

# RESPUBLIC OF AZERBAIJAN

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## ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

### **COMPARATIVE ANALYSIS OF TEXTS ABOUT AZERBAIJANI AUTHORS IN SHAMSADDIN SAMI'S WORK "KAMUSUL-ELAM" WITH OTHER SOURCES.**

Speciality: 5721.01 – Textology, the study of the  
ancients manuscripts on spiritual and  
cultural heritage (translation, research  
and preparation for publication)

Field of science: Philology

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The work was performed at the Institute of Manuscripts named after Mohammad Fuzuli of the Azerbaijan National Academy.

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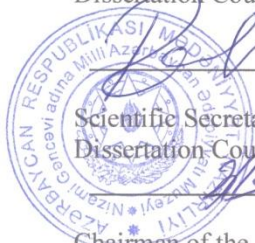
Doctor of Philosophy in Philology  
**Ilaha Khaladdin Valiyeva**

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 of Ministry of Culture of the Republic of Azerbaijan.

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## GENERAL CHARACTERISTICS OF THE WORK

**Relevance and development of the topic.** Written literature is one of the most important branches of cultural development of every nation. There are many scientists and researchers who love Azerbaijani literature, collect and write valuable samples of it, and also give us information about poets, scientists and scientists who provide these samples and thereby facilitate the work of future literary historians. One of such authors is the famous Turkish lexicographer and author of the Tanzimat era Shamsaddin Sami (1850-1904). In his work "Kamusul-Elam", the study of Azerbaijani authors, their literary environment and artistic heritage and their presentation to the public are extremely important and relevant.

The epoch of the Middle Ages was a stage in the history of the Azerbaijani people, distinguished by its socio-political, economic and social status. This period is also distinguished by the richness and diversity of its literary and cultural environment. Nowadays, the interest of our people in their past has increased even more due to the need to identify and promote historical and cultural facts in the scientific world against those who are trying to distort the history of our national culture. It is in this regard that the study of encyclopedic works that provide information about the history of our language, literature and culture is of great importance.

The dictionary of Shamsaddin Sami called "Kamusul-Elam" was compiled during 1306/1888-1316/1899 and as a rich and complex systematized source was provided for use by literary scholars, researchers, as well as ordinary readers. The dictionary, from a scientific, cultural, historical and geographical point of view, reflects most of the Muslim East, including Turkey and Azerbaijan.

The famous Turkish literary critic Agah Sırrı Levend (1893-1978) in his work "Shamsaddin Sami" noted that when writing the dictionary "Kamusul-Elam" the author used 84 sources<sup>1</sup>. Shamsaddin Sami was an excellent connoisseur of these sources, and also had

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<sup>1</sup> Levend, A.S. Şemseddin Sami / A.S.Levend. – Ankara: Ankara Üniversitesi Basımevi, – 1969. – 211 s.

extensive encyclopedic knowledge of medieval culture and literature. His work "Kamusul-Elam" explores the scientific and artistic heritage of Azerbaijani authors and their literary environment in the context of the literary environment of the Near and Middle East. That is, the history of the development of their creativity is not isolated.

Shamsaddin Sami was a researcher who understood the sources by reading them from the original, that is, in the language in which they were written – Persian, Arabic, including Western languages. The information he gives about medieval personalities in the aforementioned dictionary is mostly perfect. Researchers of a later period clarified a number of information that Shamsaddin Sami wrote about the authors. That is, Sami was one of the authors who referred to primary sources in their work. It is worth noting that in the dictionary "Kamusul-Elam", Sami paid special attention to the lifestyle and personality of the authors. Later, scientists, using the research method Sami's, also tried to approach the study of sources from this point of view. Thus, the method of researching sources from the outside Sami remains relevant to this day.

