as well as in Azerbaijan. However, there are well-known scholars in both Iran and Azerbaijan who do not agree with this date and suggest different dates of birth for the poet. For example, Rustam Aliyev, one of the prominent legal scholars, writes that Nizami was born on August 7-22, 1140. Azadeh Rustamova, who made important contributions to the study of Nizami's legacy, tries to prove that Nizami was born in either 1148 or in 1149 and so on [2, 8].

Barat Zanjani, a well-known scholar of South Azerbaijan and a former professor at Tehran University, claims that Nizami was born in 526 AH (1131-1132), taking into account the opinions of various scholars [9]. B.Zanjani considers only M. Mirbagirzadeh's opinion to be true from these authors and made some corrections to it. He thinks he was born in 526, 1131/32. Given all this chaos and diversity of opinion, we need to clarify the date of Nizami's birth. In this case, the various



facts in the poet's works and all the notes of Nizami, which are likely to clarify this issue, must be taken into account.

Medieval sources do not contain any information about the date of birth of the great poet. Authors who usually lived in the Middle Ages gave the date of the poet's death. It should be noted that there is no common ground between them. For example, a respected commentator such as Dowlatshah Samarkand stated the date of his death as 1180, but Taqiaddin Kashani wrote that he died in 1209. This last date is also present in the stamp of the poet's tombstone. Today, however, researchers are still relying on contradictory opinions. This is because various facts in the poet's works are interpreted by scholars in different ways. On the one hand, the passage depicting Nizami's death at the end of the *Iqbalnameh*, on the other hand, at the end of the same work, the signs that it was presented to the Mosul ruler Izzeddin Masud, who came to power in 1211, confuse scholars. At the end of *Iqbalname*, after describing the deaths of Alexander and seven Greek scholars, Nizami writes that he joins them after 63 years and six months later [10].

S.Nafisi also notes that Ibn al-Futi confuses Nizami Ganjavi with Nizami-mulk, in spite of hundred years' difference between them. However, he notes the person mentioned above is the one who belongs to Nizami's school exactly, he states him to own the pseudonym Nizami. He mentions Nizami's two works. Contrary to Ibn al-Futi's opinion, Nizami's pseudonym was not taken from Nizam al-Mulk's nickname. Because the name of the great Nizamul-Mulk was not Abu Ali Hasan. Ibn al-Futi writes clearly: Majdaddin Abu Nasr Ahmad ibn Mahmud ibn Ali Nizami is a poet who memorizes Persian poems, the original of which reaches Nizami Ganjavi that he was Nizamul-Mulk Abu Ali Hasan, from whom he took the nickname Nizami, and he became a poet of sweet word. So it is clear from here that Nizamul-Mulk Abu Ali Hasan himself was one of Nizami's predecessor. The note from Ibn Futi and his explanation of it is quite interesting. Majdaddin Abu-Nasr Ahmad, about whom Ibn Futi mentioned was still alive in 705 BC, in 1305-1306 AD he was poet and wrote poems under the pseudonym Nizami. He also had panegyrics about Sahib Sadaddin who was in the camp. Ibn Futi also uses the following expression about Majdaddin Ahmad: "Memorizer of Persian poems." This word is sometimes translated as "the protector of Persian poetry." In our opinion, this is a misconception. According to us, the word *hafiz* here means a person who knows a lot of Persian poems by heart, memorizes them, and has a strong memory. One of the curious aspects of Ibn Futi's note is that he also mentioned the names of the father and grandfather of Majdaddin Ahmad Nizami, who lived in the second half of the 13th century and the beginning of the 14th century. His father's name is Mahmud and, his grandfather's name is Ali. There is a difference of only 100 years between the date of death of Mahmud and Ali Nizami, who was born from the son of this great thinker, Muhammad, and the meeting of Ibn Futi with Majdaddin Ahmad. At the same time, as Said Nafisi points out, if we consider that Majdaddin Ahmad was a man who lived mainly in the second half of the 13th century, or at least if we consider that this man was born in about 70-90s of the 13th century, as a result, the rate of his father and grandfather's relation to the Nizami period is also determined. It would be wrong to think that Majdaddin Ahmad's grandfather, Ali Nizami, had a son other than Muhammad, who is now unknown to us [11].

