

RESPUBLIC OF AZERBAIJAN

On the rights of the manuscript

A B S T R A C T

Of the dissertation for the degree of Doktor of Philosophy

**TEXTOLOGICAL STUDY OF
AHMAD BIN HASAN CHARPARDI'S WORK
"SHARH AS-SHAFIYA FIT-TASRIF"**

Specialty: 5721.01-Textology, the study of the ancient manuscripts on spiritual and cultural heritage (translation, research and preparation for publication)

Field of science: Philology

Applicant: **Sevinj Bahram Bayramova**

Baku-2022

The dissertation work was carried out at the Institute of Manuscripts named after Mohammad Fuzuli of the Azerbaijan National Akademy

Scientific supervisor: Doctor of Philological Sciences,
Professor
Kamandar Kazim Sharifov

Official opponents: Full member of ANAS, Doctor of
Philological Sciences, Professor
Mohsun Zellabdin Nagisoylu

Full member of ANAS, Doctor of
Philological Sciences, Professor
Mukhtar Kazim Imanov

Doctor of Philosophy in Philology,
associate professor
Aybaniz Mustafa Rahimova


Dissertation council ED 1.31 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the National Museum of Azerbaijan Literature named after Nizami Ganjavi, Azerbaijan National Academy of Sciences.

Chairman of the Dissertation Council: Full member of ANAS, Doctor of
Philological Sciences, Professor

Rafael Baba Huseynov

Scientific Secretary of the
Dissertation Council: Doctor of Philosophy in Philology

Ilhama Mursal Gultekin

Chairman of the Scientific Seminar: Doctor of Philological Sciences,
Professor

Yagub Maharram Babayev

SCIENTIFIC CHARACTERISTICS OF THE WORK

Relevance and development of the topic: The establishment of the theoretical foundations of the Arabic language began with the spread of Islam. One of the important requirements of the time was to read and understand the Koran, which was revealed in the style of the classical language and to convey it correctly to non-Arabs. The schools of Arabic linguistics that emerged as a result of research conducted by scholars in later periods, led to the further development of this language. Along with the Arabs, prominent representatives of the Azerbaijani people, including Khatib Tabrizi, Abdullah Bardai, Mahmud Arrani, Ibn Maraghi, Hubeysh Tiflisi, Jamaladdin Ardabili, Izzeddin Zanjani and many other unnamed scholars, played an important role in the development of Arabic linguistics. Among these scholars, Ahmad bin Hassan Charpardi, one of the successors of the Azerbaijani school of Arabic linguistics, deserves special mention. The scholar's activity in the development of Arabic linguistics and his numerous comments and margins on the works of Eastern Muslim scholars have always been highly valued by scholars.

In the Middle Ages, the language of science in the East was mainly Arabic, along with the Arabs, as well as non-Arabs, wrote most of their works in this language. Ahmad bin Hassan Charpardi also wrote all his works in Arabic, covering Arabic linguistics and other fields of science. The life and scientific heritage of the scientist have not been widely and thoroughly studied in Azerbaijan so far. The life and creativity of Ahmad bin Hasan Charpardi, the study of his work "Sharh ash-Shafiya fit-tasrif" and its manuscript copies is the first fundamental scientific work in this field. To study the life and creativity of Ahmad bin Hassan Charpardi, who has not been involved in research in Azerbaijan so far. It is an urgent task to inform the scientific community about the results obtained by textual analysis of eighteen manuscripts available at the Institute of Manuscripts named after Mahammad Fizuli of ANAS.

The relevance of the topic is briefly summarized below.

- In the dissertation, Ahmad bin Hassan Charparadi was first studied as an Azerbaijani scientist based on medieval and modern sources;

- The analysis of Ahmad bin Hassan Charparadi's work "Sharh ash-Shafiya fit-tasrif" is important from the point of view of science sarf (morphology);

- The study of the features of eighteen manuscripts of the work "Sharh ash-Shafiya fit-tasrif" available at the Institute of Manuscripts named after Mahammad Fizuli of ANAS is valuable from the point of view of Azerbaijani paleography.

- The number of copies of "Sharh ash-Shafiya fit-tasrif" available in various Institutes and libraries of the world, the place of copying and the their history are of special importance in terms of Azerbaijani manuscript study.

- The first textual analysis of manuscripts in Arabic, especially in Arabic linguistics, was carried out in detail in this research work.

It should be noted that although our Arabic scholars have been extensively studying Arabic manuscripts covering various fields of science, they have remained indifferent to this work, which is related to the grammar of the Arabic language.

Unfortunately, our Arabic scholars, although extensively engaged in the study of Arabic manuscripts covering various fields of science, remained indifferent to this work. However, the work has been the subject of various studies, especially in many Arab countries. Ahmad bin Hassan Charparadi's "Sharh ash-Shafiya fit-tasrif" is one of the nearly eighty commentaries written on "Shafiya" on the morphology of Arabic, by Ibn al-Hajib - the greatest representative of the Egyptian grammar school in the thirteenth century. This comment is the most popular of the nearly eighty commentaries written by scholars. For this reason, the work has become the subject of various studies outside the country.

Researches in Azerbaijan on Ahmad bin Hassan Charparadi's "Sharh ash-Shafiya fit-tasrif" consists of articles and theses of Hijran

Sadikhova's "Manuscript copies of Charparadi's Sharh ash-Shafiya"¹, "Ibn Hajib's work ash-Shafiya and comments on it"² and Naila Agayeva's "Manuscripts of Ahmad Charparadi's Comments on Ibn Hajib's Shafiya"³. As mentioned earlier, Ahmad bin Hassan Charparadi's works in various fields of science have been studied in many Arab countries and both masters' and doctoral dissertations have been written in this field and books have been published as a result of various researches. These research works are as follows:

Abdulhamid al-Laysi, a teacher of Arabic at the Department of Linguistics, Faculty of Arabic, Al-Azhar University, received a doctorate in research on شرح الشافية للجاربردى و عدة حواشيه [Sharh ash-Shafiyati lil-Jarbardī wa 'iddatu havāshihā]⁴ (Charparadi's Sharh ash-Shafiya and some margins written on it). Other works studied here together with Ahmad bin Hassan Charparadi's commentary are the margins written by Charparadi in his commentary, the margins of Kamalat ar-Rumi and Gasim bin Mahammad, known as Ibn Garabeyli⁵. At the same Institute, Iman Abdur-Razi defended his master's thesis on "Analysis of Controversial Issues in Charparadi's (h. 746) sharh ash-Shafiya"

¹ Садыхова, Н. Рукописные экземпляры комментариев "Шафийа" Ал-Джарбарди; "Актуальные вопросы теории и методики преподавания языков и литератур народов ближнего и среднего востока // Республикански научно-методической конференции, Баку: - 28-29 ноября, - 1985, -с. 90-91. Səh.90

² Садыхова, Н. Трактат Ибн ал-Хаджиба "аш-Шафийа фи-т-тасриф" и комментарии к нему // Azərbaycan mədəniyyəti tarixi məsələləri, Gənc alimlərin elmi-nəzəri konf. materialları, Bakı: Elm, - 15 dekabr, 1987, - 62-63 s səh.62

³ Агаева, Н.А. О рукописях комментария ал-Джарбарди к "Шафийа фи-с-Сарф" ибн Хаджиба // Средневековые рукописи и проблемы истории культуры Азербайджана, материалы научно-теоретической конференции, - Баку: Элм, - 1989, - с.14-15. Səh.14

⁴ The titles of the works given in the text in Arabic and the readings of the words are given inside the transcription mark. Here the letters of praise are indicated by a dashed line placed on the surface of the vowels. The dot under the consonant letters indicates that they are pronounced thick, and the dashed line is pronounced differently (stuttering).