The presented dissertation is devoted to the comparative analysis of texts about Azerbaijani authors in the work of Shamsaddin Sami "Kamusul-Elam" with relevant sources, and we consider this topic important and relevant from the point of view of studying the history of Azerbaijani culture. Many sources contain information about the outstanding representative of Turkic literature Shamsaddin Sami and his legacy. The life and work of the author of Albanian origin has been widely studied in Turkey. Among them are the monograph of the famous Turkish literary critic, scientist Agah Sırrı Levend entitled "Shamsaddin Sami"<sup>2</sup>, the work of İsmail Hakkı "Shamsaddin Sami Bey"<sup>3</sup>, published in 1893, the article by Omar Faruk Akun "Shamsaddin Sami"<sup>4</sup>, containing an extensive commentary on the

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<sup>2</sup> Levend, A.S. Şemseddin Sami / A.S.Levend. – Ankara: Ankara Üniversitesi Basımevi, – 1969. – 211 s.

<sup>3</sup> Haqqı, İ. Şemseddin Sami bek / İ.Hakkı. – İstanbul: Qasbar matbaası, – 1311. – 92 s.

<sup>4</sup> İslam Ansiklopedisi [13 cilt] / İstanbul: Milli Eğitim Basımevi, – c. 11: Suğd –

“Islamic Encyclopedia”, as well as the scientific study “Shamsaddin Sami”, presented by Abdullah Uchman also in the "Islamic Encyclopedia" <sup>5</sup>, published by the Turkish charitable foundation "Diyanat Vagfi". From the scientific works of the following Turkish authors, it is possible to show a study on the life and work of Sami, compiled by Nihad Banarly, including a monograph entitled “Shamsaddin Sami”<sup>6</sup>, written by Ethem Chalik.

Among the names of Turkish scientists who have studied this area, Bulent Bilmez can also be distinguished. His scientific work, written in English under the title “Shamsaddin Sami or Sami Frasherı”, tells about Sami's contribution to the development of both the Turkish and Albanian people. In the same work Bulent Bilmez gave information about the works of two Albanian researchers – Kristo Frasherı and E. Reso, who were devoted to the work of Sami. Thus, here the researcher mentioned two articles by Christo Fracherı, written in 1955 and 1967, and told about two books by the author E. Resov dedicated to the life and work of Sami<sup>7</sup>.

In sources such as "Tamal Britannica" <sup>8</sup>, "Yeni Rahber" <sup>9</sup>

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Tarika 1979. – 785 s.

<sup>5</sup> Türkiye Diyanet Vakfı İslam Ansiklopedisi / Yönet. kur. Başkanı M. Akif Aydın.

– İstanbul: TDV İslam Araştırmaları Merkezi, – c. 38: Suyolcu - Şerif en-Nişaburi.

– 2010. – 588 s.

<sup>6</sup> Banarlı, N.S. Resimli türk edebiyatı tarihi: [ 2 cildde] / N.S.Banarlı. – İstanbul: –Milli Eğitim Basımevi, – c. 2. – 1987. – 1366 s.

<sup>7</sup> Bilmez, B. Sami Frashëri or Şemseddin Sami? (Mythologization of an Ottoman Intellectual in the Modern Turkish and Socialist Albanian Historiographies based on «Selective Perception») // [Elektron resurs] Vol. VII, №2. 2003: – URL: <https://journals.openedition.org/balkanologie/486>

<sup>8</sup> Temel Britannika [20 ciltte] / hazırlayan: Y.Akbaş, A.Aksel, İ.Babacan, – Ankara:

Hürriyet, – c. 16. – 1993. – 334 s.

<sup>9</sup> Yeni Rehber Ansiklopedisi [20 ciltte] / hazırlayan: Dr. Ö. Enver. – c.18. İstanbul: – 1994. – 383 s.