However, as in the above examples from his poems, he says that in Ganja he is not appreciated, that he is the treasurer of sins, but that he gained fame in other places, and that he needs to escape from thirst in his own land, says that he wants to quit being a hermit and go on a journey and that he has long wanted to be in the service of the Kaaba, and writes that he wants to visit the Kaaba.

In a funeral speech dedicated to Nusrat ad-Din, who came to power after 1191, written much later than this ode, the poet praises the Kaaba in the language of fire and expresses a desire to see this place. However, this does not and cannot give any reason to say that he is from Mecca.

In particular, the fact that the poet praises Iraq and wants to see it does not give any reason to say that Nizami is from Iraq. Nizami did not aspire to Iraq, because this is allegedly his homeland, on the contrary, Nizami aspired to Iraq, because he could not get a decent price in his homeland, in



Ganja, “so that like a treasure that came out of its source, i.e. go beyond the borders of the motherland and get a worthy assessment”, “how silver comes out of the stone and becomes famous” gain fame with its skill and genius, be recognized, get rid of envious people, visit the great cultural center of the East, see, read books that he could not get, meet, talk, study and teach the people he wanted to but couldn't see.

So, once again it must be safely said that Nizami is from Ganja, he was born in Ganja, was born in a prosperous Ganja family, lived and worked in Ganja. Neither the verses added to the composition of Nizami, nor the opinions of the authors of the tazkire, who, on the basis of these verses, claimed that Nizami was from Qum, Tafrish, Farakhan, nor the senseless reasoning of Vahid Dastgirdi are capable of casting doubt on this clear truth [12].

CONCLUSION

The idea that Nizami was originally from the Iraqi part of Iran is more strongly defended by Aliakbar Shahabi, the author of the book "Nizami shaere-das-ansara". A. Shahabi is of the opinion that most Iranian and non-Iranian historians and tazkiras write that Nizami's birthplace is Ganja, one of the cities of Azerbaijan, but those authors also generally remind that Nizami's origin is from the land of pure Iraq (Gum and Tafrish districts). His father moved to Ganja from Iraq.

Right there an example is given from the tazkire "Majmaul-fusakh" by R. Hidayat: "Although Dr. Nizami is a native of Qum, he is known as he is from Ganja." According to A. Shahabi, allegedly G. Darab established that Nizami was born in 1145 AD near the city of Gum and emigrated to Ganja. Allegedly, contrary to the opinion of historians and researchers, Mirza Muhammadali Tarbiyat considered Nizami with an Azerbaijani prejudice an Azerbaijani poet and considered it wrong to consider him from Gum. This strict Persian chauvinist, instead of facing the truth and paying attention to the fact that older and more reliable sources say that Nizami is from Ganja, regards with regret the statement of M. Tarbiyat that Nizami is from Ganja, founded on Zakaria Kazvini and Abdurashid Bakuvi as fanaticism.

He turns to Abdulnabi Ghazvini, the founder of the tazkir, who consider Nizami to be from Qom, and reminds him of his opinion that Nizami was from Farakhan of Qum. A. Shahabi is of the opinion that all the authors, except for M. Tarbiyat, considered Nizami to be an original Iraqi.

A. Shahabi's defense of V. Dasthirdi's opinion "But there is no doubt that he is from Iraq" is not a prejudice, but the words "Nizami Abu Muhammad Nizamuddin Ilyas bin Yusif bin Zaki Mu'ayyad Ganjavi" by M. Tarbiyat who was the most famous of Iranian poets and the most eloquent among Azerbaijani masters of the word" is the result of prejudice! Strange logic!

A. Shahabi also expresses his attitude to the verses added by later periods, in which it is stated that Nizami is from Qum, and writes: "According to the author of these pages, the phenomenon of a poem with such a historical basis cannot be added on purpose. It is difficult to imagine what benefits and interests the one who made this addition expected. It is possible that the location was confused by the rewriters.

Said Nafisi, a well-known scientist, writer, who has done a remarkable job in the field of collecting and publishing lyrical verses of Nizami, takes the right position and writes: "In any case, it is reliably known that, with the exception of one or two trips (he made a pilgrimage), Nizami spent his entire life in Ganja and its surroundings. For this reason, he is always known as Nizami Ganjavi in Persian literature and is considered one of the poets of Azerbaijan.

But on the other hand, I heard that some of the contemporaries even think that there is a descendant of Nizami and say that his son still lives in Tafrish.

