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**LITERARY AND ARTISTIC HERITAGE OF
AYN AL-QUZAT MIYANEJİ**

Speciality: 5716.0 – Azerbaijan literature

Science area: Philology

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ABSTRACT

of the dissertation for the degree of Doctor of Science

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The dissertation work was carried out in the department of “Common beginnings and the renaissance period Azerbaijani literature” of Nizami Ganjavi Institute of Literature of the Azerbaijan National Academy of Sciences

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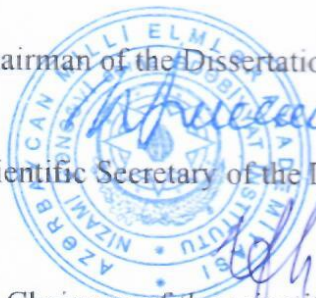
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INTRODUCTION

Relevance of the subject and the degree of development.

There has always been an interest in the ancient and medieval culture of the East, and recently it has grown even more. Although Eastern and Western researchers have done much in this area, unresolved issues still remain. Recently, a lot of work has been done in the field of compilation and publication of books in the form of manuscripts and lithographs in Arab countries. This factor is a great help in the study of sources related to those times.

When considering historical, anthological, theoretical and geographical works of the medieval ages, one finds information reflecting the material and cultural wealth of the Muslim East, including Azerbaijan.

It is not enough to explore only one place to study the medieval history, science and culture of Azerbaijan, to form an opinion. In particular, along with the examples created by Azerbaijanis while mastering Arabic-language science and literature, it is important to know the historical stages of Arabic literary criticism, scientific analysis and mode of approach, form and content.

Ayn al-Quzat Miyaneji (1099-1131) is a prominent philosopher and thinker of the 12th century. Until the scientist's time, Arabic-language and Persian-language culture of Azerbaijan has passed a long, glorious way. Giving a brief account of the Azerbaijanis, who contributed to the all-Muslim culture while rendering services, gives a clear picture of this historical path. As from the time of the spread of Islam and the formation of the concept of "single culture", along with others, the services of individuals belonging to Azerbaijan were reflected in the sources. Although they differ from the creativity of Ayn al-Quzat Miyaneji in terms of time and content, this is a way of development that took place before the time of the thinker.

Azerbaijani science and literature formed in the Middle Ages are divided into two directions in terms of language in modern times. While Arabic-language scientific examples are distinguished by their antiquity, Persian-language literary examples have survived to the present day in terms of number and variety. When approaching the

issue in general, with the exception of Khatib Tabrizi's commentaries on Arabic poetry in the 11th century, literary works created before the 12th century can be collected not only separately, but also from anthologies, historical, geographical and other sources. Only, since the 12th century, a Divan created by certain poet or writer has come down to us as a collection.

Arabic-language Azerbaijani literature is one of the important fields of study. From the 7th up to the 8th centuries, until the 12th century, the time when Ayn al-Quzat Miyaneji lived, Arabic-language Azerbaijani literature passed an important and glorious path. It is true that the number of poets and the scantiness of poems are regretful. However, since the authoritative sources include the poems of these poets, along with other famous contemporaries, respectfully mention their names and give examples of their works, are proof that our literature of that period was not weak. The small number of manuscripts is the result of their preservation and loss. The purpose of a brief view at the centuries-old Azerbaijani literature in the dissertation in Arabic is that they are often overshadowed by the prominence of Persian-language examples in history books.

When studying Arabic-language Azerbaijani literature, it is important to know the differences between the examples and the historical divisions. Because, despite the extensive scientific activity of Azerbaijanis in the 9th century, the reason for the stagnation in the field of literature, the revival of literature in the 10th century, interest in interpretation in the 11th century, an increase in the high artistic value of poetry, the tendency to philosophical poetry in the 12th century are closely related to the Arabic-language environment of those times.

If we overview the works of Ayn al-Quzat Miyaneji, it appears that the pantheist philosopher benefited from a number of scientific and philosophical teachings that preceded him, and this influence played a major role in the development of his worldview.

When consider the research of modern Eastern and Western scholars, we sometimes see that the national identity of Azerbaijani personalities who have contributed to the history of science and

literature is incorrect. For historical reasons, it is important to study their valuable heritage in their homeland, to study it from the original, in order to prove that these personalities, whose works are studied as part of Arabic and Persian-language cultures, are originally from Azerbaijan.

The valuable heritage of the prominent philosopher, founder of pantheism, poet and writer Ayn al-Quzat Miyaneji has always been in the focus of researchers both from literary and philosophical perspectives. Despite his short life, with his valuable ideas and incomparable works he rose to a unique peak in the 12th century. According to Ayn al-Quzat Miyaneji himself and various sources, he is the author of fourteen scientific and artistic works. Unfortunately, only the names of many of these works are known today.

Ayn al-Quzat Miyaneji enriched the history of Eastern philosophy with his Sufi pantheistic ideas. He was known and distinguished among the scholars of his time for his profound thoughts and judgments. Although the works of the thinker that reached us have a philosophical content, the style of expression and the examples of poetry given here form the basis for a separate study of Ayn al-Quzat Miyaneji heritage in terms of literature. In the history of science, he is more famous as a prominent philosopher. However, his poems and the high artistic style of his writings make it necessary to approach his works from a literary viewpoint. There are many artistic tendencies in the work of the thinker.

The role of Ayn al-Quzat Miyaneji in the history of Arabic-language Azerbaijani literature is undeniable. Both prose and poetry are found in his creativity. In terms of subject matter, it is diverse.

The thinker is also known in the history of literature for his philosophical *rubais* (quatrains) in the Persian language. This is a clear example of his ability to create beautiful poems in different languages and styles.

The heritage of Ayn al-Quzat Miyaneji is a valuable example of our Arabic and Persian-language literature. Despite the partial investigation of this field in Azerbaijan, the independent study of the literary and artistic creativity of the thinker is relevant.

The life and creativity of Ayn al-Quzat Miyaneji have always been in the focus of medieval and modern authors. It has been reported by a number of scholars who lived in the following centuries.

Information about Ayn al-Quzat Miyaneji and his family was provided by Zahir al-Din al-Bayhaqi (1106-1170), Abd al-Karim al-Sam'ani (1114-1166), Imad al-Din al-Isfahani (1125-1201), Ibn al-Asir (1160-1233), Yaqut al-Hamawi (1179-1229), Zakariyya al-Qazwini (1203-1283), Ibn al-Fuwati (1244-1323), Shams al-Din adh-Dhahabi (1274-1348), Salah al-Din al-Safadi (1296-1362), al-Yafii al-Yamani (1300- 1367), Abd al-Rahim al-Asnawi (1305-1370), Taj al-Din al-Subki (1327-1370), Ibn al-Mulqan (1323-1401), Ibn Hajar al-Asqalani (1372-1449), Ibn Imad al-Hanbali (...- 1678), Ibn al-Ghazi (1685-1754) and other authors¹.

In the works of Al-Zirikli and Omar Reza Kahhala², two oriental scholars, in the works on Islamic history, culture, and philosophy, mainly Sufism, as well as in most encyclopedias and dictionaries generally found information about the thinker.

In recent times, Iranian scholars Firuza Papen-Metin, Alirza Hajiyan Nejad, Valiulla Ismail Pur, Mehdi Zamani, Fatima Kiyai, Ali Asgar Mirbagri Fard and Shahrizad Niyazi have articles about Ayn-al-Quzat Miyaneji³.

¹ البيهقي ظهير الدين . تنمة صوان الحكمة . لاهور ، ١٣٥١ : السمعاني . الانساب . القاهرة . ج٢ . ١٩٨٠ : الاصفهاني عماد الدين . خريد القصر وجريدة العصر في ذكر فضلاء اهل فارس . طهران ، ١٩٩٩ : ابن الاثير . اللباب في تهذيب الانساب . بغداد ، ٣ ج : ياقوت الحموي . معجم الادباء . بيروت - لبنان ، ١٩٩٣ : ياقوت الحموي . معجم البلدان . ٥ ج . بيروت ، ١٩٧٧ : القزويني زكريا . اثار البلاد واخبار العباد . بيروت ، ١٩٩٨ : ابن الفوطي . مجمع الاداب في معجم الاقاب . ٢ ج . تهران ، ١٣٧٤ : الذهبي . العبري خبر من غير . ٢ ج . بيروت - لبنان ، ١٩٨٥ : الصفي صلاح الدين . الوافي بالوفيات . ج . بيروت - لبنان ، ٢٠٠٠ : اليافعي اليمني . مراة الجنان . ٣ ج . بيروت - لبنان ، ١٩٩٧ : الاسنوي . طبقات الشافعية . ج . بيروت - لبنان ، ١٩٨٧ : السبكي . طبقات الشافعية الكبرى . ج . ١٩٦٤ : ابن الملقن . العقد المذهب في طبقات حملة المذهب . بيروت - لبنان . ١٩٩٧ : ابن حجر العسقلاني . لسان الميزان . ج . بيروت - لبنان ، ٢٠٠٢ : ابن حجر العسقلاني . نزهة الالباب في الاقاب . ٢ ج . الرياض ، ١٩٨٩ : ابن العماد الحنبلي . شذرات الذهب . ج . بيروت ، ١٩٨٩ : ابن الغزي . ديوان الاسلام . ٣ ج . بيروت - لبنان ، ١٩٩٠

² الزركلي خير الدين . الاعلام . ج . بيروت ، ٢٠٠٢ : عمر رضا كحالة . معجم المؤلفين . ج . ١٩٩٣ . ٢

³ فيروزهاپين - متين . عين القضاة همداني چون برقي در خشيده و ستاره اي جاودانه برجا ماند . ايران نامه . سال ٢٦ ، شماره ١-٢ ، ص . ١٩١-٢٠٨ : عليرضا حاجيان نژاد . معرفت از نظر عين القضاة همداني . دانشكده ادبيات و علوم انساني دانشگاه تهران زمستان و بهار ١٣٨٢ شماره ١٦٨ و ١٦٩ : ولي اله

The services of Iranian scientist Afif Useyra in this field should be noted especially. He has published three works of Ayn al-Quzat Miyaneji – the treaties “شكوى الغريب عن الاوطان الى علماء البلدان” (“The complaint of a stranger, who was separated from his homeland, to the scientists of the countries”), “زبدة الحقائق” (“The essence of the truth”), “تمهيدات” (“The Introductions”) and the collection “نلمهها” (“Letters”) and wrote an extensive introduction to each of them⁴.

The heritage of Ayn al-Quzat Miyaneji was drawn into research in Azerbaijan from the viewpoint of philosophy and literature. Associate Member of ANAS, Doctor of Philosophical Sciences, Professor Zakir Mammadov is the only researcher of the thinker’s philosophical creativity. In his research, the scientist worked out the life and rich heritage of Ayn al-Quzat Miyaneji through sources. The scientist has published his research in several

اسماعيل پور. مفهوم عشق و مقايسه ی ان در دستگاه فکری احمد غزالی و عين القضاة همدانی با تاكيد بر سوانح العشاق، تمهيدات، نامه ها و لوايح. فصلنامه علمی پژوهشی زبان و ادب فارسی – دانشگاه آزاد اسلامی واحد سنندج – شماره ۹، سال سوم، زمستان ۱۳۹۰، ص. ۲۵-۴۶: زمانی مهدی. نور سياه در ادب عرفانی. دو فصلنامه علمی – پژوهشی ادبیات عرفانی دانشگاه الزهراء. ۱۳۹۳، سال پنجم، شماره ۱۰، بهار و تابستان، ص. ۲۱۰-۲۳۸: فاطمة کيایی. باطنی گری، اتهام عين القضاة همدانی. پاییز و زمستان ۱۳۹۱، دوره ۶، شماره ۱۲؛ از صفحه ۱۲۷ تا صفحه ۱۵۶: ميرباقری فرد سيدعلي اصغر، نیازی شهرزاد. بررسی و تحلیل زبان عرفانی در آثار عين القضاة همدانی. پاییز و زمستان ۱۳۸۹، دوره ۱۲، شماره ۱-۲ (۴۵-۴۶). از صفحه ۲۶۷ تا صفحه ۲۸۶

⁴ الميانجی عين القضاة. شكوى الغريب عن الاوطان الى علماء البلدان. طهران، ۱۳۴۱: الميانجی عين القضاة. الزبدة الحقائق. طهران، ۱۳۴۱: الهمدانی عين القضاة. تمهيدات. تهران، ۱۳۴۱: الهمدانی عين القضاة. نامه ها. ۱-۲. ج. تهران، ۱۹۷۲

books and articles, and published a translation of the thinker's "The essence of the truth"⁵.