encyclopedia, " Jem Boyuk Encyclopedisi " <sup>10</sup>, "Azerbaijan Soviet Encyclopedia" <sup>11</sup>, information is presented briefly and concisely under the title " Shamsaddin Sami", where they stand out as Turkish writers and lexicographers of Albanian origin. From the extensive studies written in Turkish, Ali Durmuş's Research entitled "Transcription of Shamsaddin Sami's work Esatir and its evaluation in terms of the history of religions" can also be shown <sup>12</sup>. The work was developed from the point of view of textology and the history of religious studies. One of the Western works dedicated to Sami's work is "The Istanbul Alphabet" (1999). The author of the article is Francis Trix, lecturer at the University of Detroit, Professor of the Department of Anthropology <sup>13</sup>. Shamsaddin Sami's scientific and literary views were themselves revealed in the studies of Abdullah Azmi Bilgin, Huseyn Dogramachyogly, Abdullah Rekperi and Fırat Gulluogly. Thus, although Shamsaddin Sami and his works were partially investigated, the presented dissertation was devoted to a comparative analysis of texts about Azerbaijani authors in Shamsaddin Sami's work "Kamusul-Elam" with relevant sources, and in general, this topic has not yet been involved in a specific fundamental research. In particular, the topic "Comparative analysis of texts about Azerbaijani authors in the work of Shamsaddin Sami "Kamusul-Elam" with relevant sources" has not yet been studied not only in Azerbaijan, but also on a global scale. Given the relevance of the research work, we have set ourselves the goal to clarify the following questions:

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<sup>10</sup> Cem Büyük Ansiklopedi [15 ciltte] / hazırlayan: – L.Yılmaz, E.Akbulut,T.Fişekçi, – İstanbul: Sanayi ve Ticaret A. Ş – c.13. – 1986. – 4725 - 5120 s.

<sup>11</sup> Azərbaycan Sovet Ensiklopediyası: [10 cildə] / tərtibçi: C.B.Quliyev, - Bakı: Azərbaycan Sovet Ensiklopediyasının baş redaksiyası, – c. 10: Froct – Şüştər. 1987. – 608 s.

<sup>12</sup> Durmuş, A.K. Şemseddin Saminin Esatir adlı eserinin transkripsiyonu ve dinler tarihi açısından değerlendirmesi / – Fırat Üniversitesi Sosyal Bilimleri Enstitüsü Felsefe və din bilimleri anabilim dalı Dinler Tarihi Bilim Dalı /Yüksek Lisans Tezisi/ – Elazığ, – 2009. – XI + 103s

<sup>13</sup> Trix, F. The Stamboul Alphabet of Shemsaddin Sami Bey: Percusar to Turkish Script Reform Author // – International Journal of Middle East Studies, vol.31, No 2 (May 1999), – 387p.

-The history of studying the life and work of

-Research of Baku old printed and handwritten copies of the works of Shamsaddin Sami;

-The work of Shamsaddin Sami "Kamusul-Elam" and the study of graphic and spelling features of the old printed book of this work;

-Research of Azerbaijani authors and their works in the dictionary of Shamsaddin Sami "Kamusul-Elam";

-Comparative analysis of information about Azerbaijani authors in Shamsaddin Sami's work "Kamusul-Elam" with other sources.

**Object and topic of research.** The object of the dissertation work is the work of Shamsaddin Sami "Kamusul-Elam". This work, written by Shamsaddin Sami in 1306(1888)-1316(1899), is a dictionary containing historical, geographical, literary and cultural information. This work, which is considered the first encyclopedia of Turkey, consists of six volumes. The total volume of the encyclopedia is 4830 pages. The subject of the research is the collection of data on Azerbaijani authors whose names are listed in the dictionary of Shamsaddin Sami "Kamusul-Elam", and their comparative analysis with other sources.

**Objectives and tasks of the research.** Naturally, the main purpose of all research is primarily the disclosure of the essence and idea of the object under study. The purpose of the study was to study the life and work of Shamsaddin Sami, to study Baku old-printed and handwritten copies of the author's works, at the same time to study the graphic and spelling features of the old-printed copy of Shamsaddin Sami's work "Kamusul-Elam", to study Azerbaijani authors and their works in the mentioned work, as well as to compare data on Azerbaijani authors with other sources. To achieve these goals, the research work provides for the following tasks:

- Involvement in the study of new information about the authors whose names are known in the history of our literature and found in the work of Shamsaddin Sami "Kamusul-Elam";

- Collection and use in the history of our literature of information about Azerbaijani authors whose names were first mentioned in the work "Kamusul-Elam";

- Comparative analysis of the information of Azerbaijani authors that we en

- A review of the works of modern researchers about Azerbaijani authors whose names were first introduced into the history of literature by Shamsaddin Sami.