⁵ alukah.net/literature_language/0/76038 قصي جدوع رضا الهيتي: مكانة الشافية في الدرس الصرفي: [المورد الإلكتروني] مقالات متعلقة 2014\09\16

تحليل المسائل الخلافية في شرح الشافية للجاربردي تاريخ ٧٤٦ هجرية
[Tahlīlul-masā'ili-l-khalafiyati fi sharhish-Shafiyati lil-Jārbardi
ta'rihu 746 AH] ⁶.

Hussein Aydan Matar defended his doctoral dissertation on
شرح الشافية ابن الحاجب للجاربردي [Sharhush-Shafiyati Ibn al-Hajib lil-
Jarbardi] in 2009 at the Faculty of Literature, University of Kuwait⁷.

Fahd Mahammad al-Jamal researched and defended his
doctoral dissertation

حاشية ابن جماعة علي شرح الجاربردي لشافية ابن الحاجب حتي باب (الجمع)
[Hashiyatu ìbn Jama'at 'alā sharhil-Jārbardi li-Shafiyati ibn al-Hajib
hatt al-bāb] (al-Jam`) (Margin of Ibn Jamaat on the commentary of
Ahmad bin Hassan Charparadi (till to the chapter jam) in October
2017 at the Department of Arabic Linguistics, Faculty of Literature,
Gaza Islamic University⁸.

Nabil Mahammad Abu Amsa, a teacher of grammar at the
Faculty of Literature and Social Sciences of the University of
Damascus, studied شرح الشافية للجاربردي [Sharhush-Shāfiyati lil-
Jarbardi] in 1990 under the direction of Abdul Hafiz al-Satali. This
study was published on July 11, 2015 in Abu Dhabi, the capital of
the United Arab Emirates and is 770 pages long⁹. Abdul Gadir
Baghdadi's work شرح شواهد شرحي الشافية للراضى و الجاربردى [Sharhu
shavahid sharheyiyish-Shāfiya lir-Radi val-Jarparadi] was published
by Mahammad Nur al-Hasan, Mahammad az-Zafazaf and
Mahammad Muhyiddin by Abdul Gadir al-Baghdadi was first
published in three and then in four volumes¹⁰.

⁶ <https://assayta.weladelbalad.com> أسماء الفولي : "المسائل الخلافية في شرح الشافية للجاربردي" \ اللغة العربية - رسائل ماجستير 2018/12/27

⁷ <https://www.iasj.net/iasj?func=fulltext&ald=100895> شرح الشافية ابن الحاجب للجاربردي

⁸ jamaa.net/books.library/?id=42792 مكتبة ملنقى جامعة دمشق الإلكترونية، حاشية ابن جماعة علي شرح الجاربردي لشافية ابن الحاجب حتي باب (الجمع) \ اللغة العربية - رسائل ماجستير - ودكتوراه، دمشق - ٢٠١٨\٠٨\١٩

⁹ alwatan.sy/archives/16335 اسماعيل مروة , شرح الشافية للجاربردي تقريب للصرف و شرح لأهم 16335 archives/alwatan.sy سورية، ٢٠١٥\٠٨\٢٠ - ثقافة و فن / [المورد الإلكتروني]

¹⁰ alukah.net/literature_language/0/76038 قصي جدوع رضا الهيتي: مكانة الشافية في الدرس الصرفي: [المورد الإلكتروني] \ مقالات متعلقة 2014\09\16

In addition to Arab countries, Ahmad bin Hassan Charparadi's work has been studied in Turkey, Iran and Daghistan. The research works are as follows.

Mehmet Shener Ahmad bin Hassan, Assoc.Prof. of the Faculty of Theology of Izmir, 9 Eylul University of Turkey, prepared general information for the encyclopedia about the life and works of Charparadi¹¹.

In 2011, Reza Didahur wrote a master's thesis in the Islamic Republic of Iran, Tehran University, on the subject of

تصحیح شرح الشافیة للجاربردی [Taṣhīhu sharhish-Shafiyati lil-Jārbardi]¹².

D.X. Gadjiyeva, the teacher of Daghistan State University, in her article "Daghistan copies of Ibn Hajib's Shafiya and commentaries on it" gave information about the manuscripts of Ahmad bin Hassan Charparadi's "Sharh ash-Shafiya" in Daghistan, the scholars who wrote commentaries and margins on the work. The article also states that there are 18 manuscripts of Ahmad bin Hassan Charparadi's "Sharh ash-Shafiya" in Daghistan¹³. Another employee of Daghistan State University, Abdukhaligova Malikkhat Arslanbekova, in 2005 in her dissertation entitled "Tradition of Manuscripts in Daghistan: On the basis of materials of Oriental manuscripts of Daghistan State University" spoke about the manuscripts of Ahmad bin Hasan Charparadi's "Sharh ash-Shafiya" there¹⁴.

¹¹Mehmet, Şener. Çarperdi / Ş.Mehmet. İslam Ansklopedisi: [44 ciltte] / İstanbul: Türkiye Diyanet Vakfı. c.8. -1993. – s. 230-231

¹² www.azhar.edu.eg/derasatfemales.../مناقشة رسالة ماجستير

¹³ Гаджиева, Д. Х. «Аш-Шафийа фи-т-Тасриф» Ибн ал-Хаджиба с иерархией комментариев в Дагестане // Вестник Санкт-Петербургского Университета, 2014. сер 13, №.4, - с. 48

¹⁴ Абдулхаликова, М.А. Рукописная традиция в Дагестане: На основе материалов восточных рукописей Дагестанского государственного университета [Электронный ресурс] / Культура. Наука. Просвещение - Махачкала, 2005 search.rsl.ru/ru/record/01002944745

Object and subject of research: The object of research of the dissertation is the life and creativity of Ahmad bin Hassan Charparadi, who lived in the second half of the XIII century and the middle of the XIV century and manuscript copies of the work "Sharh ash-Shafiya fit-tasrif". The research work is based on the method of scientific-descriptive, scientific-theoretical, historical-ethnic analysis during the study of paleographic, graphic, orthographic, textual features of the manuscript copies of the work "Sharh ash-Shafiya".

The study of Ahmad bin Hassan Charparadi's life and scientific activity, as well as his attitude to the previous heritage, as well as his contemporary literary, cultural and scientific environment and the characterization of the peculiarities of the scientist's work, determination of his place and role in the development of Arabic linguistics is planned. Therefore, a comprehensive study of the scholar's work, along with his work "Sharh ash-Shafiya fit-tasrif" in the field of Arabic linguistics, the study of his works covering other fields of science was taken as the main subject of scientific research.

Eighteen manuscripts of Ahmad bin Hassan Charparadi's "Sharh ash-Shafiya fit-tasrif" kept in world libraries and at the Institute of Manuscripts named after Mahammad Fizuli of ANAS, medieval Arabic sources, Eastern and European manuscript catalogues, as well as information provided in the modern press, scientific publications, scientific conferences are taken as the object of research.

Goals and objectives of the research: The most important purpose of the research is to study the life of Ahmad bin Hassan Charparadi, to identify his works, manuscript copies, publications, theses, articles, research papers on this topic, as well as to analyze them as a source for future research. One of the main goals is to study the life of Ahmad bin Hassan Charparadi, a representative of the Azerbaijani school of classical Arabic linguistics and to conduct a textual analysis of the manuscript copies of "Sharh ash-Shafiya fit-tasrif." For this purpose, the following problems are planned to be solved:

- To give brief but complete information about the historical period and socio-political environment of Ahmad bin Hassan Charparidi;

- To investigate and provide information about the life and creativity of Ahmad bin Hassan Charparidi based on medieval sources;

- To analyze the work of Ahmad bin Hassan Charparidi "Sharh ash-Shafiya fit-tasrif" and to take a brief look at the life and creativity of Ibn Hajib and the original of the work.

- To study the copies of Ahmad bin Hassan Charparidi's work "Sharh ash-Shafiya fit-tasrif", kept in the libraries of the world and Azerbaijan, the comments and borders written on the work.