In Azerbaijan, Doctor of Philological Sciences, Professor Malik Mahmudov studied the heritage of Ayn al-Quzat Miyaneji from the philological aspect. The scholar's book "Azerbaijani poets and writers that created in Arabic (7th-12th centuries)" (Baku, 1983) is the first, perfect research in the field of study and investigation of Arabic-language Azerbaijani literature. Here basing on various sources, information is provided about personalities and their works originally from Azerbaijan, which created in the Muslim East and has Arabic-language creativity. While talking about the literature of the 12th century, the life of Ayn al-Quzat Miyaneji was studied and the work "The complaint of a stranger" for the first time was involved into the investigation as an Arabic-language literary example⁶.

The object and the subject of the research. The object of the dissertation is to study the artistic tendencies of the works of Ayn al-Quzat Miyaneji, who made great contributions to Muslim Eastern science and culture. While talking about medieval science and

⁵ Məmmədov, Z. Azərbaycanca XI-XIII əsrlərdə fəlsəfi fikir / Məmmədov, Z. - Bakı: Elm, - 1978; Məmmədov, Z. Orta əsr Azərbaycan filosofları və mütəfəkkirləri / Məmmədov, Z. - Bakı: Azər nəşr, - 1986; Məmmədov, Z. Eynəlqüzat Miyanəci / Məmmədov, Z. - Bakı: Elm, - 1992; Məmmədov, Z. Azərbaycan fəlsəfəsi tarixi / Məmmədov, Z. - Bakı: İrşad, - 1994; Eynəlqüzat Miyanəci. Həqiqətlərin məğzi. Şərq fəlsəfəsi (IX-XII) / Tərcümə edən Məmmədov Z. - Bakı: Bakı Dövlət Universiteti, - 1999; Мамедов, З. О приоритете Айналкузата Миянеджи в обосновании пантеистической философии суфизма// Доклады АН Азерб. ССР.- 1978.- № 5.- С. 75-78; Məmmədov, Z. Eynəlqüzat Miyanəcinin panteist fəlsəfəsi// Elm və həyat.-1982.-№ 1.- S. 23-24; Məmmədov, Z. Həmədəni Eynəlqüzat// Azərbaycan Sovet Ensiklopediyası. X cild. Bakı: Azərbaycan Sovet Ensiklopediyası, - 1987.- s.195; Məmmədov, Z. Eynəlqüzat Miyanəci// Odlar yurdu.-1989.-iyul; Məmmədov, Z. Mənalı ömrün faciəsi// Elm.-2009.20-29 may.

⁶ Mahmudov, M. Ərəbcə yazmış azərbaycanlı şair və ədiblər (VII-XII əsrlər) / M.Mahmudov. - Bakı: Elm, - 1983

literature, a brief look was made at the glorious path of Azerbaijani literature, describing the environment in which Ayn al-Quzat Miyaneji lived and compares the life, works, worldview and ideas of the thinker with the poems of other Azerbaijani poets.

The subject of the dissertation is to show the services of Ayn al-Quzat Miyaneji in the development of science and literature of the medieval East, including Azerbaijan.

Goals and objectives of the study. The main goal of the dissertation is to study the literary and artistic work of Ayn al-Quzat Miyaneji as a broader, more comprehensive, independent scientific work. The following tasks were set for this purpose:

- To show the influence of this process on his work in terms of language and style, giving a description of medieval Azerbaijani literature, which has a long history before the time of Ayn al-Quzat Miyaneji;

- To show more comprehensively the role and position of Ayn al-Quzat Miyaneji in the view of the history of science and literature of the 12th century;

- Besides the influence of existing philosophical teachings on the work of Ayn al-Quzat Miyaneji, to present his deep knowledge of Arabic literature and theory in a prominent way;

- To investigate the impact of the arrest of Ayn al-Quzat Miyaneji on his creativity in terms of subject matter;

- To approach the creativity of Ayn al-Quzat Miyaneji from literary-theoretical aspects.

- To reveal the inner meanings of the philosophical poems of Ayn al-Quzat Miyaneji;

Methods of research. The dissertation work was developed on the basis of historical, theoretical-comparative approach. The medieval historical, historical-chronological, anthological and geographical sources were used in the research. In the dissertation, the language policy, its influence on the creativity of the personalities living at that time, philosophical, artistic, theoretical aspects between the opinions of the thinkers are studied in a connected and systematic way.

The main provisions of the defense. In the dissertation, some problems were taken basic and studied. These are the following:

1. To determine the role of Ayn al-Quzat Miyaneji in the history of Azerbaijani literature;
2. To show the position of the work “The complaint of a stranger” in the Arabic-language Azerbaijani literature. To evaluate this work, written in the style of poetry and prose, from different aspects;
3. To give a philosophical and literary analysis of the poems by studying the work “The introductions” as a literary example;
4. To show literary and artistic features in the work “The essence of the truth” distinguished by its philosophical content;
5. To study the literary and artistic aspects of the collection of “Letters”;
6. To give the comparison of the creativity of the thinker with the ideas of other medieval Azerbaijani poets;
7. To compare the similarities between the works of Ayn al-Quzat Miyaneji and Azerbaijani and Arabic literary examples;
8. To study the poems of the thinker from the literary-theoretical viewpoint.

The scientific novelty of the research. This novelty is reflected in the following subject-matter and contents of the dissertation:

- This dissertation is the first scientific work that separately studies the literary and artistic creativity of Ayn al-Quzat Miyaneji;
- For the first time, the artistic tendencies of the thinker’s philosophical work “The essence of the truth” are shown;
- “The introductions” by Ayn al-Quzat Miyaneji is studied for the first time as a Persian-language literary example of Azerbaijan and is defined its position in the history of Azerbaijani literature;
- For the first time, the collection of “Letters” by Ayn al-Quzat Miyaneji is studied for its literary and artistic features. The poems found here are investigated;

- The religious and philosophical essence of the concepts of “light” and “darkness” and its expression in the works of Ayn al-Quzat Miyaneji are given for the first time in a comparative way;
- The philosophical essence of the concept of “*eshq*(love)” is shown on the basis of the thoughts and poems of Ayn al-Quzat Miyaneji;
- The philosophical poetry of the thinker is analyzed from the artistic and philosophical viewpoints;
- The form features of the poetry of Ayn al-Quzat Miyaneji are investigated;
- The poems of Ayn al-Quzat Miyaneji with different content are compared with other examples of medieval Azerbaijani literature;
- Examples from the poems of Arab poets reflected in the works of Ayn al-Quzat Miyaneji, the purpose of writing of these distiches and their comparison with the creativity of the thinker are revealed and presented for the first time.

Theoretical and practical significance of the research.

Sources and researches mention Ayn al-Quzat Miyaneji as a prominent philosopher of the Muslim East. The works of the thinker, which contain Sufi pantheistic ideas, are always of great importance due to their style and artistic features. In this sense, it is important to study the creativity of Ayn al-Quzat Miyaneji separately from the artistic viewpoint.

With his philosophical and highly artistic works Ayn al-Quzat Miyaneji opened a unique path in the history of Azerbaijani literature in the 12th century. Conveying deep philosophical thoughts to the reader with the help of artistic style is a vivid example of the thinker’s talent. On the other hand, by studying these works, we investigate our treasure-house of word written in Arabic and Persian languages, and create a basis for the evaluation of these works among the magnificent art monuments of the time.

Approbation and application. The chapters of the dissertation were discussed separately in the seminars of the department. The main provisions and results of the research were published in the author’s articles in authoritative scientific journals of Azerbaijan,

Turkey, Kazakhstan, Russia, Tatarstan, Bashkortostan, as well as in periodicals published in international summarizing and indexation systems (databases) recommended by the Higher Attestation Commission under the President of the Republic of Azerbaijan, and reflected in the materials of the scientific conference.

Name of the organization where the dissertation work was carried out: The dissertation work was carried out in the department of “The common beginnings and the renaissance period of Azerbaijani literature” of Nizami Ganjavi Institute of Literature of the Azerbaijan National Academy of Sciences.

The dissertation covers the Introduction consisting of 20.053 characters, the main content – 354.666 - (Chapter I – 84.979, - paragraph I – 35.288, paragraph II – 27.428, paragraph III – 22.263); (Chapter II – 73.416, – paragraph I – 29.425, paragraph II – 9.948, paragraph III – 34.043); (Chapter III – 58.949, - paragraph I – 17.082, paragraph II – 28.677, paragraph III – 13.190); (Chapter IV – 77.056, - paragraph I – 21.882, paragraph II - 21.235, paragraph III– 33.939); (Chapter V– 60.266, - paragraph I – 36.445, paragraph II – 23.821 characters), the Conclusion consisting of 30.047 characters and the list of references.

The total volume of the dissertation is 405.212 characters.

THE MAIN CONTENT OF THE WORK

The first chapter of the dissertation covering three-paragraphs is entitled **“Idea predecessors, life and contemporaries of Ayn al-Quzat Miyaneji”**. The first paragraph, entitled **“Ancient and medieval culture as an idea source of Ayn al-Quzat Miyaneji”** provides information about the history, scientific and cultural path of Azerbaijan until the 12th century, the impact of this development on the creativity and worldview of the thinker.

It is stated in the dissertation that Ayn al-Quzat Abu al-Maali Abdullah bin Abi Bakr Muhammad Miyaneji (1099-1131), who lived in the 12th century, was known mainly as a prominent philosopher of his time. It appears from his works that he was well acquainted with the rich scientific and philosophical teachings formed in the Islamic world since ancient times and Eastern literature, benefited from it and used it skillfully. The thinker was a worthy successor of his predecessors and left a valuable heritage to his successors. In order to comprehensively assess the heritage of Ayn al-Quzat Miyaneji, it is important to know the stages of development of science and culture of the Muslim East until the 12th century. Because in the works of the philosopher, along with his personal judgments and artistic style of expression, the influence of a number of scientific teachings and literary examples, language policy arising from historical necessity, which originated in ancient times and in the Middle Ages, is felt. For this reason, it should be taken a brief view at the historical and cultural path of Azerbaijan in order to assess the Arabic and Persian-language creativity of Ayn al-Quzat Miyaneji. It is possible to show the services and position of the thinker, along with other Azerbaijanis, by paying attention to the period up to the 12th century in the environment of Muslim East.

Azerbaijani scholars and poets have played a major role in the development of centuries-old Muslim culture. *“Azerbaijanis, united with the general concept of “Muslim”, like all nations that have adopted this religion due to the wide dissemination of Islam, especially in the 9th-10th centuries took part in the development of the flourishing Muslim culture. Many Azerbaijanis were going to the*

cities of Baghdad, Kufa, Basra, Damascus, Cairo, etc., which were the cultural centers of the Arab East, to study. In Azerbaijan itself, at the end of the 7th century, schools and madrasahs were opened in the jame mosques of major cities. The children of the relatively wealthy part of the population used to be taught only in Arabic, and in the 9th-10th centuries also in Persian. Along with grammar, theology and sharia, children were taught to history, geography, rhetoric, etc”⁷.

After centuries of Arab rule, power struggles within the Caliphate weakened it. The 10th and 11th centuries are marked by the intensification of protests in the political history of the Muslim East, the weakening of the great Caliphate and the division of some its territories. One of the consequences of this change was the Seljuk occupation.

During the rule of the Caliphate, scientific and cultural centers were established in a number of major cities of the East under the patronage of officials and influential people. The formation of centers in big cities such as Baghdad, Damascus, Aleppo, etc., created a brain flow from different areas. Although the Seljuks took control of certain territories from the Arabs in the 11th century, the concept of “cultural centers” still remained for the Eastern world. Regardless of national identity, everyone worked for a common goal and progress. It is a matter of pride that the names of Urmavi, Ardabili, Miyānejī, Maragai, Tabrizi, Zanjani, Khuvayyi, Bardai, Bakuvi, Janzi and other prominent personalities of Azerbaijan are found among the creators of this treasure studied by world scientists today.

In history, the language of great empires sometimes was taken basic for science and literature. In the early periods the Arabic, from the 11th century onwards was a historical necessity for Persian to be used as a scientific and literary language. This political necessity was the basis for the perfect education of scientists and thinkers in big cities, the promotion of their works and their protection under the

⁷ Bünyadov, Z. Azərbaycan III-XII əsrlərdə. Azərbaycan tarixi / Z.Bünyadov, N.Vəlixanlı - Bakı: Elm, - 1993, 135 s.

patronage of the ruler. Doctor of Philology, Professor Qafar Kəndli wrote about this: *“Qatran, Miyaneji, Khagani thought in Turkish and wrote in Persian and Arabic. As if they have translated their works into Dari. They were the translators and interpreters of their own. When comparing the writings of a poet who wrote works in his native language, but alien to his people and culture, the national color was preserved in these “translations”, the issue becomes clear by itself. Even if not writing in the native language is due to historical circumstance, it is a tragedy of Azerbaijani poetry and poets; it is a tragedy of creativity of Nizami, Khagani and Qatran”*⁸.