- Comparison of data, summing up the general conclusion.

**Research methods.** In carrying out the dissertation work, the principles and the following methods established in the works of researchers of world and Azerbaijani literature were used:

- collecting facts and materials;
- systematic commentary and analysis;
- historical and comparative approach in substantiating opinions and judgments;
- obtaining scientific results through generalizations.

**The main provisions of the defense.** When performing a dissertation work, the following provisions are provided for:

-Shamsaddin Sami is a well-known Turkish literary critic, cultural figure and scientist who lived in the late 19<sup>th</sup> - early 20<sup>th</sup> century;

-Among his numerous works, the encyclopedic dictionary "Kamusul-Elam" occupies a special place;

- According to the features and principles of compilation, the work "Kamusul-Elam" is the first encyclopedic dictionary of Turkey;

- "Kamusul-Elam" contains valuable information about a number of cultural figures and scientists of the Near and Middle East;

-Shamsaddin Sami referred to many sources when writing this work;

-The information about some prominent scientists and cultural figures of Azerbaijan contained in the work of Shamseddin Sami "Kamusul-Elam" was refuted in subsequent studies;

- Nevertheless, the work of Shamsaddin Sami to this day can be one of the most valuable sources in the study of the history of our science, culture and literature.

**Scientific novelty of the research.** The scientific innovations obtained during the research of the topic "Comparative analysis of text about Azerbaijani authors in Shamsaddin Sami's work "Kamusul-Elam" with other sources" are as follows:



-It was in this scientific work that for the first time accurate information was given about certain moments of Sami's life, his scientific and artistic heritage, the history of publications and research of creativity was traced;

-In the dissertation, the work of Shamsaddin Sami was for the first time systematically included in scientific research, as well as an interconnected and comparative analysis of his work with the literary process of the time in which he lived was carried out;

- For the first time, old printed and handwritten copies of Sami's works stored at the Institute of Manuscripts named after Mohammad Fuzuli ANAS were used in this study;

- It was in this study that an old printed copy of his work entitled "Kamusi elmi va fanni" was first investigated, which is part of his work, but about which we still do not find information in any source;

-For the first time, this study analyzed in detail the history of the publication and writing of the 6-volume dictionary "Kamusul-Elam", the author of which is Shamsaddin Sami;

-For the first time, the names of Azerbaijani authors listed in the 6-volume encyclopedic dictionary "Kamusul-Elam" were systematized and investigated in this study;

-Based on the available sources, a comparative analysis of texts about Azerbaijani authors listed in the "Kamusul-Elam" dictionary was carried out;

- On the basis of these sources, erroneous information contained in the aforementioned dictionary was also identified.

**Theoretical and practical significance of the research.** The dissertation work was developed within the framework of the method of scientific and comparative approach. All six volumes of "Kamusul-Elam" were involved in the study of comparative analysis of texts about Azerbaijani authors listed in the above-mentioned dictionary with relevant sources. Summarizing the works on the basis of the obtained results and scientific and literary conclusions, an attempt was made to express a new opinion about Azerbaijani scientists and their scientific works. As a practical significance of the dissertation, it can be pointed out that the work of Shamsaddin Sami "Kamusul-Elam"

can serve as a model in the study of other works of this type. Also, the work serves directly to enrich the literature.

**Approbation and application of research work.** The dissertation work was discussed in the department of “Research of multidisciplinary manuscripts” of the Institute of Manuscripts named after Mohammad Fuzuli of ANAS. The results of the study were published in journals published by various institutes of ANAS, as well as in conference materials. Also, the main content of the dissertation and scientific research of the researcher is reflected in articles published in scientific journals and collections of Azerbaijan and foreign countries, as well as in conference materials.

**Name of the organization where the dissertation work is performed.** The research was carried out in the department of “Research of Multidisciplinary Manuscripts” of the Institute of Manuscripts named after Mohammad Fuzuli ANAS.