- To give scientific-paleographic descriptions of manuscript copies of Ahmad bin Hassan Charparidi's "Sharh ash-Shafiya fit-tasrif" available in world libraries and the Institute of Manuscripts named after Mahammad Fizuli of ANAS, to explain the medieval textual symbols used in the texts on the basis of examples;

- To carry out comparative analysis of the Baku manuscripts of Ahmad bin Hassan Charparidi's "Sharh ash-Shafiya fit-tasrif", explaining the violation of graphic and spelling rules in the texts, repetitions and abbreviations in the texts, distorted parts of the texts.

Research methods: While working on the topic, traditional source studies, textual methodology, typological analysis method and the principle of historical comparative approach were used. At the same time, the textual and philological researches of the recent period and the provisions derived from them are taken as a basis. The methods of descriptive, theoretical and comparative textual analysis were widely used in the study of paleographic, orthographic, textual and grammatical features of the manuscripts of Ahmad bin Hassan Charparidi's "Sharh ash-Shafiya fit-tasrif".

The main provisions of the dissertation: The following provisions are considered during the dissertation.

- It is very important to study the life and activity of Ahmad bin Hassan Charparidi for the first time in Azerbaijan based on sources.

- Ahmad bin Hassan Charparadi has a special position in the development of Arabic linguistics.

- Ahmad bin Hassan Charparadi's work "Sharh ash-Shafiya fit-tasrif" aims to teach the theoretical and practical foundations of the Arabic language in schools and madrasas from the Middle Ages to the present day.

- Ahmad bin Hassan Charparadi's work "Sharh ash-Shafiya fit-tasrif" is very useful in terms of facilitating the learning of Arabic language, especially for non-Arabs, mainly Azerbaijani students.

- In the development of Arabic linguistics, "Sharh ash-Shafiya fit-tasrif" is very important as a summary of the works written in the field of sarf.

- Manuscript copies of Ahmad bin Hassan Charparadi's "Sharh ash-Shafiya fit-tasrif" are more extensive and comprehensive due to their textual and textological features.

Scientific novelty of the research: The dissertation is the first independent scientific study devoted to the extensive and systematic study of the life and activity of Ahmad bin Hassan Charparadi, one of the Azerbaijani scholars of the Middle Ages, "Sharh ash-Shafiya fit-tasrif." In the research work, the life and activity of Ahmad bin Hassan Charparadi were studied in detail based on medieval sources and for the first time, the scientist was given comprehensive information. Manuscript copies of the scholar's perfect commentary on Ibn al-Hajib's (a well-known representative of the Egyptian grammar school in the field of Arabic linguistics) Shafiya, entitled "Sharh ash-Shafiya fit-tasrif", have been thoroughly researched. Although 168 manuscripts of the work were found in various Institutes, museums and libraries around the world, this number is thought to be higher. Information about the copies was obtained from catalogues compiled by the Institutes, museums and libraries where the manuscripts were kept. One of the four ancient copies still available in the world is in Azerbaijan. This copy is also the third oldest. Eighteen manuscripts available at the Institute of Manuscripts named after Mahammad Fizuli of ANAS were studied for the first time, scientifically and palaeographically researched and

comparative textological analysis was carried out. The study of classical Arabic linguistics in modern times, especially the objective study and research of the life and works of Azerbaijani scholars who wrote their works in that language, is of great scientific importance in terms of the current requirements of the time. The textological study of Ahmad bin Hassan Charpardî's "Sharh ash-Shafiya fit-tasrif" can be considered as one of the new pages of science in the study of Arabic manuscripts from the point of view of textology, along with Arabic linguistics.

Theoretical and practical significance of the research: As for the scientific and practical significance of the research, the important point is that the dissertation was studied from the point of view of textual and linguistic work of Ahmad bin Hassan Charpardî (lived in the second half of the XIII - in the middle of the XIV cc.) "Sharh ash-Shafiya fit-tasrif", a monument of a period in the history of classical Arabic linguistics, which was studied for the first time in Azerbaijan. The topics collected in the work are explained on the basis of examples. The selection of the main text from the available copies and the interaction with other copies are intended in terms of all the theoretical requirements of textual studies. The results of the scientific work involved in the research can be used in the study of the history of the Azerbaijani school of Arabic linguistics, in the study of written monuments in Arabic written by Azerbaijani authors. As the first scientific research in this field, the dissertation is considered to be a very useful research for Arabic linguistics, textual studies, philology and is of special importance for Azerbaijani scholars in terms of identifying new directions in the history of the development of this language and textual science.

Approbation of the research: The dissertation work was carried out in the department of "Research of Arabic manuscripts" of the Institute of Manuscripts named after Mahammad Fizuli of ANAS. The main scientific provisions and results of the dissertation are reflected in the collections recommended by the Supreme Attestation Commission under the President of the Republic of Azerbaijan, as well as in journals published by various Institutes of

ANAS, scientific conference materials, republican and international scientific conferences, articles in relevant foreign scientific publications.

Name of the organization where the dissertation work was carried out: The dissertation work was carried out in the department of "Research of Arabic manuscripts" of the Institute of Manuscripts named after Mahammad Fizuli of the Azerbaijan National Academy of Sciences.

Structure and general scope of the dissertation: The dissertation was written in accordance with the requirements of the Higher Attestation Commission under the President of the Republic of Azerbaijan.

The dissertation consists of an introduction (18651), three chapters (Chapter I 3 paragraphs - 67635 characters; Chapter II 3 paragraphs - 65307 characters; Chapter III 3 paragraphs - 89429 characters), conclusion (21210), bibliographic list of used literature and 197 pages.

The total volume of the dissertation is 262232 symbols.

MAIN CONTENT OF THE DISSERTATION WORK

The "Introduction" part of the dissertation discusses the relevance and degree of development of the topic, the object and subject of research, goals and objectives, methods are defined, the main provisions are defended, scientific novelty of the dissertation, theoretical and practical significance is substantiated, approbation of the dissertation, the name of the organization where the dissertation work is carried out, the total volume of structural units separately and by sign are presented.

The first chapter of the dissertation deals with **the period, life and activity of Ahmad bin Hassan Charpari**. Chapter I consists of three paragraphs. The first paragraph, entitled "**Socio-political and cultural environment of the period of Ahmad bin Hassan**

Charpardi" provides a summary of the socio-political situation in Azerbaijan in the late 13th and mid-14th centuries, with a brief commentary on the impact of the country's economic and cultural development. The main features of the flow of Azerbaijani literary and artistic thought are also studied.

As a result of the Mongol invasions of Azerbaijan in 1220 and 1231, the destruction of many towns and villages in the country led to the destruction of scientific and cultural institutions. The paragraph then analyzes the reforms carried out by the state, along with showing the positive effects of the Hulaku state founded by Hulaku khan in Azerbaijan on the socio-political, economic and cultural life of our country. During the rule of the Hulaku state, which lasted for a century (1258-1357) in our country, Azerbaijan also became the political and administrative center of this state. All the territories of the Hulaku state were ruled from Azerbaijan, i.e. Tabriz. During the reign of Gazan khan (1295-1304) in Azerbaijan, rapid development was observed in every field. His reforms, covering the socio-economic and legal life of the state, also had a positive impact on the development of culture, art, science and literature in Azerbaijan. In the 13th and 14th centuries, both religious and secular sciences were taught in madrassas, which formed the basis of the education system in Azerbaijan. There were also schools called "Darul-atyam" (Orphanage) and "Beytut-talim" (Training House) for the education of orphans. Dar al-Funun, located in the Rabi-Rashidi neighborhood of Tabriz, was the first higher education institution to be established in the East after the Nizamiyyah Madrasa in Baghdad. The observatory, built in Damascus in the early 14th century, became the center of astronomy in the East. The dissertation covers the innovations in the scientific and cultural sphere and the activities of Azerbaijani scientists at that time.