Azerbaijani science and literature had passed a long and glorious way until the 12th century. The works and services of Azerbaijanis, who played a role in the development of Arabic and Persian- language culture of the Muslim East, are being studied by world scholars in modern times.

The second paragraph of Chapter I, entitled **“The scientific and literary environment of Azerbaijan in the 12th century”** provides us with information about the formal nature of the Arab rule in the political scene of the 12th century, the change of this picture under the leadership of the Persians and Turks. Changes in political history did not impede the cultural progress of the century. As in previous periods, the 12th century also had a high position with its scientific and literary richness.

In the history of literature this century reached the summit with the Persian-language creativity of Abul’ala Ganjavi (1096-1159), Falaki Shirvani (1126-1159/1160), Mujiraddin Beylagani (1130-1194), Mahsati Ganjavi (1098-1188), Khagani Shirvani (1126-1199) and Nizami Ganjavi (1141. -1209), and with the Arabic-language poems of Omar Ganjavi (1085-1155) the diversity in poetry increased even more. With the Arabic and Persian-language works written with the unity of science and art by Abu al-Najib al-Suhrawardi (1097-1168), Ayn al-Quzat Miyaneji, Shihab al-Din

⁸ Kəndli-Herisçi, Q. Xaqani Şirvani (həyatı, dövrü və mühiti) / Q. Kəndli-Herisçi. - Bakı: Elm, - 1988, 58 s.

Yahya al-Suhrawardi (1154-1191) and Shihab al-Din Umar al-Suhrawardi (1145-1234) this century was enriched.

Czech orientalist Professor Jan Rybka in his famous book “History of Persian and Tajik literature” (“История персидской и таджикской литературы”) when dealing with the literature of the Seljuk period of 11th-12th centuries, along with description of the environment, gave information about the life and creativity of Azerbaijani poets Qatran Tabrizi, Abul’ala Ganjavi, Khagani Shirvani, Mujiraddin Beylagani, Falaki Shirvani and Nizami Ganjavi. Here he divided the heritage of the poets in terms of themes into two groups in the section entitled “Azerbaijan school”. He described Abul’ala Ganjavi, Khagani Shirvani, Mujiraddin Beylagani, and Falaki Shirvani as authors of *qasidas* or praisings, and studied Nizami Ganjavi’s creativity separately⁹.

When speaking about prominent personalities of the 12th century in Arabic-language sources, we can cite the names of the *Fiqh* (Islamic jurisprudence) ulama Abu Ghanaim Ghanim ibn Hussein Urmavi (...- 1130), Abu Bakr Muhammad ibn Hussein ibn Omar Urmavi (...- 1144), Abulfaz Muhammad ibn Omar ibn Yusuf Urmavi (1066 -1152), ulama Abu Fadail Abd al-Rahim ibn Rustam Zanjani (...- 1168), Abu Makarem Mansur ibn Hassan ibn Mansur Zanjani (...- 1201), faqih Abd al-Rahim ibn Abd al-Qahir al-Suhrawardi (...- 1171), Abd al-Latif ibn Abd al-Qahir ibn Abdullah al-Suhrawardi (1140-1213), Ismail ibn Ali ibn Ibrahim Ganjavi (1104-1192) and others.

The Persian-language direction of the 12th century is mostly illuminated in the history books of Azerbaijani literature. However, the Arabic-language environment of this period, with its richness and diversity, is not inferior to Persian-language examples. Speaking about this subject, the names of Abu Hafs Omar Ganjavi, Abd al-Qahir Abu al-Nejib al-Suhrawardi, Ayn al-Quzat Miyaneji, Shihab

⁹ Рипка, Я. История персидской и таджикской литературы. Перевод с чешского редактор и автор предисловия И.С.Брагинский. / Я. Рипка. -Москва: Прогресс, - 1970, с. 190, 191, 198-212.

al-Din Abu Hafs Omar al-Suhrawardi and Shihab al-Din Abulfutuh Yahya can be mentioned.

We can describe the scientific and cultural environment of 12th century Arabic and Persian-language Azerbaijan extensively and more detailed. The mentioned personalities, along with other nations, testify to the great services of Azerbaijani scientists and thinkers in this century, which is distinguished by the richness of brief information about them.

The third paragraph of Chapter I is entitled **“Life and rich heritage of Ayn al-Quzat Miyaneji”**. The sources mention the names of the Qazi of Hamadan Abulhassan Ali ibn Hassan Miyaneji and his son Abu Bakr Muhammad Miyaneji when talking about personalities belonging to the Azerbaijani city of Miyaneh. Abulhassan Ali Miyaneji is the grandfather of Ayn al-Quzat Abdullah Miyaneji, the founder of pantheistic philosophy in the Muslim East. *“Miyanejis are a great generation of talented poets and prominent scholars of the 11th-12th centuries. Abulhasan Ali Hassan oglu Miyaneji, the grandfather of Ayn al-Quzat Miyaneji, was known as a well-educated lawyer, scholar and tender hearted poet¹⁰”*.

It is known from medieval sources and researches in this field that the thinker was originally from the Azerbaijani city of Miyaneh. However, *“he is also known as Hamadani because he was born and lived in Hamadan. He received the honorary title of “Ayn al-Qudat” (Eye of the Qazis) since he had earned the deep respect in the post of Chief Qazi. The nickname “Abu al-Maali” means “Father of Virtues¹¹.”*

There is no detailed information about the life and activity of the thinker’s grandfather Abulhassan Ali ibn Hassan Miyaneji. In the

¹⁰ Məmmədov, Z. Azərbaycan fəlsəfəsi tarixi / Z.Məmmədov.-Bakı: İrşad,-1994.-123 s.

¹¹ Məmmədov, Z. Azərbaycan fəlsəfəsi tarixi / Z.Məmmədov.-Bakı: İrşad,-1994.-123 s.;

زمانی مهدی. نور سیاه در ادب عرفانی. دو فصلنامه علمی – پژوهشی ادبیات عرفانی دانشگاه الزهراء. ۱۳۹۳، سال پنجم، شماره ۱۰، بهار و تابستان، ص. ۱۹۲

sources that have reached us, opinions are almost identical. Sources describe the scholar as “one of famous persons of Baghdad with virtues.”

A small number of poems by Ali Miyaneji have survived. In one of them, he sang Maushan, the other deals with the inconstancies and the difficulties of the time. One of the interesting aspects is that while giving information about Maushan in the sources, the beauties of the place are glorified by the poems of Ali Miyaneji and his grandson Ayn al-Quzat Miyaneji.

Abu Bakr Muhammad ibn Ali ibn Hassan Miyaneji, the father of Ayn al-Quzat Miyaneji, was also a well-known lawyer, scholar and Qazi of Hamadan. In the sources, he is mentioned as the Qazi of Hamadan, “merited, intelligent and good-looking one.”

The authors, who provided with information about the life of the pantheist philosopher Ayn al-Quzat Miyaneji, expressed their views briefly, mainly with the same facts. There is no extensive information about his life. It is concluded from the writings that “*Ayn al-Quzat Abu al-Maali Abdullah ibn Muhammad ibn Ali Miyaneji was born in 492 (1099) in the city of Hamadan. He began his education at a very young age and studied various sciences from Omar Khayyam, Ahmad Ghazali, Muhammad ibn Hammaweyh and other scholars*¹².

From a young age Ayn al-Quzat Miyaneji, who lived a short life, attracted attention with his sharp judgements and original ideas. He was interested in Sufism and laid the foundation of pantheistic philosophy. For bold statements he had many opposers against him. As a result, like other free-thinking philosophers, he became a victim of his own ideas.

According to most sources, vizier Abu al-Qasim Dargazini was considered guilty in the murder of Ayn al-Quzat Miyaneji. “*At the age of 28-29, Ayn al-Quzat Miyaneji was persecuted by Muslim*

¹² Məmmədov, Z. Azərbaycanca XI-XIII əsrlərdə fəlsəfi fikir / Z.Məmmədov. - Bakı: Elm, - 1978. - 60 s.

*faqih*s for his free-thinking. In some places, the *faqih*s declared him an unbeliever and gave a fatwa on his death¹³.

The vizier Abu al-Qasim Dargazini prepared forces against the thinker in a biased manner, and some of them, seeking to find a discredit in him, misconstrued his sayings and prepared a document. By order of the vizier Abu al-Qasim Dargazini in 1128, the free-thinking philosopher was sent to Baghdad prison. After keeping him in strange land for a while, he was returned to Hamadan and executed at the age of thirty-two, on May 6, 1131 in the madrasah where he taught¹⁴.

According to the information provided by the thinker and sources, he is the author of fourteen works. However, only the names of most of them are known. The treatises “The Essence of the truths” (“زبدة الحقائق”) “The introductions” (“تمهيدات”) and the collection of “Letters” (“تامهها”) have been studied by researchers mainly from a philosophical viewpoint. However, some of the poems included here have increased his artistic tendencies.

The content of “The complaint of a stranger” (“شكوى الغريب”) differs in content and essence from other booklets and letters of the author that have survived. Along with the relationships encountered in ordinary life, the pleasant and pessimistic feelings and sufferings, the deep philosophical thoughts of the highly intelligent philosopher are also reflected here. There are too many artistic tendencies in the treatise. The first researcher of the thinker’s literary and artistic creativity, Doctor of Philology, Professor Malik Mahmudov, considered the treatise “The complaint of a stranger” the first example of Arabic-language prose in Azerbaijani literature and said

¹³ Yenə orada, 60 s.

¹⁴ Məmmədov, Z. Azərbaycanca XI-XIII əsrlərdə fəlsəfi fikir / Z.Məmmədov. - Bakı: Elm, - 1978. - 60 s.;

ابن عساکر. تاریخ مدینة دمشق]: جلد ۸۰ // ابن عساکر. - بیروت: دار الفکر، - ۷۲ ج. - ۲۰۰۱، ۱۱۴: عقیف عسیران. مقدمة على شكوى الغريب // عين القضاة. شكوى الغريب. - تهران: چاپخانه دانشگاه، ۱۳۴۱، ۳: ابن العماد الحنبلی. شذرات الذهب]: جلد ۱۰ // ابن العماد الحنبلی. - بیروت: دار ابن الاثیر، - ۶ ج. - ۱۹۸۹، ۳۹۲: الاسنوی. طبقات الشافعية]: جلد ۲ // الاسنوی. - بیروت- لبنان: دار الکتب العلمیة، - ۲ ج. - ۱۹۸۷، ۱۲۷

that “until “*Shekva al-Garib*” Arabic-language prose did not know such an original work¹⁵.”

Another high assessment to the prose creativity of Ayn al-Quzat Miyaneji was given by Professor Qafar Kendli. The scientist wrote: “*Ayn al-Quzat had given beautiful examples of Arabic and Persian-language prose created in Azerbaijan at least 60-70 years before Khagani. Ayn al-Quzat showed a truly miraculous mastery in expressing scientific and philosophical issues in literary and artistic language*”¹⁶.

Associate member of ANAS Zakir Mammadov refuted the views of those who associated the emergence of the pantheist movement with the name of Ibn Arabi (1165-1240) and wrote: “*In fact, the pantheistic philosophy of Sufism was fully expressed in the works of the Azerbaijani thinker Ayn al-Quzat Miyaneji more than half a century before Ibn Arabi*”¹⁷. The scientist’s first conclusion is a high assessment of the worldview of Ayn al-Quzat Miyaneji. This is an obvious case of the ability of Azerbaijani scientists and thinkers’ services to the enrichment of the intellectual treasury of the East, to make the first contributions to the ocean of ideas at their time.

Ayn al-Quzat Abu al-Maali Abdullah ibn Muhammad ibn Ali Miyaneji, despite his short life, with his knowledge, ability, talent and determination is an exemplary figure for future generations. His worldview was influenced by a number of scientific currents, and his thoughts became the source of ideas for his successors.

This chapter of the research is reflected in the following articles, conference materials and theses: “The position of Ayn al-Quzat Miyaneji in the Arabic-language literature of the 12th century”, “The position of Azerbaijanis in the history of Arabic-

¹⁵ Mahmudov, M. Ərəbcə yazmış azərbaycanlı şair və ədiblər (VII-XII əsrlər) / M.Mahmudov. - Bakı: Elm, - 1983. - 149 s.

¹⁶ Kəndli, Q. Görkəmli Azərbaycan alimi Eynəlqüzat Əbdullah Miyanəci // - Bakı: Azərb. SSR EA Xəbərləri, İctimai elmlər seriyası, - 1964. № 4. – 108 s.