**The structure and total volume of the dissertation.** The dissertation was written in accordance with the requirements of the Supreme Attestation Commission under the President of the Republic of Azerbaijan.

Dissertation consists of the following parts: Introduction (12,390 signs), 3 chapters (the first chapter two paragraphs 75,012 signs; the second chapter two paragraphs 39,939 signs; the third chapter two paragraphs 12,3088 signs) conclusion (7687) , and Bibliography. The total volume of the dissertation is: 279061 signs.

## **MAIN CONTENT OF THE DISSERTATION WORK**

In the section “**Introduction**” of the dissertation work it is said about the degree of relevance and elaboration of the topic, the object and subject of research, goals and objectives, methods are determined, the main provisions submitted for defense are indicated, the scientific novelty, theoretical and practical significance of the dissertation work is justified, the approbation of the research work is given, the name of the organization performing the dissertation work, the total volume of structural units separately and with a note.

The first chapter of the dissertation, entitled "**Shamsaddin Sami as an outstanding representative of encyclopedic vocabulary**", consists of two paragraphs. In the first paragraph, entitled "**The period in which Shamsaddin Sami lived, the literary environment of that period, as well as the history of studying the work of Shamsaddin Sami**", the article examines the period of Tanzimat in which Shamsaddin Sami lived, the socio-political situation that developed during this period, the literary environment, including the history of studying the work of Shamsaddin Sami. As a result, it was revealed that, in the first period of the Tanzimat, a number of political and social events occurred, interconnected with each other<sup>14</sup>. These reforms, called "Gulhane hattı-Sharif", could not free Turkey from the aggressive policy of European states and in the 30–50 of the 19<sup>th</sup> century laid the foundation for the transformation of Turkey into a semi-colony of European states in the political and economic sphere, mainly England and France<sup>15</sup>. In the same paragraph, starting from 1856, the second period of the Tanzimat is considered, during which a number of administrative reforms take place. Thus, the reforms carried out during this period significantly weakened the Ottoman Empire and made it semi-dependent on European states<sup>16</sup>. Although the reforms of the Tanzimat failed to free Turkey from European political and economic influence, positive changes have taken place in the social and literary life of the country: Numerous schools were opened at the madrasah, the foundation of Darulfunun was laid, for the purpose of education, young people were sent to Europe, for the same purpose a committee called "Makatibi-umumiyya nazarati" was founded. Later, the "Maarif nazarati" was opened, which also solved the problems of education. The first newspapers and magazines appeared. Among the published newspapers, an important place was occupied by such

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<sup>14</sup> Quliyev, E.H. Türk xalqları ədəbiyyatı / E.H.Quliyev. – Bakı: Qismət, – 2009. – 400 s.

<sup>15</sup> Akyıldız, A. Tanzimat // – TDV. İslam Ansiklopedisi (İslam aləmi Tarih, Coğrafiya, Etnoqrafiya və Biyografiya Luğati), – 40.cilt, – Ankara: İstanbul Milli Eğitim Basımevi, – 642s.

<sup>16</sup> İskəndərli, R. Şəmsəddin Saminin həyatı, mühiti və yaradıcılığı /R.İskəndərli. – Bakı: Avropa nəşriyyatı, – 2021. – 92s.

periodicals as "Khadiga", "Ibrat", "Basirat". Among the first magazines are "Majmuayi-funun" and "Vakayeyi-tibbiya". Naturally, the origin and development of these newspapers and magazines in terms of meaning, character and orientation were influenced by European countries.