In the second paragraph of the first chapter, "**Life of Ahmad bin Hassan Charpardi**", the "Charpard" ratio used by the medieval Azerbaijani scholar Ahmad bin Hassan Charpard was studied basing on sources. There are different information about the fact that

"Charpard" is the territory of Arran¹⁵ (Azerbaijan), it was called Karabakh after the Mongol occupation and at the same time it was a village, as well as a fortress built to defend Arran¹⁶. Academician Ziya Bunyadov described the fortress as "Charabard"¹⁷. In the medieval and modern sources, we have also shown in the paragraph the various spellings of the word "Charpard" that we come across. We think that Ahmad bin Hassan Charpardī took the place of his birth or lineage as his pseudonym. The information we get about the scientist's life from medieval sources is almost a minority, but it is almost identical. Although the exact date of the scientist's birth is not known, some sources say that he was born in 664 A.H. (m.1265). The scientist later came to Tabriz and settled there, lived there until the end of his life (746 A.H./ m.1346) and was engaged in scientific activities¹⁸. Ahmad bin Hassan Charpardī received his first education from his father and grandfather, who were considered scholars of his time and later from many teachers, including the famous scholar of interpretation Gazi Beyzavi. During the research, it was possible to obtain some information about the scholar's family, his son Ibrahim bin Hassan Charpardī and his grandson Fazlullah bin Ibrahim. Ibrahim Charpardī and his son Fazlullah also followed the path of science, teaching in the well-known madrasas of their time and we have determined from the sources that they were the authors of a number of works.

In the third paragraph of the first chapter, entitled "**Creativity of Ahmad bin Hassan Charpardī**", the scientific creativity of the scientist is widely studied on the basis of medieval sources. When we look at the chronology of Ahmad bin Hassan Charpardī's works, we

¹⁵ سيّد مصطفي مير سليم. دانشنامه جهان اسلام: [في ٢٦ مجلدا] \ سيّد مصطفي مير سليم. - تهران: ج. ٧. ١٣٨٤ - ٨١٨ ص

¹⁶ ابن خلدون. تاريخ ابن خلدون: [في ٧ مجلدات] \ بيروت- لبنان: دارالفكر، - ج. ٥. - ٢٠٠٠. - ٤٤٨ ص

¹⁷ Bünyadov, Z. Azərbaycan Atabəyləri dövləti (1136-1225) / Z. Bünyadov. - Bakı: Şərq-Qərb, - 2007. - 113s.

¹⁸ محمد باقر الموسوي الخوانساري. روضات الخنة في احوال العلماء و السادات : [في ٨ مجلدات] \ الخوانساري. - طهران : الحيدارية، - ج. ١. - ١٣٩٠ هـ.ق. - ٤٧٢ ص

see that the scholar, in addition to his field of Islamic jurisprudence, was also interested in linguistics, tafsir, kalam, agaid and so on. We have identified and researched the scholar's works covering both Islamic sciences and Arabic linguistics, their manuscripts available in Azerbaijan and world libraries, as well as the comments and margins on his works. The author of valuable works in the field of Islamic sciences and Arabic linguistics, spent his life educating students. Nuraddin Ardabili (d. 1343), Sharafaddin Tibi (d. 1343), Adudaddin Iji (1281-1355), Ishaq al-Kindi (d. 1353), Omar al-Meylani (d. 1408) and others famous scholars were the students of Ahmad bin Hassan Charparadi¹⁹.

Chapter II of the dissertation "**Ahmad bin Hassan Charparadi's work "Sharh ash-Shafiya fit-tasrif" and the study of its manuscript copies**" consists of 3 paragraphs. In the first paragraph, entitled "**Ahmad ibn Hasan Charparadi's work "Sharh al-Shafi'i fit-tasrif"**", the commentary of Ahmad bin Hassan Charparadi, one of the representatives of the Azerbaijani school of medieval Arabic linguistics, on Ibn al-Hajib's Shafiya, which deals with the science of sarf, has been thoroughly studied. It was determined that the work is intended to facilitate the learning of Arabic by non-Arabs, especially Turkic-speaking, as well as Azerbaijani pupils and students. In the dissertation, we have revealed that Ibn Hajib is of Azerbaijani origin as a result of our research based on medieval sources. The information we received about the scientist is as follows: Abu Amr Jalaladdin Osman b. Omar b. Abu Bakr b. Yunis ad-Duvayni al-Misri, known as Ibn Hajib, comes from a family originally from Duwayn or Davin. Ibn Jazari gives the following information about Ibn Hajib: "*Omar b. is the son of Abu*

¹⁹ Bayramova, S. Teachers and students of the medieval Azerbaijani scientist Ahmad bin Hasan Charparadi // "Peoples of Eurasia: history, culture and interaction problems" materials of the X international scientific conference on April 5-6, - Prague:-2020,-p. 27-33.

Bakr b. Yunus"²⁰. Yaqut al-Hamawi states: "دوين" ("Duwayn "or" Davin ") is a place connected to Arran, located in the east of the borders of Azerbaijan, near Tbilisi ²¹. Ibn Khaliqan said, "It (Duwayn) is a city on the Azerbaijani border, bordering on Karj from the north"; it is called "al-Duwayni" or "ad-Duwayni"²². The scholar is known as Ibn Hajib (son of Hajib) due to the fact that his father was a Hajib²³ (assistant) of Amir Izzaddin Musak as-Salahi (1169-1193). Ibn Hajib's family later moved with the Ayyubids to Egypt, where they settled in a small town called Isna (or Asna). Ibn Hajib was born in this settlement in 570 A.H. (m.1175)²⁴. Apparently, the scientist took the place of his ancestry as a pseudonym.

While writing "Sharh ash-Shafiya fit-tasrif", Ahmad bin Hassan Charparadi compared the works of Ibn Hajib and Zamakhshari and benefited from their scientific methods. As a result, a perfect work has emerged, consisting of new scientific provisions rather than commentary.

The volume of Ibn Hajib's "Shafiya" varies between 24-65 pages, taking into account the size of the manuscripts and calligraphy and the volume of Ahmad bin Hassan Charparadi's commentary on the work varies between 110-356 pages. It seems that it is not easy to write a detailed commentary on a work on the morphology of the grammar of the Arabic language and it requires a high level of scientific knowledge. Ahmad bin Hassan Charparadi also coped with this work with high professionalism and as a result, the work has

²⁰ شمس الدين ابن الجزري دمشقي الشافعي شمس الدين أبو الخير. غاية النهاية في طبقات القراء: [في مجلدين ٢] - بيروت- لبنان دار الكتب العلمية، - ج. ١ - ٢٠٠٦. - ص ٥٥٢

²¹ ياقوت الحموي. شهاب الدين عبد الله الرومي. معجم البلدان: [في ٥ مجلدات] \ ياقوت الحموي. - بيروت: دار صادر، - ج. ٢ - ١٩٦٥. - ص ٩٦٨

²² ابن خلكان، شمس الدين أحمد بن محمد. وفيات الأعيان: [في ٨ مجلدات] \ حققه الدكتور إحسان عباس. بيروت: دار صادر، - ج. ١. - ١٣٩٨م/١٩٧٨. - ص ٤٩٤

²³ ابن العماد. شذرات الذهب في أخبار من ذهب: [في ١٠ مجلدات] \ ابن العماد. - بيروت: دار ابن كثير، - ج. ٥. - ١٩٨٩. - ص ٤٥١

²⁴ شمس الدين السامي. قاموس الاعلام: [في ٦ مجلدات] \ السامي. - إستانبول: مهرا، - ج. ٣. - ١٨٩١. - ص ٢٤٠٠

always been in the first place among the books used in teaching Arabic for many years. We see, that Ahmad bin Hassan Charparadi in his “Sharh ash-Shafiya”, gave topics related to the science of “sarf” under twenty-five main headings, as in Ibn Hajib’s “Shafiya”. However, unlike Ibn Hajib, the scholar gave a detailed explanation of each subject with examples. While analyzing the work, we also translated each topic without breaking this sequence and explained them with examples from the texts.