¹⁷ Məmmədov, Z. Azərbaycanda XI-XIII əsrlərdə fəlsəfi fikir / Z.Məmmədov. - Bakı: Elm, - 1978. - 154 s.

language literature”, “Azerbaijani poets who wrote in Arabic in the 10th century”, “The Qazi of Hamadan Ali Miyaneji and his children”, “Poetic heritage and ethnic origin of Ismail ibn Yasar”, “Two genius thinkers of the 12th century”, “Famous Ganja people of the 12th century”, “Azerbaijani poets in Arabic sources”, “Role of non-Arabs in Caliphate and stylistic issues in literature”, “Azerbaijanis in medieval Eastern culture”, “Prominent Suhrawardies of the 11th-13th centuries”, “Medieval Arabic-language Azerbaijani literature and the language policy”, “The 12th century Azerbaijan literature and Nizami Ganjavi”, “Arabic-speaking poets of Azerbaijan in the 12th century”, “Arabic-language scientific and literary environment of Azerbaijan in the 12th century”, “Ayn al-Quzat Miyaneji, famous student of Omar Khayyam”, “Life and rich heritage of Ayn al-Quzat Miyaneji”, “The great thinker of the East – Ayn al-Quzat Mianeji”, “Inextinguishable intelligence stars of the old East”.

Chapter II of the dissertation, consisting of three paragraphs, is entitled “**Poems of Ayn al-Quzat Miyaneji in the unity of external and internal features**”. The first paragraph, entitled “**The search for truth in the works of Ayn al-Quzat Miyaneji**”, states that the poems of the thinker reflect his worldview; ideas are explained within the framework of poetic laws and are distinguished by their brevity. In the Middle Ages, are met ideas and theories written in verse and conveyed to the reader by poetry in various fields of science. Like his predecessors, Ayn al-Quzat Miyaneji devoted a lot of space to philosophical poems in his letters and treatises.

In Sufi literatures, a number of subjects are discussed as a problem in general. One of the issues that always attract attention is the search for a human lover with the love of truth. In the works of Ayn al-Quzat Miyaneji, there are many poems that express the servant’s spiritual perfection, moving away from human feelings and searching for the truth.

There are words in the works of the philosopher-poet that can be assessed both in terms of real and Sufi expression. Such words include “color”, “fire”, “hair or curls”, “eye”, “birthmark”, “world”

and others.

In one of his poems the thinker wrote:

بستم کمر عشق بنام دل خویش
بردم بر دلبرم پیام دل خویش
حاصل کردم مراد و کام دل خویش
ای من زمین جان غلام دل خویش¹⁸

I fastened the belt of love in the name of my heart,
I took the message of my heart to my beauty
I got the wish and desire of my heart
O I am in the midst of the soul of my heart's slave

In this poem, the thinker used both beautiful artistic and conveyed the divine love that completely encircles the human soul. In his mind, the heart is not only a refuge of love, but also a source of his voice and throbbing. Ayn al-Quzat Miyaneji describes the feelings of the heart as a “belt tied to the heart”. The lover does not hesitate to tell his feelings to the beloved. Man submits to the voice of his heart with all fibres of his being.

The belt is a sash tied around the waist of the *Qadiri* and *Rifai*. The width of the belt is 8-10 cm, made of *chukha* (long waisted Caucasian outer garment). Three rows of hoops are placed on the yuft (Russian leather), which is sewn piece by piece, on the front side. A hook is placed at the other end of the belt and this hook is hitched up to the rings. The belt is a symbol of devotion to the service of the saint. To make the belt tight means to serve the path of Sufism with all heart. A special person chosen to serve students in madrasahs was also called a *kemer* (belt). A person who performed this task was acting as a messenger between the teachers and students¹⁹. The thinker expressed his divine love, obedience, and readiness for any service in this way by saying, “I have fastened a belt of love in the name of my heart.”

¹⁸ الهمدانی عین القضاة. تمهیدات. با مقدمه و تصحیح و تحشیه و تعلیق عسیران. تهران: چاپخانه دانشگاه، ۱۳۴۱، ۱۰۷ ص.

¹⁹ Cebecioğlu, E. Tasavvuf Terimleri ve Deyimleri Sözlüğü. / E. Cebecioğlu.- İstanbul: Anka Yayınları,-2004. - 153 s.

The feelings expressed in the philosopher-poet's poem can be assessed as both human and divine love. However, the last verse shows that not all words are human love. Here, in his appeal "O I", the thinker sounded his Sufi ideas, the divine love, his desire to break the connection between body and soul, and his desire to be reunited with his lover.

The thinker stated that two feelings were formed in the human spirit and nature. One of them is a person who has given his heart to divine love, who lives with eternal love, whose outlook on life is not for outward beauties, but for the inner world. The other is those who turn a blind eye to injustice and enjoy human life. Ayn al-Quzat Miyaneji condemns those who doubt the existence of the holy God and worship inanimate objects.

Ayn al-Quzat Miyaneji likened human nature to other blessings of nature, that is, fruits which are distinguished by their appearance, color and taste. According to the scholar, in general, this comparison was as clear as white spots on black in the example of a growing, perfecting and strengthening man.

Ayn al-Quzat Miyaneji stated that there are many ways in human life that lead people to blasphemy. Although disbelief and faith are contradictory concepts, they are always virtues to be encountered in society.

The thinker considered the love he nurtured in his heart to be higher than this human feeling. The address of the love he speaks about is not human. It is God, who gives life to man, to nature, and to everything on the whole. No matter how strong, strong-willed and intelligent a person created by God may be, love for God is the highest. The attachment between Adam and Eve is a human feeling. According to the thinker, not everyone can understand the highest love he means. This relationship between the lovers is said on purpose. Ayn al-Quzat Miyaneji did not condemn those who did not understand him, because in order to understand this love, one must see and feel that light of love.

The second paragraph of Chapter II of the dissertation is entitled "**On science and faith in the creativity of the thinker.**" In

the works of Ayn al-Quzat Miyaneji, the essence of a person, his outlook on life, purpose, criteria of happiness and similar subjects are put forward and commented as the main issue. The poet sometimes likens the human passion to a world full of mysteries.

Ayn al-Quzat Miyaneji stated that man is a reserved, secret world. You need to unlock it in order to penetrate into and understand its interior. And that lock is in his heart. The heart is a hidden treasure of human nature. According to the thinker, when talking about divine love, sense is forgotten. Because man's love for the Almighty God takes root in his heart, and love triumphs and conquers hearts. Thus, with the victory of divine love, the locks in the heart are unlocked. In order to become a captive of that love, anyone who wants to see the beauty of its secrets must acquire such a habit.

Throughout history, there have been many battles for belief. The fact that human beings do not understand each other, and that what they say without accepting each other's beliefs is blasphemous and meaningless, has caused great controversy. Among these disputes and struggles is a Sufi who seeks the path of truth and is indifferent to the blessings of this world. So to realize what is right and what is wrong, in order people can choose the right way and follow the path of truth, has always led to conflicts. The blessings of the world look very attractive for lookers on. However, a believer who remains faithful to divine love always lives with the love of paradise. It embellishes the material world with his spiritual richness. He understands the essence of both worlds before he launches into eternity.

In one of his poems cursing disbelief, the thinker wrote:

ای کفر، مغان از تو جمالی دارند
و ز حسن تو بی نشان کمالی دارند
کافر نشوند که کفر راهی دورست
از کفر دریغا که خیالی دارند²⁰

O blasphemy, those who worship the fire have

²⁰ الهمدانی عین القضاة. تمهیدات. با مقدمه و تصحیح و تحشیه و تعلیق عسیران. تهران: چاپخانه دانشگاه، ۱۳۴۱، ۲۲۰ ص

taken beauty from you,
They have an unmarked perfection because of
your beauty,
They do not turn to disbeliever, for disbelief is
a long way off.
Unfortunately they are disbelievers in a dream.

Ayn al-Quzat Miyaneji appeals to those who associate partners with Allah and to the disbelievers who doubt that Allah is the unique. The thinker states that some people worship fire and flame, believe in it, and seek beauty in the ignition of a blazing fire. There are two kinds of beauty as a concept. One is the real appearance that everyone knows, and the other is the real beauty²¹. Without understanding what the truth is, they see this tendency as achieving their dreams. Hüsn means beauty in Arabic. What he has is the perfection, which is only in the Truth (Allah). All the beauties of the universe are from His beauty. Hüsn is a divine beauty, and perfection is an expression used to reach the Truth, which means that all parts of a thing are complete. Perfection of Allah consists of its essence. Its essence is incomprehensible, infinite, does not look like those created by him.²² They consider this way free, unhindered and without deprivation. But the philosopher-poet regrets their choice. He says that this is not the way of the real truth and they live with illusion. Imagination is a non-original view. In the philosophy of *Waḥdat al-wujūd* (literally means “the Unity of Existence”) - the Unity of Being, the imagination is the original of the Being. If it is not due to a dream, the name and face of the Truth will not exist. Since the worlds are dependent, all nations are in a dream in the world in which they live. Because the worlds are dependent, all peoples are in a dream in the world which they live in. The people of this world dream of this world and the life hereafter. He who believes that he is equal to God is vigilant. People’s vigilance is determined by their belief in being equal to God. The more you believe, the more you are

²¹ Cebecioğlu, E. Tasavvuf Terimleri ve Deyimleri Sözlüğü. / E. Cebecioğlu. - İstanbul: Anka Yayınları, - 2004. - 46 s.

²² Yenə orada. 126, 153 s.

vigilant, and the more you lose faith, your sleep becomes deeper. All the worlds are judged to be asleep on like this²³.

Although poems of Ayn al-Quzat Miyaneji have a philosophical content, they arouse the reader's interest with their artistic value, choice of word, and the combination of external and internal meanings. The scientific analysis of the thinker about science, disbelief and faith, as well as the poetic expression of his thoughts are among the means for revealing his poetic quality.

The third paragraph of Chapter II of the dissertation is entitled **“Artistic metaphors in the poems of Ayn al-Quzat Miyaneji”**. The fluency, smoothness, richness of words and skillful use of words has always been given special attention in artistic speech. In particular, these qualities have become the subject of discussion for philologists and literary critics in poetry. There are many examples of poetic metaphors in the works of Ayn al-Quzat Miyaneji in medieval Eastern literature, and each of them differs from the others by its uniqueness. These metaphors were often used in classical Azerbaijani literature.

It is very common in the literature to praise the image of a human being and to express the beauty of facial features in different metaphors. Although some of these metaphors are considered to be a praise of real human beauty, they have sometimes a philosophical meaning.

In his poem, Ayn al-Quzat Miyaneji created a description of a human face. When he said “*yar* (darling)”, he was referring to his beloved. While describing the beauty of his lyrical hero to the reader, the thinker portrays the delicate lips and the black birthmark above it that enhances her charm. The poet called this scene “a seal of musk on sugar”. It is a well-known epithet that the word “lip” is likened to “sugar” in fiction. It is known that musk means a nice, unusual smell. The simile “musk scented” is one of the most common metaphors in Eastern literature. While creating this beauty, Allah also drew a black

²³ Cebecioğlu, E. Tasavvuf Terimleri ve Deyimleri Sözlüğü. / E. Cebecioğlu. - İstanbul: Anka Yayınları, - 2004. - 108 s.

birthmark above her lips. As if this birthmark sealing the lips, prevents the spread of kind words when they are not needed. In the end, the lover gets tired of everything and utters words that many think they are unable to understand. As if a seal is taken from a sugar-bowl, and a sweet, fragrant blessing is revealed to everyone. While the lover is speaking as the poet says, when he removes that seal, those words in her tongue will spread.

From the beginning of mankind, the nature of life, the differences between living beings, the existence of spiritual life outside the material world, and so on, the people have always been concerned about it. The search for answers to these questions not only in philosophical books, but also in literature has always been one of the most important subjects.

In the creativity of Ayn al-Quzat Miyaneji there are some poetic metaphors that were widely used in the literature of the East, including Azerbaijan.

Death is considered to be conformity to life after a person has lived a certain life. The death of the created being one day is considered an inevitable reality. But what happens when the human being loses its existence in the material world? Of course, in philosophical works there are different opinions about the human body and soul. However, in the literature, the leaving of the soul the body and its joining to eternal life is expressed in specific metaphors. Such metaphors are found in all periods of Eastern literature. At the same time, there are interesting metaphors in the Azerbaijani literature in terms of spirit and body that have contributed to this scientific and literary environment. One of them is to liken the human soul to a “bird” and the body to a “cage”, and the other is calling the body “clothing”.

Of course, the fact that the body is called a “clothing” in the poem, which creates a connection of body in the material world, is one of the beautiful metaphors of Ayn al-Quzat Miyaneji’s imagination. In the dissertation, the thoughts of the thinker on the naming of “clothing” that connect the body to the material world are compared with the works of Nizami Ganjavi and Avhadi Maragali.

The idea of likening the human soul to a “bird” and the body to a “cage” in Eastern literature and in the works of Ayn al-Quzat Miyaneji was given comparatively with the works of Nizami Ganjavi, Givami Mutarrizi, Shihab al-Din Yahya al-Suhrawardi, Imadeddin Nesimi and Avhadi Maragali in Azerbaijani literature.