During this period, a number of organizations and societies were also created ("Jamiyati-kitabet", "Jamiyati-adabiya", "Jamiyati-ilmiya", etc.), which played a huge role in the development and education of society. Higher schools were also founded during these years. Opened in 1827, a medical educational institution, in 1838 it was named "Maktabi-tibbiya". In 1838, the military school "Maktabi-harbiya" was opened. Of other higher educational institutions, "Maktabi-mulkiya" and "Maktabi-Sultaniya" can be noted<sup>17</sup>. Among the scientists of the Tanzimat era, one can note the mathematician of Crimean origin Huseyn Rifki Afandi, the chemist Darvish Pasha, in the field of medicine Salih Afandi and Huseyn Ramzi. The 12-volume history of Ahmad Djavdat Pasha, prepared by him as the first work of the organization "Enjumeni-Danish", the 5-volume history of Khairulla Afandi, "Haber Sahih" by Mahmat Faizi, "Tarihi-Alam" by Suleiman Pasha, are important historical works of this period. In the field of language and lexicography, the most famous works of this period are the work of Ahmad Djavdat Pasha and Fuad Pasha called "Medhal-i Gavaid" (1268) by Ahmad, published in "Enjumeni-Danish", as well as the work of Ahmad Vafik Pasha under the title "Lahchei-Osmani".

Socio-political events in the country, including reforms, have also influenced literature. As a result, European literature, being introduced in form and content into Turkish literature, has created a new literature – the literature of Tanzimat. "*The literature of Tanzimat, begun by Shinasi in 1860, ended in 1895 with the creation of the Sarvati-Funun literary school*"<sup>18</sup>. As a result of the development of literature during this period, prose, drama, literary and journalistic

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<sup>17</sup> Levend, A.S. Şemseddin Sami / A.S. Levend. – Ankara: Üniversitesi Basımevi, -1969. – 211 s.

<sup>18</sup> Quliyev, E.H. Türk xalqları ədəbiyyatı / E.H. Quliyev, – Bakı: Qismət, – 2009. – s. 56

genre, novel and short story genre are formed. Thanks to the new literature, theatrical life is also emerging in Turkey. In the mid-60 of the 19<sup>th</sup> century, with the permission of the government, the “Gedik Pasha Theater”, also known as the “Oriental Theater” or “The Ottoman Theater”. And for the actors working here, a salary was set<sup>19</sup>.

The first novel in Turkey was created by Shamsaddin Sami. The novel written by the author in 1873 entitled "Taashshuki Talat va Fitnat" was accepted as the first text written in the Western style.

The second paragraph of the first chapter is called "**The life and scientific and artistic heritage of Shamsaddin Sami**". This paragraph contains extensive information about the outstanding representative of short stories and short stories of the Tanzimat era, the scientist-researcher of Albanian origin Shamsaddin Sami (1850-1904) and his scientific and artistic heritage. Shamsaddin Sami was born in the city of Frasher, located on the territory of Albania. His father Khalit Bey and grandfather Durmush Bey are descendants of Timerbayev, who moved from his brother to Fraer. His mother Amina khanum is a descendant of Emperor Ilyas Bey, the founder of the city of Koroch. Sami Frasheri, who lost his parents at an early age, is brought up under the care of his older brother Abdul-Bey. Abdul Bey educated himself at the most famous gymnasium located in the city of Yanina. After graduating from eight years of school in seven years, the scientist came to Istanbul in 1872 and, together with his brother Naim Frasher, began working at the “Matbuat Kalami” press ofis.

The author, in addition to editorial and chief editorial activity in a number of magazines and newspapers, also wrote popular science works, made translations. From the author's translations, such well-known works as “Les Miserables” can be noted Victor Hugo (1880) and ”Robinson” by Daniel Defoe (1885). As we mentioned above, Sami was the author of the first Turkish novel "Taashshuki Talat va Fitnat", published in Turkey in 1873. During the years 1881-1887, the author develops many textbooks for children and youth. These textbooks differed from the books compiled according to the old rules,

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<sup>19</sup> Quliyev, E.H. Türk xalqları ədəbiyyatı / E.H. Quliyev, – Bakı: Qismət, – 2009. – 400 s.

which led to the opening of a new era in the field of Turkish linguistics. Among them are “Tasrifati-Arabiya”, “Usuli-jadidi-kavaidi-arabiya”, “Tatbikati-arabiya” written in Arabic, “Nev usul sarfi-Turki”, “Yeni usul alifbaya-Turki”, “Kichik alifba”, “Usuli-tankid va tartib” - written in Arabic training they have to answer their questions<sup>20</sup>.