The second paragraph deals with the **“Commentaries and margins of Ahmad ibn Hassan Charparadi’s Sharh ash-Shafiya fit-tasrif”**. Dozens of scholars, including the author himself, have written comments and margins on the work. In the paragraph, we have extensively studied the scholars who wrote comments and margins to the work, their works and the manuscripts available in various institutes, museums and libraries in Azerbaijan and around the world. Abdulgadir Baghdadi (d. 1682), Hussein al-Kamalat ar-Rumi, Izzaddin Abu Abdullah Mahammad ibn Abu Bakr ibn Jamaat (d. 1416), Usamaddin Ibrahim ibn Mahammad Arabshah al-Isfarayi (d. 1538), Abdrahman bin Abu Bakr Jalaladdin as-Suyuti (died 1506), Mustafa b. Seyyid Mahammad Hadi b. al-Mehdi b. Daldari (or Duldari) Ali (d.1323/m.1905), Abu Abdullah Mahammad bin Gasim (d. 1512), known as Ibn Garabeyli, Tajaddin Ahmad b. Abdulgadir al-Geysi (d.749/m.1348), Badraddin al-Ayni (d. 855/1451) Mahammad b. Musa al-Guduki (1652-1717) and Dawud Haji Efendi Ushinki (1686-1757) scholars who wrote comments and borders to Ahmad b. Hasan Charparadi’s comment²⁵. From above-mentioned scholars, the Institute of Manuscripts named after Mahammad Fizuli of ANAS preserves a copy of the work Ibn Garabeyli (d. 1512)“Hashiya ala sharhi Shafiya fi ilmish-sarf lil-Charparadi” (B-1382 cipher) and two copies (B-7614 and B-7858 cipher) of Musa al-Guduki’s work “Hashiya ala sharh ash-Shafiya”.

²⁵ Bayramova, S. Əhməd b. Həsən Çarpərdinin “Şərh əş-Şafiyyə” əsərinə yazılan şərh və haşiyələr // - Bakı: Bakı Dövlət Universiteti, Dil və Ədəbiyyat, - 2018. №2(106), - s. 190-192.

In the paragraph, we provide extensive palaeographic descriptions of the manuscripts of both works, as well as a table at the end of the dissertation.

The third paragraph deals with the **”Manuscript copies of Ahmad bin Hasan Charpardi's “Sharh ash-Shafiya fit-tasrif” kept in world libraries”**. In the Middle Ages and later, for various reasons, Azerbaijani manuscripts spread from east to west to every part of the world. *“Now there are no institutes, libraries, archives and museums in the world where manuscripts are kept, where there are no Azerbaijani manuscripts”*²⁶. *“Almost the finest copies of XIII-XIV century manuscripts that have survived to the present day are kept in public libraries, museums and private collections in the United States, England, France, Turkey, Iran, Egypt, India and many other countries”*²⁷. During the study of world copies of the work, using catalogues compiled by libraries, Institutes and museums of different countries, as well as Internet resources, we found that there are about 200 manuscripts in both Eastern and European countries²⁸. Observations and experiments show that *“works of great scientific, historical and artistic significance have been copied more and more”*²⁹. The same can be said of Ahmad bin Hassan Charpardi's “Sharh ash-Shafiya fit-tasrif”. Since the work was taught as a textbook in schools and madrasas in the Middle Ages, we think that

²⁶ Musayeva, A. Əlyazma kitabı və XV-XVI əsrlər Azərbaycan ədəbiyyatı problemlər, araşdırmalar (tekstoloji, filoloji tədqiqat) / A.Musayeva. - Bakı: Nurlan, - 2002. – s. 5

²⁷ Kərimov, P. Azərbaycan əlyazma kitabı tarixi (xüsusi kurs proqramı). / P.Kərimov. Bakı: Nurlan, - 2002. 23 s.

²⁸ Bayramova, S. Əhməd b. Həsən Çarpərdinin Şərh əş-Şafiyyə əsərinin dünya əlyazma nüsxələri // “Azərbaycan əlyazmaları dünya kitabxanalarında” mövzusunda I Beynəlxalq elmi-nəzəri konfrans, Bakı: - 18 noyabr- 2016,- s. 56-58

²⁸ Şərifli, K. Mətnşünaslığın əsasları (Ali məktəblər üçün dərslik) / K.Şərifli. – Bakı: Nurlan, - 2003. - s.174

²⁹ Məhərrəmov, T. Əmir Xosrov Dəhləvinin “Mətləu-l-ənvər” poemasının elmi-tənqidi mətni, onun mətnşünaslıq və filoloji tədqiqi: (Nizaminin “Məxzənü-l-əsrar”ı və XIII-XVII əsrlərdə bu səpkidə yazılmış əsərlərlə müqayisədə) / filologiya üzrə elmlər doktoru dissertasiyası) / - Bakı, 1974. –s. 279

this number is many times higher than shown here. Although manuscripts of the work are available in European countries, they do not form a majority. However, the largest number in the East is Turkey (62 units), the UAE (Juma al-Majid Cultural Center - 57 units) and Iran (39 units). There are thirteen manuscripts in the Kazan library in Tatarstan, eighteen in the Scientific Library of Daghestan State University and one in the Republic of Georgia.

Manuscripts of the work were also found at the Institutes, museums and libraries of various European countries. We found three manuscripts of the work in the Library of Old Berlin, Germany³⁰, three in the Chester Beatty Library in Dublin³¹, Ireland, in the Persh Library in Ukraine (50/3), the Loth Library in Germany (949) and the Hautsma³² Library in the Netherlands (340), as well as in the Netherlands and France³³, in the Austrian National Library in Vienna. In the paragraph, we have provided information about the copies in the catalogues and translated them with short scientific and paleographic descriptions.

As a result of the study of manuscripts of Ahmad Charpard's "Sharh ash-Shafiya" available at the Institutes and libraries around the world, we found that there were 3 copies copied in the lifetime of the scientist, although we did not find the autograph of the work. The oldest of these copies was copied in 1318 by Masud b. Mahammad and is currently housed in the Feyziya Library in Nishapur, Iran³⁴. Second ancient copy was copied by Abdulaziz b. Abu Bakr al-Hafiz in 1321 in Tabriz and is kept in the library of Ayatollah al-Uzma in

³⁰ Brokkelman, C. *Geschichte der Arabischen Literatur*. [2 Band] / C. Brokkelman. - Leiden: Brill, - Bd. 1. - 1943. - 370 p.

³¹ A Handlist of the Arabic Manuscripts in the Chester Beatty Library. Vol. VIII. Indexes. BY Ursula Lyons, M.A Dublin: Hodges, - 1966. - 141 p.

³² Charles, R. *Supplement to the Catalogue of the Arabic Manuscripts* / R. Charles. - London : British Museum, - 1894. - 611.p.

³³ Michael, Burgan. *Empire of the Mongols* / B. Michael. - New York: Chelsea House publication, - 2009. - 628 p

³⁴ فهرست نسخي باي خطي چهار كتابخانه. قم. مدرسة فيضية. ۳۱۵ ص

Iran³⁵. The third copy was copied by Ja'far bin Ahmad bin Khizir on the 10th of Sha'ban (December 20, 1343) and is now housed in the Jester Beatty Library in Ireland³⁶.

At the end of the dissertation, we have presented the information about the copies of Ahmad bin Hassan Charparidi's "Sharh ash-Shafiya" available in the world in the form of separate tables.

Chapter III of the dissertation is entitled "**Paleographic and textological analysis of the Baku copy of the manuscript of Ahmad bin Hassan Charparidi's "Sharh ash-Shafiya fit-tasrif "**" and it consists of three paragraphs.