One of the most common subjects in Eastern literature is the singing of wine and entertainment parties. In ancient and medieval literature, many poems were written in this style. In most of these poems, wine was given mainly as a human drink. In its description, the image of a person who accepts the perishability of life and enjoys material blessings is revived.

The essence of this concept is close in religious and philosophical literature. Among the blessings in religion promised to people in paradise, wine is often described. This wine is understood by commentators as “spiritual wine”. Since anything in other world is much more wide of themateriality.

In the literature the wine is dealt with in two main aspects. One is the human wine, which is considered a blessing of entertainment parties, and the other is the wine of love, which is of a philosophical nature.

Ayn al-Quzat Miyaneji’s views on the philosophical nature of wine have been compared in Azerbaijani literature with the works of Qatran Tabrizi, Nizami Ganjavi, Shihab al-Din Yahya al-Suhrawardi, Imadeddin Nesimi and Avhadi Maragali.

The works of Ayn al-Quzat Miyaneji, who is considered to be an incomparable source of ideas for his successors, are valuable due to their diversity. His invaluable heritage is considered to be an peerless treasure of Eastern literature with its artistic expressions and metaphors.

The results of the research were published in the following articles: “Philosophical poems of Shihab al-Din Yahya al-Suhrawardi”, “Artistic and philosophical content of metaphors in the works of Ayn al-Quzat Miyaneji”, “Spirit and body in medieval Azerbaijani literature” and “Philosophical and artistic significance of the poems of Ayn al-Quzat Miyaneji”.

Chapter III of the dissertation is entitled **“Homeland, nature and human trait in the works of Ayn al-Quzat Miyaneji”**. The first paragraph of this chapter is entitled **“On the reasons for the arrest of Ayn al-Quzat Miyaneji”** in **“The complaint of a stranger”**. Prominent thinker Ayn al-Quzat Miyaneji is one of the geniuses who was unjustly attacked and sacrificed for his faith.

While being in Baghdad prison, the thinker wrote “The complaint of a stranger”. One of the distinguishing features of this treatise is the analysis of the scientific issues for which he was accused. Here, the reader not only sees the three issues for which Ayn al-Quzat Miyaneji was accused, but also gets acquainted with the author’s answer to them. These are the issue of prophecy, the issue of the sheikh and the disciple, and the relationship of the creator with the creature. The author briefly explained these topics again in “The complaint of a stranger” and stated that his views were distorted.

Although these three issues are considered to be the reason for the accusation of Ayn al-Quzat Miyaneji, in fact, there were other motives at the root of the matter. Associated member of ANAS Zakir Mammadov did not connect the reason for the arrest and execution of the thinker with his worldview. The scientist states that many prominent faqihs, including Abu Hamid Ghazali, Ahmad Ghazali, Abu al-Najib al-Suhrawardi and Abu Hafs al-Suhrawardi were also Sufis. However, they did not cause any dissatisfaction and were not accused²⁴.

The pantheist philosopher explains why he wrote “The complaint of a stranger”. He noted that the purpose of writing all this was to help those who will read those opinions after the death to understand the truth, to help them to see the unjust accusations made by the opposers.

Ayn al-Quzat Miyaneji’s extensive interpretation of the accusations against him can be found in his other works. However, in

²⁴ Məmmədov, Z. Azərbaycanca XI-XIII əsrlərdə fəlsəfi fikir / Z.Məmmədov. - Bakı: Elm, - 1978. - 61 s.

the treatise “The complaint of a stranger” one can get acquainted with the scholar’s thoughts on existence and cognition.

The second paragraph of Chapter III of the dissertation is entitled “**Thoughts on friendship and envy in “The complaint of a stranger” of Ayn al-Quzat Miyaneji**”. In “The complaint of a stranger”, the thinker pointed out that there were other reasons behind the accusation. The scholar stated that the tenets that were close to his views had been uttered by several Sufis before him, and that they had not resulted in any devastating consequences for society. In this regard, he linked the attacks on him with the ignorance of those around him against the virtues, saying, “O servants of God, I really have nothing, I only have a rival”.

One of the topics of interest in the thinker’s work is his views on friendship. Here, the author first of all seeks like-minded people, friends of faith, to share the pain and suffering of the trouble he encountered. “There is no one among the friends who will express some of his attitudes, who will find solace in sharing his grief, who will complain about the betrayals of the time, and who he will ask for help in his difficult work. He stays awake all night and spends the day as he told”²⁵. Ayn al-Quzat Miyaneji, who understands to have someone reasonable with you as happiness, thinks that a friend will bring relief and comfort.

The concept of “friendship”, which expresses sincerity and devotion, is one of the most common themes in Eastern and Azerbaijani literature. While discussing this topic in the dissertation, the views of Ayn al-Quzat Miyaneji are compared in the history of Azerbaijani literature with the views of Qatran Tabrizi, Nizami Ganjavi, Shihab al-Din Yahya al-Suhrawardi and Avhadi Maragali.

Sometimes Ayn al-Quzat Miyaneji appears in front of readers in a completely different way. The reason for his arrest the thinker notes the weakness of ignorant people in the face of the virtues.

Throughout history, there has always been a struggle between the good and the evil, between the strong and the weak, between the

²⁵ الميانجى عين القضاة. شكوى العريب / الميانجى عين القضاة. - طهران: مطبعة جامعة طهران، - ۱۳۴۱. ص ۱.

virtues and the ignorant. This feature, which is considered to be one of the undeniable qualities of human nature, has always manifested itself as a negative aspect of life. The confrontation and struggle of the positive and negative poles was considered a scourge of society, and at the same time was one of the leading subjects in literature.

The struggle of virtue and ignorance is reflected in works of art at different times. There are many examples on this subject. In the dissertation, Ayn al-Quzat Miyaneji's views on envy are compared with the views of Khatib Tabrizi, Qatran Tabrizi, Khagani Shirvani, Shihab al-Din al-Suhrawardi and Nizami Ganjavi.

Ayn al-Quzat Miyaneji first confronts his virtues with the ignorance of the people around him. At this point, it felt he makes an attempt to console himself:

وانزلنى طول النوى دار غربة
احامقه حتى يقال سجية
اذا شئت لاقيت امراء لا اشاكله
ولو كان ذا عقل لكنت اعاقله²⁶

The power of intention brought me to a strange land
If I had wanted to,
I would do some job without of scandal.
I would help him for his stupidity,
It would be called even an innate feature.
If he had brains, I would try to defeat him in intellect,
And I would win.

The scholar clearly saw the weakness of those who accused him in understanding the profound philosophical views expressed by him. He regretted that there were so few people who could understand him. Ayn al-Quzat Miyaneji showed that it was the jealousy that blinded the eyes of ignorant people as the reason for his imprisonment, sending to strange lands and, on the whole, of all his sufferings. The thinker also saw the existence of another position and environment for choice. That way would be easier, without attacks and struggles. Every step he took was welcomed. Many shared the scholar's views. Even his actions were spoken about due to their

²⁶ الميانجى عين القضاة. شكوى العريب / الميانجى عين القضاة. - طهران: مطبعة جامعة طهران، - ۱۳۴۱. ص ۲.

unusualness and high merit. However, he did not refrain from his position despite knowing all this.

Sometimes the thinker describes his situation by giving examples from ancient religious narrations. Here he recounts the story of Joseph, the son of the prophet Jacob. Ayn al-Quzat Miyaneji compares the unjust verdicts against him, the accusations, the deliberate misinterpretation of his statements, his arrest and the unknown end of his life to the insidious throwing of the innocent Joseph into a well and the calamities that befell him. This comparison added a different artistic color to his work.

References to religious narrations are common in medieval Eastern literature. The history, the lives of most of the legendary personalities, the sufferings of being persecuted for their exemplary position, and the events that take place in such narrations are considered to be the best metaphors that poets and writers can give.

The eminent philosopher makes complain about the biased attitude of some people. The scholar urges them to be fair and not to take wrong steps. "Owing to him some, the fate has committed a crime against me. A group of scholars of the century reproached me. May God bring them to understanding, straighten their paths for the benefit of both worlds, remove hatred from their hearts, and give them wisdom in their work"²⁷.

In his work, Ayn al-Quzat Miyaneji, speaking about the attitude of the society to a scholar, considered the misjudgement of his views as a scourge of the time. "The booklet I wrote in my youth was used as a pretext by my enemies who envy me, and they attacked me"²⁸.

It was his high works that brought glory to the thinker and caused him to be perished. He was not surprised to find himself to be envied. "It is not surprising that I am envied. I have written books. 50 or 60-year-olds are not only incapable of writing, compiling, or even

27 الميانجى عين القضاة. شكوى العريب / الميانجى عين القضاة. - طهران: مطبعة جامعة طهران، - 1341. ص 8.

28 الميانجى عين القضاة. شكوى العريب / الميانجى عين القضاة. - طهران: مطبعة جامعة طهران، - 1341. ص 26.

understanding them”²⁹. But at the present time, life was in a different harmony. At a time when there are few wise men but many ignorant people, it is impossible to explain the scientific provisions to everyone. Despite his age and lack of life experience, he understood the importance of all the works he wrote and all the thoughts he expressed. For this reason, he was attacked by both those who did not understand for their ignorance and those enviers who were unable to create something like it. Having so many virtues at a young age irritated many.

Ayn al-Quzat Miyaneji’s views on envy are a problem relevant in all times and are met everywhere, regardless of its field. No matter how tragic the consequences, it is impossible to prevent it, to erase such a feeling in the human heart. As the thinker said, envy is inevitable where there is virtue.

The 3rd paragraph of Chapter III of the dissertation is entitled **“The theme of homeland and nature in the creativity of the thinker.”** The theme of homeland and nature has always been a topical issue in world literature. Unlike other subjects in literature, the ideas about the homeland and nature, along with the style of writing, have always imitated the spirit of the reader due to their beautiful metaphors, comparisons and individual sensitivity to the issue.

One of the artistic tendencies in the creativity of Ayn al-Quzat Miyaneji, whose works attract more attention with their philosophical content, is singing of his homeland and nature. He expressed his feelings mutually through poetry and prose.

Faced with injustice at a young age, he was arrested and taken to prison in Baghdad. The thinker suffers not only from biased accusations against him, but also from longing for his homeland. The time he spent in separation from his relatives and friends does not end. In this regard, he lamented:

²⁹ الميانجى عين القضاة. شكوى العريب / الميانجى عين القضاة. - طهران: مطبعة جامعة طهران، - ۱۳۴۱. - ۳۹ ص.

اسجنا وقيدا واشتياقا و غربة
ونای حبيب؟ ان ذا لعظيم³⁰

Is this a prison, handcuffs, longing, exile

Or my friend's separation?

Indeed, it is for the sublime one.

He is an innocent stranger in distress. The cold prison in which he was imprisoned, the handcuffs that bound him, the bitter fate, the longing for the homeland, the separation of friends - all these are visible aspects of the difficulty he had to endure.

In the dissertation, Ayn al-Quzat Miyaneji's views on this subject were compared with the works of Khagani Shirvani, who had lived a life of imprisonment. Among the poems of the poet there are verses expressing the pain of imprisonment with sorrow. Ayn al-Quzat Miyaneji and Khagani Shirvani reflected the prison life in their works with various expressions and descriptions. However, in the thoughts of both authors, there is a heavy burden of grief and sorrow. If in the poems of Ayn al-Quzat Miyaneji and Khagani Shirvani the thoughts about longing for the homeland arose from the pains experienced in prison, in the poems of Avhadi Maragali this sorrow is only disposed to separation.

Since Ayn al-Quzat Miyaneji was born and grown in Hamadan, his longing words about his homeland were addressed there. However, regardless of one's affiliation, the place where a person opens his eyes and lives permanently is also his homeland. Whenever he is away from home, he misses those places. The feelings of the thinker were of this kind. In his work, the poet recalls the flowers of Mount Arvand and Hamadan.

The thinker, even for a moment imagines those places. He is grieving for his homeland in despair. It is his greatest wish to see every inch of his native land where he grew up. Imagining himself on a journey, he brings to mind the current state of the place where he lived. He tries to describe the changes in nature to the smallest detail. "As if I am in a caravan from Iraq, which has reached Hamadan and arrived to the Maushan turns; the hills and valleys there are already

³⁰ الميانجى عين القضاة. شكوى العريب / الميانجى عين القضاة. - طهران: مطبعة جامعة طهران، - ۱۳۴۱. - ۱ ص.

green, and spring has clothed him with a hibra (colored garment) that countries will envy. Its flowers smell like musk, and rivers are flowing taking their beginnings from springs. They got off from the caravans in the wonderful gardens, and found themselves in the shade of trees covered with leaves”³¹.