In 1892, Shamsaddin Sami took the post of general secretary of the “Revision and Soldiers' Commission”, and since that year the author has devoted his life to Turkish culture, literature, writing many important works, including dictionaries (“Kamusi-Turki”, “Kamusi-Arabi”, “Kamusul-Elam”, etc.), which caused a great resonance and have created conditions for signing<sup>21</sup>.

At the same time, this paragraph reflects the knowledge about the works of the last years of Sami's life, which were valuable for the Turkish language, but for many reasons could not be published. They are as follows: the work "Kutadgu-Bilig", which is the source of Turkic and Islamic culture, "Orkhon–Yenisey monuments", representing the oldest samples of the writing of the Turkic people, "at-Tukhfatus-Zakiya", dedicated to the dictionary of the Kipchak language, including "Kichik Kamusi-Turki" and "Lakhchayi-Turkiyayi - mamaliki-Mısır". In addition, the Albanian researcher Florida Kulla in her scientific work mentioned the collection of the collection of Shamsaddin's songs written in Albanian and the incomplete dictionary of the Albanian language, which are stored in the State Archive of Albania<sup>22</sup>.

The paragraph also mentions three plays by Shamsaddin Sami, which are illustrative examples of Tanzimat literature originating from European literature. The play "Besa, yakhud ahda vafa" is the first dramatic work of the author (1874). The play

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<sup>20</sup> Banarlı, N.S. Şemseddin Sami // Resimli Türk edebiyatı tarihi. – 2.cilt, – İstanbul: Milli Eğitim Basımevi, – 1366s.

<sup>21</sup> İslam Ansiklopedisi [13 cilt] / İstanbul: Milli Eğitim Basımevi, – c. 11: Suğd –Tarika, – 1979. – 785 s.

<sup>22</sup> Kulla, F. Hayatını Türk ilə Arnavut Dil ve Edebiyata adanmış şahsiyet olarak Şemseddin Sami // F.Kulla. – Eskişehir: Türk Dünyası Kültür Başkenti Ajansı (TDKB), – 2013. – 724s.

reveals the essence and character of the Albanian people, i.e. how faithful the Albanians are to the covenants. "Saidi Yahya" is the second play written by Shamsaddin Sami (1875). The work is dedicated to Andalusian history. "Gave" is the third play written by the author. The idea and meaning of the work is taken from the epic of Firdovsi called "Shahnameh"<sup>23</sup>.

The second chapter of the dissertation is called "**Baku old printed and handwritten copies of the works of Shamsaddin Sami**". It consists of two paragraphs. The first paragraph entitled "**Baku copies of Shamsaddin Sami's works**" contains extensive information about the scientific and paleographic features of Baku old-printed and handwritten copies of works written by Shamsaddin Sami.

Speaking about the old printed books stored at the Institute of Manuscripts named after Mohammad Fuzuli ANAS and dedicated to the work of Sami, we should especially note the printed copy of the work "Kamusi elmi va fanni" that we found for the first time. This old-printed book, which serves to clarify the research of the author's scientific and artistic heritage, also contains information about the history and culture of Azerbaijan. It is important to note that there is no information about the dictionary called "Kamusi elmi va fanni" in any source devoted to the history of the study of the scientific and artistic heritage of Sami, to which we have access. But the principle and method of compiling and writing the book, the name and portrait of Shamsaddin Sami's, indicated on the title page, indicate that this work belongs to him. At the same time, this paragraph provides a scientific and paleographic description of the object of research, i.e. the old printed book of the work "Kamusul-Elam", and old printed books of dictionaries such as "Kamusi-Turki", "Rasimli Kamusi Fransavi".