I paragraph deals with the palaeographic features of the Baku manuscripts of Ahmad bin Hassan Charparidi's "**Sharh ash-Shafiya fit-tasrif**". The paragraph contains the views of Doctor of Philological Sciences, professor Kamandar Sharifov, about the origin of manuscripts, the importance of medieval manuscripts and their differences from modern publications³⁷.

In the paragraph, we have given extensive paleographic descriptions of each of the eighteen manuscripts of the work available at the Institute of Manuscripts named after Mahammad Fizuli of ANAS, mainly copied in Azerbaijan, Turkey and Daghistan. Among the copies, we found that two copies (ciphers B-2270 and C-588) were defective from the beginning, two copies (ciphers B-3881, B-3953) from the end and one copy (cipher B-4983) did not have a cover. We have named these copies in Arabic letters in accordance with the rules of traditional textual studies. The oldest copy of the work among the Azerbaijani manuscripts was copied by the secretary Ismail b. Salman al-Buli in H.A.734/1333 in

35 التراث العربي في خزانة مخطوطات مكتبة اية الله العظمى المرعشي النجفي \ سيد احمد الحسيني، ج. ٣، ص. ٥٠٨ - ١٩٧٨، قم - ايران.

36 Artur, J.A. A Handlist of the Arabic Manuscripts [in 8 vol.] / ed. J.A. Artur. - Dublin: Hodges, Figgis & CO. LTD, - vol.- MSS. 5001-5500. - 1964.-158+23 p

37 Şərifli, K. Mətnşünaslığın əsasları (Ali məktəblər üçün dərslik) / K.Şərifli. – Bakı: Nurlan, - 2003. - s.174

Erzincan (Turkey) in "Darun-Nashr" in "Khatbiya" madrasa³⁸. This manuscript is the third oldest among Azerbaijani and world copies. At the end of the dissertation we have given a brief description of eighteen copies in tabular form. We have also posted photos of the front and back pages of some copies. In the paragraph, we have explained them on the basis of examples to show the role of medieval textual symbols used in manuscripts. Of the textual symbols used in the copies, "Y - صح" is related to each other. If any letter, word, expression, or sentence within the text is omitted or misspelled, the "Y" is given in that section and in the margin of the text, the correct part or word is given next to the صح [shah] (correct) sign. For example:

B-7492 / ب (83b / 9) The الوجوب بطريق اما Y بطريق و الوجوب بطريق (83b / 9) ب The "Y" sign in the text indicates where the word is distorted. The omitted word الجواز from that part is indicated in the margin of the text under the sign "صح".

The manuscript texts of the work were compared with other copies of the commentary by secretaries, teachers, students and intellectuals engaged in the field of science and the differences in the copies found were indicated in the margins of the text with "خ" or "تخ" signs. For example, the verb ب (62b / 13) تسلم [tasallamah] is shown in the margins of the text in the copies in the variant بتسليم [bi taslīmin] under the textual sign خ. As a result of our research, it became clear that the verb تسلم took the form ت (117b / 16), ذ (104b / 14) and ص (70b / 20) in the variant بتسليم.

ج (19a/9) خاص (xāssun) is indicated in the margins under the textual sign خ, which has a variant in the form of مخصوص [maxsūsun]. The same variant was found in copies ب (10a / 5), ث (14a / 13) and ص (14b / 9).

One of the cases we encounter in manuscripts, is the spread of ink in the copies or the letters are written too close to each other, which makes it difficult or impossible to read the words. In order to

³⁸ ÖYİ, B-7492, 237s.

أحمد بن حسن الجاربردى، شرح الشافية فى التصريف

eliminate such cases, the secretaries or scholars, who examined the copies clearly, wrote these words in the margins of the text and indicated the correct version under the textual criterion “ب” [ba]. For example: ب (17a / 2) الغارق [‘al-ġārig] (drowned) appears as غ [gayn] due to its complex distribution during the spelling of the word. In the margin of the text, the correct spelling of the word is given under the sign "b" as الفارق [‘al-fārig]. This sign is given in Azerbaijan, in Shabran (cipher B-3485) and in most Daghistan copies with the words برر [berar] (to justify) or بدل [to replace].

Paragraph II of chapter III, entitled **"Graphic and orthographic features of the Baku manuscripts of Ahmad bin Hassan Charpardī's "Sharh ash-Shafiya fit-tasrif"** explains the violations of graphic and spelling rules in the texts separately. Violations of graphic rules are most often manifested in the absence of dots on the letters and the different spelling of the punctuation mark. Distortions of dots in the letters were found in copies ب, ت and in rare cases ت. It was determined that no dots were placed in the letters ب, ت, ج, خ, ي [be, ta, jim, kha, ya] in those copies. For example, the original of the word written in the form of غير was to be written as غير [gayrun], the original of the word ايدال was to be written as ايدال [‘ibtidālun] and the expression من جمله was to be written as من جمله [min jumlatin].

Violations of graphic rules in the texts of manuscripts are also found in the punctuation marks of the words. For example: ز (104a/4) زيادة (ziyādatun) in ب (50b/8) and in ت (96a/1), زائدة [zāyidun], in ع (102a/7) and ذ (86a/17) it is written in the form of زائدة [zā‘idatun]. Variants of the long vowel (ā) at the end of the words, written in both ا - (alfi-mamduda) and ي - (alfi-magsura), were encountered. For example, in copy ب (36b / 20), the word الحسا [al-ḥaṣā] is written as ث (58a / 14), ت (69a/16), ذ (64b/4) and in ع (78a/9) in the form of الحصى. Both options in the copies are accepted correctly.

We have identified and explained the various distortions in the manuscripts that led to the violation of spelling rules.

- The distortions in the words are mostly due to the drop of letters and letter combinations at the end, which we have encountered more in the manuscript copy under the cipher ت. For example: in ت (110a/10) اقسام ثلاثة the last letter (م) of the second (اقسام) side of the given izafat combination (noun + noun combination), in (112a/3) in the expression تقدير علي, the last two letters (ير) of the word تقدير, in (83a/20) the last three (نيث) of the word (التانيث), which is the second side of the compound (تاء التانيث), in (64a/3) the last four (سمية) of the word الاسمية and in 76a/5 in the combination of لما اجتمعنا ساكنتين (ساكنتين) the combination of five (كنتين) letters of the word (ساكنتين) is distorted.

We have encountered cases of using words with similar meanings when comparing copies. For example: in ب (101a/20) combination بعض العلماء [ba'dul-'ulamā'i] (some scholars) is the same in ج (186a/11) and ز (197b/12), but in ع (172a/15) بعض الفضلاء [ba'dul-fudalā'i] (some of the virtuous). It should be noted that such cases do not distort the meaning of the sentence. However, it has been concluded that the variant of the word given in the ب copy is more accurate.

- Distortions in word combinations were found in noun + adjective and azafat (noun + noun) combinations. For example, in the copy ج (35b/5) in the combination written in the form على اربعة المذكورة [‘ala’ arbaatil-mazkurati], the rule of conciliation between the noun and the adjective is violated.

- Distortions in the izafat combination are manifested in the violation of the rules of sequence, the fall of any or all of the parts or the transfer of the parts in different quantities.

- Places where izafat combination is violated: in ج (68a/1) علم التانيث لان التانيث العلم according to the grammatical rule, the first part of izafat combination does not accept the article "ال". The correct version of the combination should be in the form of ب (36b/17) and علم التانيث, as in other copies.

- Distortion of any of the parts forming izafat combination leads to a violation of meaning. For example: in ج (34a/1)

بل اراد ان العين و الميم comparing the text with other copies, it is clear that the word مضموم [madmunun], which is the first part of izafat, fell from the combination. The correct version of the combination should be in the form of يل اراد ان مضموم الميم والعين, as given in the copies ب (18a / 14), ت (27b/23), ز (34a / 13) and ع (42a/4). Here, the omission of the first part (مضموم) of izafat combination has caused a change of meaning. During the analysis, it turns out that the text does not refer to the letters "mim" and "ayn", but to the case of "zammah" (ُ) of their harakah.