The thinker continues the image he portrays in his dream. “They sang this verse over and over, swaying with the sound of pigeons and the singing of nightingales:

حياك يا همذان الغيث من بلد سفاك يا ماوشان القطر من واد³²

O Hamadan, the rain from a country greeted you

O Maushan, the drops from a valley watered you.

In this distich, the thinker addressed his native land and greeted it. That land, which he could not forget for a moment, has always been the most pleasant words flowing from his tongue. Expressing the sincerity and closeness of the people here, the author enjoys communicating with them.

Ayn al-Quzat Miyaneji asks those around him the answer to his feelings. “How could I forget my friends and not miss my homeland?” He shows that he is right by recalling his thoughts, “Love to native land is faith”, “It is no secret that love to native land is the essence of human nature”. The more dear friends and relatives are, the love to native land is even higher.

The thinker expresses the pain of the heart in metaphors:

فلو انى وقلبي من حديد لذاب على صلابته الحديد
ولو ان الغراب اهتم همى وفكر فكرتى شاب الغراب³³

If my heart were made of iron,

Despite its solidity, iron melted.

If the black crow was interested

In my concerns,

If he thought what I was thinking,

³¹ الميانجى عين القضاة. شكوى العريب / الميانجى عين القضاة. - طهران: مطبعة جامعة طهران، - 1341. - 4 ص.

³² Ibid, 4.

³³ الميانجى عين القضاة. شكوى العريب / الميانجى عين القضاة. - طهران: مطبعة جامعة طهران، - 1341. - 6 ص.

its hair would turn white.

Explaining his grief, he expresses his patience and will. He complains of his pain. He says that it is impossible for the human body to endure such pain. He is amazed how his heart can withstand the grief that even can melt a solid metal. As another comparison, he tells his grief to the long-living, dark black-haired crow. Even the black crow is in a deep vortex of grief and sorrow. These thoughts would completely whiten the crow's hair, leaving it in a mist of concerns. If his hair turns white just by thinking, see how he is suffering from this grief.

After the poem, he expresses his thoughts in ordinary words. "My preoccupations have increased and faces have turned to me. My inward has become a place of rest for them. Soothing does not find the way in. I see the enemy as if I were his friend. So, the tribulations of a time that I could not cope, have befallen me. If it was in the mountains, it would fall down, if it was in a solid place, it would collapse"³⁴.

One of the subjects that attract attention in the literary and artistic heritage of Ayn al-Quzat Miyaneji is the description of the homeland and nature. What he wrote in this direction, his approach to the issue is expressed in a slightly different way from other Eastern literary examples. While describing nature, his soul being inspired travels to his native land, feels the change of seasons, even though his body is in a strange place. The grief in his heart for his native land and its people shows the greatness of his love for his homeland. The mastery of the thinker is that he expressed these themes in both prose and verse.

The results of this chapter have been reflected in various journals and conference materials: "Longing for the homeland in Ayn al-Quzat Miyaneji's "The complaint of a stranger", "Artistic features of Ayn al-Quzat Miyaneji's "The complaint of a stranger", "Literary traditions in the Arabic-language Azerbaijani literature of the 12th century", "Fiction of the great Azerbaijani thinker of the 12th century

³⁴ الميانجي عين القضاة. شكوى العريب / الميانجي عين القضاة. - طهران: مطبعة جامعة طهران، - 1341. - 6 ص.

Ayn al-Quzat Miyaneji”, “The position of “The complaint of a stranger” in the Arabic-language Azerbaijani literature”, “The great thinker of the East – Ayn al-Quzat Miyaneji”, “Story motifs in the Arabic-language Azerbaijani literature of the 12th century”, “Religious stories in the works of three Azerbaijani thinkers.”

Chapter IV of the dissertation is entitled **“Ayn al-Quzat Miyaneji’s creativity in the Eastern context”**. The first paragraph, entitled **“The concept of light in Eastern literature and the creativity of Ayn al-Quzat Miyaneji”** deals with the essence of the concepts of light and darkness in scientific and religious literature. All mystical books contain ideas that explain the nature of light and darkness. In general, “light” and “darkness” are widely reflected in Eastern religious and philosophical literature. The two opposites, confronted in the image of good and evil, and their struggle are among the main subjects of those literatures.

In the Holy Book of Islam, the Qur’an, “light” is considered as an indicator of belief, obedience and high faith. In general, the word “light” found in the Qur’an has always been used as a sign of purity, faith, the hearts of believers and their love for God. A person who is always obedient to God, who is faithful to His orders and commandments, carries this light in his heart. There are a number of ayats (verses) in the Qur’an that guide people and bring them out of darkness into light.

The opposite of light is the concept of “darkness”. Darkness was considered a sign of blasphemy. The dissertation gives examples from the verses of the Qur’an in which these concepts are used. At the same time, the opinions of commentators and linguists on the essence of these concepts were noted.

After the revelation of the Holy Qur’an, many religious and scientific philosophical currents emerged in the Islamic world. It is a matter of pride that among these supporters there are the names of dozens of Azerbaijanis who are considered to be famous scholars of their time. Among them, Ayn al-Quzat Miyaneji was the successor of panteism; Shihab al-Din Yahya al-Suhrawardi was the founder of Illuminationism, and had followers of influential scholars.

Shihab al-Din Yahya al-Suhrawardi, an Azerbaijani thinker who lived in the 12th century, is the founder of the Ishraqi movement, who systematically interpreted light and its essence in the history of Eastern philosophical thought. In his teachings, the philosopher took the concepts of “being” and “non-existence” as the concepts of “light” and “darkness”.

The approach to concepts of light and darkness reflected in the teachings of Ishraqi in the Muslim East created by Shihab al-Din Yahya al-Suhrawardi was different from that of Zoroastrianism. “Here, light and darkness, despite the religious and philosophical thought of the ancient East, light and darkness are not two beginnings that struggle, but the absence of darkness -light”³⁵.

Another prominent thinker of the 12th and 13th centuries, Ibn Arabi (1165-1240), explained the concepts of light and dark in a unique way. Here he took these two concepts as the solar and lunar eclipses. The thinker stated that the solar eclipse was caused by the surrounding moon. The sun is hidden from our eyes when in the size equal to the moon. Indirectly, the shadow seen in the sun is the body of the moon. The lunar eclipse occurs when the shadow of the earth enters between the moon and the sun. An eclipse occurs when the shadow of the earth enters between the moon and the sun³⁶.

The concept of light is also found in the creativity of Ayn al-Quzat Miyaneji. The pantheist philosopher has his own ideas about light. In his commentary, the relationship between God and existence is taken in the example of the Sun and its rays.

Along with scientific explanations of light, the rich creativity of the thinker also contains poems glorifying this sacred light.

Ayn al-Quzat Miyaneji took a different approach to the concept of light from other philosophical teachings. Great scholars have written volumes and commented on the essence of light and darkness in religion. These concepts, which are often perceived as a sign of

³⁵ Məmmədov, Z. İşraqilik fəlsəfəsinin ontologiyası // - Bakı: Azərb. SSR EA Xəbərləri, Tarix, fəlsəfə və hüquq seriyası, - 1976, № 3, - s. 75.

³⁶ İbn Arabi, Muhyiddin. Fütuhət-ı Mekkiyye. Çeviri: Ekrem Demirli. c.IV, İstanbul, 2006, 145 s.

good and evil, righteousness and blasphemy, are interpreted differently from the position of pantheism. The thinker also perceived the concepts of “light” and “darkness” as a confrontation of positive and negative sides. However, the issue of joining to light was understood in a different way in his worldview. Here the perfect man feels the sacred light not outside, but in him.

The second paragraph of Chapter IV of the dissertation is entitled **“Lyrical poems in Azerbaijani literature and the lyrical-philosophical unity of the concept of love in the creativity of Ayn al-Quzat Miyaneji”**. The influence of Arabic history of literature on the medieval literature of the Eastern peoples has been repeatedly noted. When we talk about Eastern poetics, first of all, a number of rules and forms of speech, which originate from Arabic literature, are meant. It is important to know the form and content of Eastern poetics during the study of medieval Azerbaijani literature. In the dissertation is paid attention to this aspect and given brief information about the composition of the ode and its roots.

The concept of “love” has always been one of the main topics in world literature. From ancient times to the present day, in the art of word, poets have expressed the feeling of love in their works with various metaphors.

Among other topics in Azerbaijani literature, there are many examples of lyrical poems. In the dissertation when dealing with the feeling of real love in literature examples from the poems of the Umayyad poet Ismail ibn Yasar and Barakaveyh Zanjani, who lived in the 10th century are shown.

Ayn-al-Quzāt Miyānejī became more popular in the Muslim East as a philosopher. Even though the subject of love is mentioned in his works, these are not real feelings, but feelings to the Supreme Being. While talking about the works he wrote and planned to write in his treatise “The complaint of a stranger”, the thinker stated about his urjuzah, which consists of 1000 distiches and is called “The Entertainment of Lovers and the Opportunity of the Longing” (“نزهة المشتاق و نهضة المشتاق”). According to Ayn al-Quzat Miyaneji, real feelings of love are expressed here. The philosopher-poet included

seven distiches from that urjuzah in his treatise “The complaint of a stranger”.

If we consider the history of Persian-language Azerbaijani literature, we will find there many examples with lyrical themes.

The emergence of different sects in the Islamic world has given a different meaning to the essence of the concept of “love”, which has a lyrical content. This was mainly understood in the mystical literature in a particular way. In the Sufi worldview, this concept is to keep from human feelings and turn into an eternal love of happiness.

It is known that the word “love” is derived from the Arabic verb “عشق”, which means “to fall in love, to love, to love very much”. There are different interpretations of this word in scientific and literary literature. According to Sufis, some scholars have shown that the secret of love is hidden in the letters itself. The letters “ayn” and “shin” are love, and the letter “qaf” is a sign of the heart. If the heart is not in love, it is empty. When you fall in love, you get acquainted. Love begins with the eyes and seeing. The letter “ayn” initially sincerely approaches the letters of “love”. The lover drinks wine full of fervour. This situation communicates with the letter “shin”. Following this, the lover loses consciousness and is resurrected with the lover. The letter “qaf” indicates that the lover exists with the beloved³⁷.

As for the meaning of the word “love”, the Sufis divided it into two, “figurative” and “real”. When we say “figurative love”, a human face, that is, the image of a woman comes to sight in front of a person’s eyes. This was mentioned earlier when speaking about the lyrical poems.

According to the Sufis, the concept of “love” was called “True Love”. The explanation for this type was different from human feelings. The explanation of this term, which is considered one of the leading issues in philosophical literature, is more common in Sufi literature. “True love” refers primarily to the love that a servant has

³⁷ Metinlerle tasavvuf terimleri sözlüğü. Tashih Selahaddin ed-Dimeşki el-Ekberi. / Tercümü heyeti: Zafer Erginli, İlyas Karsh, Yavuz Köktaş, Nurettin Ödül, Rıfat Resul Sevinç ve Salih Sabri Yavuz. - İstanbul: Kalem, - 2006. - 130 s.

for God. Saying in one of the hadiths, “I was a hidden treasure, I wanted to be known, I created the world”, is the source of divine love³⁸.

Along with the beauties of nature, attachment to native land, and the feelings that human beings nourish for one another, a different feeling is ignited in the human heart. The highest of these feelings is the servant’s love for his God. There are many examples in Eastern literature glorifying the divine love considered the highest love, and the desire to be reunited with Him.

The concept of “love” and the issue of joining of a lover and a beloved are understood differently in different philosophical currents. In the philosophy of Ishraqiyyun, the concept of “observation” is contrasted with the concept of “Ishraq”. During emanation, a lower being created from a higher being, is a process in which radiant light flows on another abstract light from abstract light. Observation is the contemplation of the lower being the higher being. “Both processes take place when there is no veil between the higher being and the lower being, in other words, between the seen and that sees”³⁹.

While discussing the philosophical essence of the concept of “love” in the dissertation, examples from the poems of Abu al-Nejib al-Suhrawardi, Shihab al-Din Yahya al-Suhrawardi and Shihab al-Din Omar al-Suhrawardi are given.

The concept of “love” occupies an important place in the cognitive theory of the pantheist philosopher Ayn al-Quzat Miyaneji. He called love “an indicator of understanding God” and “the force joining to the lover”. At the beginning of love, the lover is considered an observer, and the beloved - to be observed.

Ayn al-Quzat Miyaneji cited one of the hadiths: “Whoever fell in love and became kind, then kept a secret and died, he became a shehid (martyr)”. The thinker stated that if someone falls in love and

³⁸ Cebecioğlu, E. Tasavvuf Terimleri ve Deyimleri Sözlüğü. / E. Cebecioğlu. - İstanbul: Anka Yayınları, - 2004. - 24 s.