The outstanding Azerbaijani scientist Abdurrashid al-Bakuvi in his work "A Brief Description of the Monuments and Miracles of a Powerful Ruler" also ends his article about Ganja with the following words: "The famous poet, sage and doctor Abu Muhammad Nizami are from here. He has an amazing "Divan" and beautiful epics called "Khosrov and Shirin", "Leyli and Majnun", "Makhzan



al-Asrar" and "Seven Peykars". Like Zakharia Qazvini, Abdurrashid Bakuvi does not mention the poem Iskendername. Apparently, he repeats the words of the author of "Monuments".

The number of authors who do not doubt that Nizami is from Ganja and who interpret this as an axiom can be increased to the maximum. Let's also take into account that all these authors lived until the 16th century and were closer to the Nizami period. They lived and worked at a time when the works of Nizami had not yet been distorted by the scribes who copied them, and were not supplemented in an inappropriate way.

This situation is well known to specialists who, since the 1930s, have been preparing scientifically critical texts of Nizami's works. People, who make additions to the texts of Nizami's works sometimes make these additions so clumsily and inexperienced that it does not correspond to the logical flow of Nizami's poems, violates it in terms of language, style and thought. It would be a big mistake to overlook this aspect when speaking about the life and thoughts of Nizami.

But, unfortunately, sometimes even more or less influential scholars of science try to raise doubts about the truths stated by authoritative sources and by the poet himself, based on such fake, fictional verses added to the works of Nizami. Such offenses existed in the Middle Ages and still exist.

We have reviewed the records of commentators, historians and geographers who have no doubts that Nizami was a native of Ganja. Let us now turn to the notes of the authors who lived and worked after them and were fed by the erroneous and incorrect opinions of some scientists.

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GƏNCƏDƏ İNTİBAH DÖVRÜNÜN TARIXİ-ƏDƏBİ İRSİNİN BƏZİ MƏQAMLARININ TƏDQIQI

E.L. Həsənov

Tədqiqat işində müxtəlif elmi mənbələr əsasında Gəncədə ilk orta əsrlər dövrünün elm və təhsil mühitinin inkişaf xüsusiyyətləri tədqiq edilmişdir. Bu tarixi dövrdə Gəncəyə mühüm siyasi və mədəni mərkəz kimi müxtəlif ölkələrin tanınmış alimlərinin səfərləri ilə yanaşı, onların tədrisi və elmi fəaliyyəti ilə bağlı mühüm tarixi məlumatlar da öyrənilmişdir. Tədqiqat işində tarixi-etnoqrafik mənbələrə əsaslanaraq Gəncənin elmi, ədəbi-mədəni inkişafının təkcə ölkənin deyil, həm də bütövlükdə İslam dünyasının İntibah dövrünün səciyyəvi xüsusiyyətlərinin dirçəldilməsində, eləcə də ədəbi-mədəni inkişafında əhəmiyyəti müəyyən edilmişdir. Şəhərin çoxəsrlik tarixi-mədəni irsinin tədqiqində ayrı-ayrı əlyazmalarının, arxiv sənədlərinin də xüsusi əhəmiyyəti elmi cəhətdən araşdırılmışdır.

Açar sözlər: *Azərbaycan, mədəniyyət, tolerantlıq, Gəncə, tarixi tədqiqat, İntibah, elm, təhsil*

ИССЛЕДОВАНИЕ НЕКОТОРЫХ ВОПРОСОВ ИСТОРИЧЕСКОЙ ГЕНЕАЛОГИИ В ГЯНДЖЕ ЭПОХИ ВОЗРОЖДЕНИЯ

Э.Л. Гасанов

В научно-исследовательской работе на основе разных научных источников изучаются особенности развития науки и образования в Гяндже эпоху раннего средневековья. Учитывая важность города как общественно-политического, экономического и научно-культурного центра, в исследование были привлечены научные аргументы о том, что наряду с местными учеными в средние века Гянджу посещали известные ученые разных стран, а также важные исторические сведения об их преподавательской и научной деятельности в течение долгих столетий были изучены. В исследовании на основе исторических и этнографических источников определяется значение научного, литературного и культурного развития Гянджи в возрождении характерных особенностей периода Ренессанса не только страны, но и в целом в развитии Исламского мира. Научно исследовано особое значение отдельных рукописей и архивных документов в изучении многовекового историко-культурного наследия города.

Ключевые слова: *Азербайджан, культура, толерантность, Гянджа, историческое исследование, Ренессанс, наука, образование*