- The distortion of the second part of izafat combination also caused the imperfection of the meaning in the text. For example: in ج (60a/14) بحث الصفات [behsuṣ-ṣifāti] (“adjective chapter”) Here it is not clear from which subject the conversation took place as a result of the omission of the word الصفات, which forms the second part of izafat combination. The correct version of the combination is given in the form of بحث الصفات [bahsuṣ-ṣifāti] (“adjective chapter”), especially in the copy ب (52b/23).

- Distortion of the whole izafat combination: in ب (72b/12) و لم يحرك التنوين لاتفاء الساكنين فصار The omission of the whole izafat combination from the text (الساكنين لاتفاء) also leads to the incompleteness of the meaning.

- During the analysis of the copies, it was found that it is also possible to occur different quantities of any of the parts of izafat combination. For example, in ج (3b / 16) izafat combination given in the form جميع الكتاب [jamīul-kitābi] is incorrect. According to the grammatical rule, when the word جميع is combined with the noun after it in izafat combination, the second part must be in the form of plural (الكتب) [‘al-kutub]. The correct variant of the compound should be in the form جميع الكتب [jamīul-kutubi], as given in ب (3a/10).

The paragraph identifies the variants of verbs in different tenses, gender and quantity, as well as in different babs, their known and unknown types, in the forms fail, maful and masdar (infinitive), compares them with the main copy and explains them in detail with examples. For example:

-Verbs given in the form of muannas (feminine) and muzakkar (masculine): *وادغمت فُصارت غويية بثلاث يآت* (20b/2) ب In the text, it is seen that the verb *صارت* [šārat] in the past tense muannas in the خ (51b/1) copy is given in the form of muzakkar *صار* [šāra]. However, in accordance with the rule of sequence in the sentence, it was concluded that the variant given in the main (ب) copy is correct. During the comparison, we found that *ت* (38b / 20), *ج* (38b/4), *ذ* (37a/6), *ع* (47b/1) and other copies were identical to the main copy. *ج* (5a/9) هي العوارض التي يلحقها In the example given in the text, while in the example the noun and the following *التي* (noun-mawsul) are in muannas, the verb *يلحق* is given in the form of muzakkar. The correct variant of the verb in the sentence should be in the form of *تلحق* cas in the copies *ب* (3b/16), *ذ* (7a/14), *ز* (5b/4) and so on.

- Places where verbs are given in active and passive forms: in *ج* (45b/4) ان قرأ بالياء *قرأ* [qara'a] the verb given in the active form, is correctly given as *قرئي* [quri'a] in the passive form.

- Cases of use of verbs and their infinitive forms:

he verb *يخالف* [yuxālifu], written as *ب* (12a/5) *و هذا يخالف* [va haḏa yuxālifu], is the same in copies *د* (48a/14), *ذ* (21b/13), *ر* (30a/14), *ز* (21a/6), but in *ج* (21b/12) and *ص* (17a/18) is given in the variant *خلاف* [khilāfun]. The verb *يخالف* is the II bab present-future tense form of the verb *خالف* [khalafa], and *خلاف* [khilāfun] is the III bab infinitive form of the verb. Although there are certain subtleties of meaning here, the verb and the infinitive do not seriously damage the meaning expressed because they are from the same root. However, the *يخالف* variant is more in line with the author's will. This was confirmed by the four copies of the commentary.

In the paragraph, we have also given examples of distortions of the personal, demonstrative, ending, relative pronouns, various prefixes and particles from the texts.

Paragraph III is entitled "**Textological analysis of Baku manuscript copies of Ahmad bin Hassan Charparadi's work" Sharh ash-Shafiya fit-tasrif**". In the paragraph, we conducted separate textological analysis of 18 manuscript copies of the work available at the Institute of Manuscripts of ANAS named after

Mahammad Fizuli and then showed the correct variants by comparing them with the main copy of the research in ب. While the manuscripts of the commentary have been mutually examined, the copy has been given priority, but it has also been approached critically. The different features and parts of the texts revealed during the comparative textological research were identified, the revealed distortions were explained on the basis of examples, indicating the reasons for their occurrence. For example: ب (33a / 14)

In this line, واللام [val-lām] should be followed by the word صحيح كان اوفان. واللام العين صحيح كان اوفان. The fall of the second word was determined when compared with the copies of ح ، د ، ت. At the end of the part that falls from the text, it is seen that the word where that part is distorted from the text ends with واللام.

The reason for the distortions in the B-3485 encrypted (ج) copy, copied in the city of Shabran, Azerbaijan, one of the main copies of the study, is the same as in other copies. For example: it was determined, that in ج (38a/7) line, between the word لما [Lemma) and expression الي تحريكها ('ila tahrikiha)

ردُّوها الى اصلها فصار كما لاولوا ما في رسالة فلا نهمل ما اضطروا الى تحريكها (الي تحريكها) part of it fell out of the text. Here, too, the omitted word (الي تحريكها) and the word at the end of the part of the text is the same. We think that the main reason for such distortions is that the words at the end of the distorted part are the same as where the part fell from the text, this led the secretaries to skip the part, assuming that they had inadvertently copied it. It should be noted that such cases are the same in all copies.

In the paragraph, we found that the repetitions found in manuscripts occur in the same, sub-lines or as they move from page to page. For example: ع (43a/4) ايضا او غير المتمكن او غير المتمكن combination of او غير المتمكن او in the text is repeated twice in the same line. In the text of the copy of ت (152a/16-17), the part, عطف علي قوله في نحو جيد اي يغلب الواو ياء في نحو رياض which passed in the 16th line, is given again in the 17th line. خ (149b/14-150a/1) In the last line of the 149b page of the text, the part of

is repeated for the second time in the first line of the 150a page.

One of the common occurrences in manuscripts is the abbreviation of some commonly used words. For example, in the copies, we see a short spelling of the word حِينِيذ [hina'izin] with the letter ح (ha) or the sign mad “~” on the letter ح, the word المصنف [al-muṣannif] (author) is abbreviated as المص, or with the sign “~” on المص and the words قال [qāla] and قوله [qauluhu] are abbreviated with the letter q (qaf).

The following conclusions can be drawn by summarizing the provisions of the dissertation.

-The life and activity of Ibn Hajib, the author of the first independent work "Shafiya", which deals only with the purely morphological section of the Arabic language, was studied and it was determined that he was of Azerbaijani origin.

- By examining the "Charpard" pseudonym used by Ahmad bin Hassan Charpard on the basis of medieval and modern sources, it has been confirmed, that it belonged to Azerbaijan.

-The role of the Azerbaijani scholar Ahmad bin Hassan Charpard in the development of the science of commentary in the field of Arabic linguistics, which appeared in the Middle Ages, is great. When you look at the works of the scientist, it is clear that he wrote more comments and margins. For this reason, Jalaladdin Suyuti called Ahmad Charpard a "*ashabul-havashi*"³⁹.

-Among the numerous commentaries on Ibn Hajib's Shafiya, Ahmad ibn Hassan Charpard's work is a perfect book with more new scientific provisions than commentary. The book is one of the most widely read books in schools and madrasas during the Ottoman period and is still valuable as a source in the study of classical Arabic.

39 جلال الدين السيوطي حَسَنًا الْمَحَاضِرَةُ فِي تَارِيخِ مِصْرَ وَالْقَاهِرَةِ: [في مجلدين ٢] \ محقق محمد أبو الفضل إبراهيم. الرياض: دار احياء الكتب العربية، ج. ١. - ١٩٦٨. - ٦١٦ ص

- Ahmad bin Hassan Charpardî's "Sharh ash-Shafiya fit-tasrif" was identified during the analysis of the text, which was intended mainly for non-Arabs, especially Turkic-speaking pupils and students.