³⁹ Məmmədov, Z. İşraqilik fəlsəfəsinin ontologiyası // - Bakı: Azərb. SSR EA Xəbərləri, Tarix, fəlsəfə və hüquq seriyası, - 1976, № 3, - s. 77.

his love is secret. If he died of love, he was a shehid (martyr)". The philosopher called this premise "the world of love". The scholar himself tried to make concessions in love, and considered his love to be "enamored and idler". Such a flow of love makes the lover winner and the beloved - defeated. Ayn al-Quzat Miyaneji considered love to be the greatest force that can be experienced. He stated that a lover can see love when he understands himself spiritually and listens to his heart.

In general, works about love, created from the singing of human feelings, have always been considered one of the leading subjects in literature. The changes of time, the trials of history, as in all spheres of life, have affected culture as well. Poets and writers, acting in accordance with the requirements of the current situation, addressed the issues of the time, and at each stage the attitude to the art of word was different with its peculiarities. There appeared differences in the forms and content of literature based on the requirements of the time. In the beginning, if the meaning of love in literature was understood in the form of feelings of one person to another, over time, man's love for the Creator enriched the works of thinkers as a lyrical theme. If the joining of the lover in human love was considered the joy of the material world, the happiness of divine love was to reach eternity. There are many examples in Eastern literature of the concept of love being addressed to another human being and to his Creator.

The third paragraph of Chapter IV of the dissertation is called "**The true love in the poems of Ayn al-Quzat Miyaneji**". One of the topics that should be analyzed in the creativity of Ayn al-Quzat Miyaneji is the concept of love. Although feelings of the philosopher's lover for his beloved are philosophical in nature and reflect the scholar's worldview, they are like lyrical poems in terms of expression and sincerity. Both the examples of prose and poems of the thinker reflect the singing of emotions. In one of his poems, the thinker wrote:

ای بلعجب از بس که ترا بلعجیبست
جان همه عشاق جهان از تو غمیبست

مسکین دل من ضعیف و عشق تو قویست

بیچاره ضعیف کس قوی باید زیست.⁴⁰

O beauty, you are so beautiful,
The soul of all lovers of the world
sadder than you.
My sad heart is weak and
your love is strong,
Poor weak suffering for the strong
must live.

The lover does not hesitate to express the beauty of his beloved. The beauty described by the poet is not a human image. This love is a divine affection. Although the beloved is just one, he has many lovers. Although love creates good feelings in the hearts of lovers, the longing of the beloved causes them great sorrow. It is impossible to remain indifferent to that beauty. However, the behavior of the beloved is not always mutual. Faced with unrequited love, lovers are disappointed and saddened. The burden of grief weakens the heart. The heart of our lover also lost its strength due to the long-lasting pain of love. As he weakens, his love for his beloved does not diminish, but grows stronger. The pain of love does not bore him. No matter how the situation is, the lover does not give up his beloved. Still, he carries the burden of his heart with his former love.

Ayn al-Quzat Miyaneji stated that the love of a Sufi is in his understanding of the greatness and power of Allahu ta'ala. Those who do not carry the light of love in their hearts take the wrong path. A lover's strong love for his beloved helps him to be joined, and he can see his beloved as much as love allows. Those who are perfect in heart and soul, who have reached a high point in love, can see their beloved more clearly⁴¹.

The pantheist philosopher tried to explain the difference between the concepts of "paradise" and "hell" for the lover, and what

⁴⁰ الهمدانی عین القضاة. تمهیدات. با مقدمه و تصحیح و تحشیه و تعلیق عفران. تهران: چاپخانه دانشگاه، ۱۳۴۱، ۱۰۹ ص.

⁴¹ الهمدانی عین القضاة. تمهیدات. با مقدمه و تصحیح و تحشیه و تعلیق عفران. تهران: چاپخانه دانشگاه، ۱۳۴۱، ۲۸۴ ص.

they meant. The scholar likened love to a long journey, and called seeing the beloved in a dream a “paradise”. The thinker considered the separation of the lover from the beloved as fire and torment. The love for God differed from ordinary human love, and for the lover it was considered religion and faith. Ayn al-Quzat Miyaneji called it “paradise” for a lover to see his beloved. Staying away from the beloved is hell for a lover⁴².

The love described by Ayn al-Quzat Miyaneji is presented in the unity of real and figurative meaning. While reading these distiches, one sees a beautiful woman and understands the thoughts of the lover who is fascinated by her and tells his beloved. It is also imagined a lover of truth who understands the essence of divine love and wants to be reunited with it in spite of all difficulties.

Ayn al-Quzat Miyaneji notes that no matter how secret love is, everyone who experiences it understands the essence of his feelings. But the behavior of those who are ignorant and dissatisfied with love is blasphemy. He who does not deserve and does not love will not go to God. He wants to love and appreciate love. He does not know the legend without love; he forbids him the name of love and love.

In this paragraph of the dissertation, many examples of divine love from the works of Ayn al-Quzat Miyaneji are given and analyzed.

The results of the research are reflected in the following articles: “The concept of light in the works of Ayn al-Quzat Miyaneji”, “The lyrical and philosophical essence of the concept of love in Arabic-language Azerbaijani literature”.

Chapter V of the dissertation is entitled “**Artistic features of poems of Ayn al-Quzat Miyaneji**”. The first paragraph of this chapter, entitled “**Arab poets mentioned in the works of Ayn al-Quzat Miyaneji**”, states that another feature that enhances the artistic features of the scholar’s treatises and letters is that the author gives examples from the poems of a number of Sufi philosophers.

⁴² الهمدانی عین القضاة. تمهیدات. با مقدمه و تصحیح و تحشیه و تعلیق عسیران. تهران: چاپخانه دانشگاه، ۱۳۴۱، ۲۹۲ ص.

Examples from Mansur Hallaj, Ghazali, and Bistami further strengthened his personal judgments and explanations.

One of the aspects of the thinker's creativity that enhances its artistic features and of special interest is the examples of qasidas from Arab poets who lived in different periods, which he included in his works in order to strengthen his personal thoughts. We see it in the philosopher-poet's treatises "The essence of truths" ("زبدة الحقائق"), "Introductions" ("تمهيدات"), "The complaint of a stranger" ("شكوى الغريب") and in his collection of "Letters" ("تامهها") addressed to different persons. The study of his creativity in this direction opens a completely different path, because the identity of the authors of these distiches and the purpose of the qasidas have created a picture of the history of Arabic-language literature covering the centuries of the Umayyads and Abbasids since ancient times. This, along with being a prominent philosopher, revealed the qualities of Ayn al-Quzat Miyaneji as a philologist with a thorough knowledge of Arabic literature. However, these examples are not widely promoted in Azerbaijani philology due to the national approach, as they are a literary treasure created in the territories of Saudi Arabia, Iraq and Syria, mainly by Arabs. For this reason, in order to form this literary picture in the imagination, it was considered appropriate to provide information about the period and identity of the poets whose distiches are exemplified, and the purpose of writing the qasidas included in the poem.

While talking about longing for the homeland, strong will, divine love, acquired knowledge and other topics in the work the Azerbaijani scholar cited examples from the poems of Imru' al-Qais (500-540), Labid ibn Rabia (560-661), Qais ibn Mulawwah (645-688), Tahman ibn Amr (...- 700), Farazdaq (641-728), Bashar ibn Burd (714-783), Abu Nuwas (756-814), Abu al-Atahiya (748-826), Abu Tammam (788-845), Buhturi (820-897), Abdullaha ibn al-Mu'tazz (861-908), Mutanabbi (915-965), Abu Firas (932-968). All the mentioned poets are known in history as poets and philologists. Almost all written histories of literature and anthologies contain names of these poets and examples of their works. Ayn al-Quzat

Miyaneji is known in the history of science and culture as a philosopher and the founder of pantheism, one of the most widespread trends in the Muslim East. The thinker's deep knowledge of Arabic literature and his skillful use of the works of different epochs' poets revealed his quality of a master.

The second paragraph of this chapter of the dissertation is entitled **“Poetic figures in Eastern literature and the development in poetry of Ayn al-Quzat Miyaneji”**. It was noted that poets and writers have always paid special attention to the choice of words and their placement, as well as the form system in the construction of speech. This style arose from different methods. Repetition of words in the text, the same in spelling and pronunciation, only differences in meaning, alteration of the order of letters and other technical requirements added variety to the choice of words in the literature. In particular, these attempts were more inclined in poetry.

The value of words and meanings applies to both types of speech. Even in ordinary speech, a person who speaks a certain language tries to convey his thoughts with beautiful expressions. Of course, when telling a story or describing something, the speaker's vocabulary and language are clearly seen. Ibn Rashiq wrote: “The word is the highest in meaning, the most sublime, the most valuable in purpose; Meanings exist in human nature. The ignorant and the learned are equal in it. But the matter is in the superiority of words. You see that when a person wants to praise another, he is not mistaken in likening him to the rain and the sea in generosity, the lion in courage, the sword in sharpness, the flood in determination, and the sun in beauty⁴³.”

Abd Allah ibn al-Mu‘tazz, a poet, philologist, and one-day caliph was the first in the history of Arabic literature to scientifically work out the artistic beauty of words and classify them. The work “Kitab al-Badi” compiled by the philologist is original and valuable for its scientific analysis and grouping.

⁴³ Zakirqızı, Ülkər (Məmmədova). Ərəb ədəbiyyatşünaslığının əsasları (İbn Rəşiğin “əl-Umdə” və İbn Xəldunun “əl-Muqddəmə” əsərləri əsasında). Bakı-Elm, 2012, s. 47

When analyzing the categories of literary forms in Ibn al-Mu'tazz's book, "Kitab al-Badi" ("كتاب البديع") about the beauty and artistic features of speech, first of all, quotations from the verses of the Qur'an, hadiths, and then examples of poetry from different periods are given.

Professor N.Y.Chalisova stated that, unlike Arabic-language literature, in Persian-language literature has shown interest in the artistic form of speech since the end of the 11th century⁴⁴.

The explanation of the categories of the artistic form on the basis of the works of philologists and the provision of separate examples for each is a wide subject.

One of the approaches in evaluating the creativity of Ayn al-Quzat Miyaneji from the literary viewpoint is the choosing of the words in it in terms of form. Among the poems of the thinker there are examples created on different types of artistic form. Here mostly the tajnis and its different types such as tersi, as-sual and al-javab, the Arabic poets mentioned in the works of Ayn al-Quzat Miyaneji *tekrar*, *asja*, *siyakat al-adad*, *murat an-nazir*, *eks*, *zu-l-qafiyateyn*, *redd al-ajuz* and *ala-s-sadr* were used. The heritage of the thinker can be assessed in terms of both content and various areas of literary criticism.

The last chapter of the research is reflected in the following articles: **"Arab poets mentioned in the works of Ayn al-Quzat Miyaneji"**, **"A view at the poems of Ayn al-Quzat Miyaneji in the light of Eastern poetics"**.

At the end of the dissertation, the conclusions of the research process are reflected in the section of **Conclusion**. Here, along with the idea that Ayn al-Quzat Miyaneji was a famous philosopher and the founder of pantheism, special attention was paid to him as a prominent representative of Arabic-language literature. The assessment from the historical, linguistic and literary aspects beginning from the 7th century up to the 12th century is to draw

⁴⁴ Чалисова Н.Ю. Перевод с персидского, исследование и комментарий Ар-Рази Шамс ад-Дин Мухаммад нби Кайс. Свод правил персидской поэзии. Москва-Восточная литература, 1997, 17 с.

attention to the influence of the glorious path in one way or another on the creativity of the thinker. The dissertation provides information about the life and creativity of Ayn al-Quzat Miyaneji, referring to the sources and researches.

The research work reflects Ayn al-Quzat Miyaneji's philosophical poems about the meaning of life, the superiority of science, abstinence from disbelief and conversion to the true faith, and expresses them in ordinary words, but in fact words of deep Sufi nature were explained.

In the dissertation, Ayn al-Quzat Miyaneji's ideas about spirit and body found in his poems are compared in Azerbaijani literature with the poems of Qatran Tabrizi, Nizami Ganjavi, Givami Mutarrizi, Shihab al-Din Yahya al-Suhrawardi, Imadeddin Nesimi and Avhadi Maragali and analyzed.

It is known that the author wrote "The complaint of a stranger" while being in prison in Baghdad. The purpose of writing of the treatise was to prove the opposing forces that they had misinterpreted his views and treated him unfairly with misinterpretations. He did not properly analyze his views and treated him unfairly with misinterpretations. The unity of ideas and real philosophical issues here made him different from the others.

During the research, the work "The complaint of a stranger" was approached from different aspects. When reading the treatise, the philosopher's conviction and determination become clear. In the end, the thinker stated that the root of the attacks was not anti-religious ideas, but the weakness of ignorant people in the face of virtue.

In the dissertation, Ayn al-Quzat Miyaneji's views on friendship, longing for the homeland, envy and jealousy are compared with the examples from the works of Khatib Tabrizi, Qatran Tabrizi, Khagani Shirvani, Nizami Ganjavi, Shihab al-Din Yahya al-Suhrawardi and Avhadi Maragali.