- The manuscripts of the scholar's work "Sharh ash-Shafiya fit-tasrif" available at the Institutes and libraries of Azerbaijan and the world were examined and four copies copied during the scientist's lifetime were identified. The third of these copies is preserved at the Institute of Manuscripts named after Mahammad Fizuli. It was also taken as the main copy of the study.

- For the first time, extensive paleographic descriptions of each of the 18 manuscripts of Ahmad bin Hasan Charpardî's "Sharh ash-Shafiya fit-tasrif" available at the Institute of Manuscripts named after Mahammad Fizuli of ANAS were given, medieval textual symbols used in the texts were explained on the basis of examples.

-Ahmad bin Hassan Charpardî's work "Sharh ash-Shafiya fit-tasrif" is the first textual research work in Azerbaijan among the works written in Arabic, especially in the field of Arabic linguistics. This work will be a necessary source for scientific work in the field of textual studies.

- The textual features of Ahmad bin Hassan Charpardî's work "Sharh ash-Shafiya fit-tasrif" have been extensively studied and comparative analysis has been given. Among the copies copied in Azerbaijan, Turkey and Daghistân, the B-7492 coded copy was found to contain a more complete text of the commentary due to both its antiquity and less distortion.

List of published scientific works on the topic of the dissertation:

1. Əhməd b. Həsən Çarpərdinin Şərh əş-Şafiyə əsərinin dünya əlyazma nüsxələri // Azərbaycan əlyazmaları dünya kitabxanalarında mövzusunda I Beynəlxalq elmi-nəzəri konfrans, – Bakı: –18 noyabr, – 2016, – s. 56-58.

2. Əhməd bin Həsən Çarpərdinin Şərh əş-Şafiyə əsərinin Bakı əylazmaları // – Bakı: Azərbaycan Milli Elmlər Akademiyasının

Xəbərləri, – 2017. № 1, – s. 84-87.

3. İbn Hacıbin ərəb dilçiliyi sahəsində yazdığı əsərləri və “Şafiyə”sinin sərf elmindəki yeri // – Naxçıvan: Naxçıvan Universitetinin Elmi əsərləri, – 2017. № 2 (5), – s. 125-131.

4. Əhməd Çarpərdinin ərəb dilçiliyi sahəsindəki elmi fəaliyyəti // Azərbaycan Milli Elmlər Akademiyasının həqiqi üzvü, Sovet İttifaqı qəhrəmanı Ziya Musa oğlu Bünyadovun xatirəsinə həsr olunmuş “Müasir Şərqsünaslığın aktual problemləri” (Ziya Bünyadov qiraətləri) mövzusunda respublika elmi konfransı, – Bakı: – 16-17 oktyabr, – 2017, – s. 23.

5. Klassik ərəb dilinin öyrənilməsində istifadə olunan mənbələr // Bakı Dövlət Universiteti Şərqsünaslıq fakültəsinin 95 illik yubileyinə həsr olunmuş “Şərqsünaslığın aktual problemləri” mövzusunda Respublika Elmi Konfransı, – Bakı: – 27-28 dekabr, – 2017, – s. 67-69.

6. Əhməd b. Həsən Çarpərdinin “Şərh əş-Şafiyə” əsərinə yazılan şərh və haşiyələr // – Bakı: Bakı Dövlət Universiteti, Dil və Ədəbiyyat, – 2018. №2 (106), – s. 190-192.

7. Əhməd b. Həsən Çarpərdinin İslam elmləri sahəsində yazdığı əsərlərinin dünya kitabxanalarında mövcud əlyazma nüsxələri // Azərbaycan Xalq Cümhuriyyətinin 100 illik yubileyinə həsr olunan “Azərbaycan əlyazmaları dünya kitabxanalarında” mövzusunda III Beynəlxalq elmi-nəzəri konfrans, – Bakı: – 13 iyun, – 2018, – s.115-117.

8. Жизнь азербайджанского ученого средних веков Ахмада бин Хасана Чарперди и его произведения // – Ужгород: Закарпатські філологічні студії, – 2018. №4, – с. 138.

9. İbn Hacıbin əsərlərinin Bakı əlyazma nüsxələri // – Bakı: AMEA Məhəmməd Füzuli adına Əlyazmalar İnstitutu. Əlyazmalar yanmır, – 2018. № 1(6), – s. 126-132.

10. İbn Hacıbin “əş-Şafiyə əsərinə yazılan şərh və haşiyələr // – Bakı: AMEA Məhəmməd Füzuli adına Əlyazmalar İnstitutunun Elmi əsərləri, – 2018. № 1(6), – s. 61-68.

11. Orta əsrlərdə ərəb dilçiliyi sahəsində fəaliyyət göstərmiş Azərbaycan alimləri // – Bakı: AMEA Filologiya və sənətsünaslıq-1,

– 2019, – s. 187-192.

12. İbn əl-Hacibin “Şafiyə” əsərinə ümumi baxış // Azərbaycanca müasir ərəbşünaslığın banisi, əməkdar elm xadimi, professor Ələsgər Məmmədovun anadan olmasının 100 illiyinə həsr olunmuş “Şərqişünaslığın aktual problemləri” mövzusunda respublika elmi konfransı, – Bakı: – 18-19 dekabr, – 2019, – s. 93-95.

13. Əhməd b. Həsən Çarpərdinin “Şərh əş-Şafiyə fit-təsrif” əsərinin Bakı əlyazmalarının ən qədim nüsxəsinin tekstoloji təhlili // – Naxçıvan: AMEA Naxçıvan bölməsinin incəsənət, dil və ədəbiyyat İnstitutu, Axtarışlar, – 2020. №2 (36), – s. 85-91.

14. Əhməd b.Həsən Çarpərdinin Şərh əş-Şafiyə fit-təsrif əsərinin əlyazma nüsxələri arasındakı qrafik və orfoqrafik dəyişikliklər // AMEA Məhəmməd Füzuli adına Əlyazmalar İnstitutunun 70 illik yubileyi münasibəti ilə “Azərbaycan əlyazmaları dünya kitabxanalarında” mövzusunda V Beynəlxalq Elmi Konfrans, – Bakı-Naxçıvan: – 30 noyabr, – 2020, – s. 145-146.

15. Teachers and students of the medieval Azerbaijani scientist Ahmad bin Hasan Charparadi // "Peoples of Eurasia: history, culture and interaction problems" materials of the X international scientific conference, – Prague: – April 5-6, – 2020, – p. 27-33.

16. Текстологический анализ азербайджанской (шабранской) копии произведения Ахмада бин Хасана Чарпарди "Шарх аш-Шафия фит-тасриф" // Научный форум: филология, искусствоведение и культурология: сб. Ст. По материалам ЛП междунар. Науч.-практ. Конф., -№ 9(52)., – Москва: – 21 Октябр, – 2021, – с. 27-32.

The defense of the dissertation will be held on ***06 May in 2022*** at ***II³⁰*** at the meeting of the Supreme Attestation commission under the President of the Republic of Azerbaijan ED.1.31. – Dissertation Council operating at the National Museum of Azerbaijan Literature named after Nizami Ganjavi, Azerbaijan National Academy of Sciences.

Adress: Baku City. Istiglaliyyat Street, 53. AZ 1001. National Literature Museum named after Nizami Ganjavi of ANAS.

The dissertation is available in the library of the National Museum of Azerbaijan Literature named after Nizami Ganjavi, Azerbaijan National Academy of Sciences.

Electronic versions of the dissertation and abstract are posted on the official website of the National Museum of Azerbaijan Literature named after Nizami Ganjavi, Azerbaijan National Academy of Sciences.

The abstract was sent to the necessary addresses on *05 April 2022*.

Signed for printing: 29.03.2022

Paper format: A5

Volume: 45 639

Number of hard copies: 20