During the research, the issues of light and darkness were first addressed as a philosophical and literary theme in the works of Ayn al-Quzat Miyaneji. Along with the Holy Quran, commentary books

were also used in the dissertation. It is known that it is impossible to work on such a subject without the use of commentaries.

When speaking about the concept of love in the dissertation, the purpose of giving preference to Arabic-language examples is to make them more prominent. Speaking about the lyrical essence of the concept of “love”, here the poems of Ismail ibn Yasar, who lived in the 7th-8th centuries, addressed to Kelsam and Barakaveyh Zanjani in the 10th century to a girl named Leyla, are given.

Another aspect of the concept of “love” is its philosophical approach. This topic is found in most mystical literature. Earlier in the dissertation, the Sufis gave a literal interpretation of the word and an interesting connection was formed from it. The Arabic word “love” has been interpreted by scholars as a term, and it has been shown that it is divided into real and metaphorical/figurative.

One of the novelties of this dissertation, which is of interest in the creativity of Ayn al-Quzat Miyaneji, is the selection and presentation of poems of poets who lived in different periods of Arabic literature, which he included in his work in order to strengthen the views of the thinker.

It is possible to evaluate the poetic heritage of Ayn al-Quzat Miyaneji in terms of form. The works of Ibn Mutazzin, Ibn Rashiq, Rashid al-Din Watwat, Shamsaddin Qais Razi were taken as theoretical sources during the research.

The dissertation provides information about the role of the artistic form in Eastern literature and the categories distinguished by the above-mentioned philologists, although it does not fully cover some of the categories reflected in the works of Ayn al-Quzat Miyaneji.

The main content of the dissertation is reflected in the following scientific works of the author:

1. Eynəlqüzat Miyanəcinin “Qəribin şikayəti” əsərində vətən həsrəti // - Bakı: AMEA-nın Xəbərləri (humanitar və ictimai elmlər seriyası), - 2007. №1, - s. 30-36.

2. XII əsr ərəbdilli Azərbaycan ədəbiyyatında Eynəlqüzat Miyanəcinin mövqeyi // Nizami Gəncəvi adına Milli Azərbaycan Ədəbiyyatı Muzeyinin 70 illiyinə həsr edilən “Azərbaycan xalqının milli özünütəsdiqində ədəbiyyat və mədəniyyətin yeri” mövzusunda beynəlxalq konfrans materialları, - Bakı: - 29-30 noyabr, - 2010, - s. 58-60.

3. Eynəlqüzat Miyanəcinin “Qəriibn şikayəti” əsərinin bədii xüsusiyyətləri // AMEA akademik Z.M.Bünyadov adına Şərqsünaslıq İnstitutu. Yaxın və Orta Şərq: dünəni, bu günü, sabahı. Beynəlxalq elmi konfrans materialları, - Bakı: - 24-25 oktyabr, - 2007. Elmi araşdırmalar. Elmi-nəzəri məqalələr toplusunun xüsusi buraxılışı. Bakı: - 2011, - s. 288-292.

4. XII əsr ərəbdilli Azərbaycan ədəbiyyatında ədəbi ənənələr // AMEA, akademik Z.M.Bünyadov adına Şərqsünaslıq İnstitutu. Akademik Ziya Bünyadovun 90 illiyinə həsr olunmuş “Orta əsrlər Şərqinin tarixşünaslığı və mənbəşünaslığı” beynəlxalq elmi simpoziumunun materialları, - Bakı: - 7-8 may, - 2012, - s. 360-361.

5. Ərəbdilli ədəbiyyat tarixində azərbaycanlıların mövqeyi // AMEA akademik Ziya Bünyadov adına Şərqsünaslıq İnstitutu. “Azərbaycan Şərqsünaslıq elminin inkişaf yolları” mövzusunda Akademik Vasim Məmmədəliyevin anadan olmasının 70 illiyinə həsr olunmuş Beynəlxalq Elmi Konfransın materialları, - Bakı: -27-28 iyun, - 2013, - s. 455-457.

6. X əsrdə ərəbcə yazmış azərbaycanlı şairlər // - Bakı: AMEA Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Ədəbiyyat məcmuəsi (xüsusi buraxılış), - 2014. XXV cild, - s. 288-294.

7. Həmədan qazisi Əli Miyanəci və övladları // - Bakı: AMEA-nın Məruzələri, - 2014. LXX cild, №2, - s. 86-88.

8. İsmayıl ibn Yəsərin poetik irsi və etnik mənşəyi // – Bakı: AMEA-nın Xəbərləri, Humanitar elmlər seriyası, – 2014. №2, - s. 16-19.

9. XII əsrin iki dahi mütəfəkkiri // Azərbaycan Respublikası Təhsil Nazirliyi Bakı Slavyan Universiteti. Bakı Beynəlxalq Multikulturalizm Mərkəzi. Azərbaycan Respublikasının Prezidenti Yanında Bilik Fondu. “Azərbaycanşünaslığın Aktual Problemləri”.

Ümummilli Lider Heydər Əliyevin anadan olmasının 92-ci ildönümünə həsr olunmuş VI Beynəlxalq Elmi Konfransın materialları, - Bakı: - 5-7 may, - 2015, II hissə, - s. 270-272.

10. XII əsrin məşhur gəncəniləri // Azərbaycan Respublikası Təhsil Nazirliyi, Gəncə Dövlət Universiteti. “Qafqaz tarixinin aktual Problemləri” mövzusunda Beynəlxalq Elmi Konfransın materialları, - Gəncə: - 15-16 oktyabr, - 2015, - s. 93-96.

11. Arapkaynaklarında Azərbaycan əsərləri // Литература и художественная культура тюркских народов в контексте Восток-Запад: сборник материалов Международной научно-практической конференции, - Казань: - 14-17 октября, - 2015, - с. 353-356.

12. Xilafətdə qeyri-ərəblərin rolu və ədəbiyyatda üslub məsələləri // - Bakı: AMEA Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Ədəbi əlaqələr jurnalı, - 2015. IX cild., - s. 277-282.

13. Orta əsrlər Şərqi Mədəniyyətində Azərbaycanlılar // Bakı Slavyan Universiteti, Azərbaycan Müqayisəli Ədəbiyyat Assosiasiyası. “Müqayisəli ədəbiyyat və mədəniyyət. Ədəbiyyatın və mədəniyyətin başlanğıc meyarları” Beynəlxalq Elmi Konfransın materialları, - Bakı: - 27-28 noyabr, - 2015, - s.89.

14. XII əsrin böyük Azərbaycan mütəfəkkiri Eynəliqızat Miyanəcinin bədii nəsrini // Azərbaycan Respublikası Təhsil Nazirliyi, Bakı Beynəlxalq Multikulturalizm Mərkəzi, Azərbaycan Respublikası Dini Qurumlarla İş Üzrə Dövlət Komitəsi, Azərbaycan Milli Elmlər Akademiyası, Bakı Slavyan Universiteti. Ulu öndərin anadan olmasının həsr olunmuş “Ulu öndə Heydər Əliyevin ədəbiyyatında multikulturalizm və tolerant dəyərlər” Beynəlxalq Elmi Konfransın materialları, - Bakı: - 3-5 may, - 2016, II hissə, - s. 209-211.

15. XI-XIII əsrlərin görkəmli şükrəvərdiləri // - Bakı: AMEA-nın Xəbərləri, Humanitar elmlər seriyası, - 2016. №1, - s. 33-37.

16. Orta əsrlər ərəbdilli Azərbaycan ədəbiyyatı və dil siyasəti // AMEA İ.Nəsimi adına Dilçilik İnstitutu, Azərbaycan Respublikasının Bilik Fondu, Azərbaycan Respublikası Dini Qurumlarla İş Üzrə Dövlət Komitəsi, Bakı Beynəlxalq Multikulturalizm Mərkəzi. “Azərbaycan multikulturalizmi: din və

dil siyasətinin inkişaf perspektivləri” Beynəlxalq Elmi Konfransın materialları, - Bakı: - 8-9 sentyabr, - 2016, - s. 58-62.

17. Айналкузат аль-Мийанеджи аль-Хамадани, талантливый поэт и писатель Средневекового Востока // - Башкортостан (УФА): Академия наук Республики Башкортостан, Проблемы востоковедения, - 2016. №3 (73), - s. 47-51.

18. XII əsr Azərbaycan ədəbiyyatı və Nizami Gəncəvi//AMEA, Nizami Gəncəvi adına Milli Azərbaycan Ədəbiyyatı Muzeyi. Nizami Gəncəvinin anadan olmasının 875 illik yubileyinə həsr olunmuş "Nizami və dünya mədəniyyəti" mövzusunda Respublika elmi konfransının materialları, - Bakı: - 24 noyabr, - 2016, - s. 120-122.

19. Арабоязычные поэты Азербайджана XII века // - Казахстан (Алматы): “Вестник” Национальной Академии Наук Республики Казахстан, - 2017. т.2 (№366), - s. 240-245.

20. Azərbaycanın XII əsr ərəbdilli elmi-ədəbi mühiti // - Bakı: AMEA-nın Xəbərləri, Humanitar elmlər seriyası, - 2017. №1, - s.55-59.

21. Eynəlqüzat Miyanəci əsərlərində adı çəkilmiş ərəb şairləri // - Bakı: AMEA, Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Ədəbi əlaqələr jurnalı, - 2017. XI cild., - s.221-226.

22. ŞihabəddinYəhya Sührəvərdinin fəlsəfi şeirləri // - Bakı: AMEA Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Ədəbiyyat məcmuəsi, - 2017. XXXI cild., - s.127-132.

23. Ömər Xəyyamın məşhur şagirdi Eynəlqüzat Miyanəci // AMEA Nizami Gəncəvi adına Milli Azərbaycan Ədəbiyyatı Muzeyi. Ömər Xəyyamın anadan olmasının 970 illiyinə həsr olunmuş “Xalqları qovuşdurən Xəyyam sözü” mövzusunda Beynəlxalq Elmi Konfransının materialları, - Bakı: - 15-16 noyabr, - 2018, - s.198-200.

24. “Qəribin şikayəti” əsərinin ərəbdilli Azərbaycan ədəbiyyatında mövqeyi // - Bakı: Məhəmməd Füzuli adına Əlyazmalar İnstitutu, “Əlyazmalar yanmır” jurnalı, 2018. №2 (7), - s. 85-90.

25. Eynəlqüzat Miyanəcinin yaradıcılığında işıq anlayışı // - Bakı: AMEA Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Azərbaycan ədəbiyyatşünaslığı, 2019. №1, - s. 33-38.

26. Eynəlqüzat Miyanəcinin həyatı və zəngin irsi // - Ankara: Atatürk Üniversitesi Edebiyat Fakültesi Dergisi, 2019. №62 (elektrondərgi), - s. 145-159.

27. Великий мыслитель Востока – Айналкузат Мийанеджи // Министерство науки и высшего образования Российской Федерации Федеральное государственное бюджетное образовательное учреждение высшего образования “Кубанский государственный технологический университет” ФГБОУ ВО “КубГТУ”. Сборник материалов IV Международная научно-практическая конференция “Филологические и социокультурные вопросы науки и образования”, - Краснодар: - 25 октябр, - 2019, - с. 492-498.

28. Qoca Şərqin sönməyən zəka ulduzları // - Niğde: Milli Kültür Araştırmaları Dergisi, - 2019. Cilt: №3 Sayı: 2, - s. 42-51.

29. Şərq poetikası işığında Eynəlqüzat Miyanəcinin şeirlərinə bir nəzər // - Bakı: AMEA Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Poetika.izm, 2019. №1, - s. 17-23.

30. Ərəbdilli Azərbaycan ədəbiyyatında eşq anlayışının lirik və fəlsəfi mahiyyəti // - Bakı: AMEA Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Azərbaycan ədəbiyyatşünaslığı, 2019. №1, - s. 10-15.

31. XII əsr ərəbdilli Azərbaycan ədəbiyyatında qissə motivləri // - Bakı: AMEA-nın Filologiya və sənətşünaslıq jurnalı, 2020. №1. - s. 43-47.

32. Üç azerbaycanlı düşünürün yaradıcılığında dini hikayələr // - İstanbul: Akrakültür sanat ve edebiyat dergisi, 2020. №8 (21), - s. 225-235.

33. Eynəlqüzat Miyanəci yaradıcılığında təşbehlərin bədii-fəlsəfi məzmunu // - Bakı: AMEA Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Azərbaycan ədəbiyyatşünaslığı, 2020. №1, - s. 17-23.

34. Orta əsrlər Azərbaycan ədəbiyyatında ruh və cisim// - Bakı: AMEA Nizami Gəncəvi adına Ədəbiyyat İnstitutu, Poetika.izm, 2020. №1-2, - s. 69-74

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