Providing information on the scientific and paleographic description of such manuscripts as "Besa yakhud ahda vafa" and "Gava", it was noted that their research is extremely necessary not

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<sup>23</sup> Vəlixanov, N.İ. Süleyman Sani Axundov / N.İ.Vəlixanov. – Bakı: – 1968.-200s.

only for Turkic literature, but also for Azerbaijani literature in general. Both handwritten monuments are copies of the translation. The author of the translation of "Gava" is Suleiman Sani Akhundov, who made a huge contribution to Azerbaijani literature, and the author of the translation of the work of "Besa" is a prominent representative of Azerbaijan, writer Samad Mansur<sup>24</sup>. The history of the correspondence of manuscripts dates back to the beginning of the 20<sup>th</sup> century. The manuscript entitled "Gave" occupies 47 sheets, and the volume of the work "Besa" is 39 sheets. Both manuscripts were copied into a common notebook in nasx handwriting with elements of nastalik.

The next handwritten copy to be examined is the work "Abulula", which consists of five parts<sup>25</sup>. The volume of this manuscript, written in Azerbaijani, is 22 pages. Shamsaddin Sami was mentioned as the author. However, although Shamsaddin Sami is known in Turkic literature as the author of dramatic works, we, in the course of research, have not found any information about his dramatic work called "Abulula" in any source available to us, which is devoted to the research of the scientific and artistic heritage of Shamsaddin Sami. To clarify the author's work, we involved the above-mentioned manuscript in the study and studied its true authors. It turned out that the authors of the work of this manuscript are Huseyn Badraddin and Mohammad Rufat. Kulam Mammadli's book entitled "Chronicle of the Azerbaijani Theater" contains essential information about this drama and its authors<sup>26</sup>. The tragedy was also known as "Amir Abulula".

The second paragraph, entitled "**The work of Shamsaddin Sami "Kamusul-Elam" and the graphic and spelling features of his old printed edition,**" discusses in detail the issues of the publication's history and compiling a dictionary, including graphic

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<sup>24</sup> ƏYİ B-1249 Şəmsəddin Sami "Besa, yaxud əhdə vəfa" / 1 a – 39 b

<sup>25</sup> İslam Ansiklopedisi [13 cilt] / İstanbul: Milli Eğitim Basımevi, – c. 11: Suğd – Tarika 1979. – 785 s.

<sup>26</sup> Azərbaycan teatrının salnaməsi (1850-1920). / Tərtib edəni Q.M. Məmmədli. – Bakı: Azərbaycan Dövlət nəşriyyatı, – 1975. – 580 s.



and spelling features of “Kamusul-Elam”. It states that the six-volume dictionary “Kamusul-Elam”, published by Arabic graphics at the end of the 19<sup>th</sup> century, contains spelling rules, graphic and spelling features that existed in medieval Turkic written monuments. For example, in the dictionary there are various graphic forms of "sagır nun":

1. غریبنک [ğərbin]
2. قوامنک [əqvamın]<sup>27</sup>
3. صکره [sonra]<sup>28</sup>
4. اک [ən]

The rule of diacretic points is observed and without diacretic points of writing the letter ى[ya]: For example:

1. کشى [kişî]<sup>29</sup>
2. دخى [dəxi]
3. ایکی [iki]<sup>30</sup>

This graphic form in words reads like the sounds [i] and [I] in words. For example,

1. سالانیک [səlanik]<sup>31</sup>
2. تحصیل [təhsil]
3. دیکری [digəri]
4. اولمسی [olması]

The sound [a] is indicated at the beginning of the word by the letter Alif. To express this sound, a madda sign [ˆ] is placed above the letter Alif.

1. آرنավدلوغک [Arnavudluğun]<sup>32</sup>

<sup>27</sup> Sami, Ş. Kamusul-A'lam / - İstanbul: Mihran, - 1.cilt, - 1889. - 800s.

<sup>28</sup> Sami, Ş. Kamusul-A'lam / - İstanbul: Mihran, - 5.cilt, - 1899. - s. 3204-4000

<sup>29</sup> Sami, Ş. Kamusul-A'lam / - İstanbul: Mihran, -5.cilt, - 1896. - s. 3204-4000

<sup>30</sup> Sami, Ş. Kamusul-A'lam / - İstanbul: Mihran, -6.cilt, - 1898. - s. 4004 -4830

<sup>31</sup> Sami, Ş. Kamusul-A'lam / - İstanbul: Mihran, -3.cilt, - 1891. - s. 1604 -2400

<sup>32</sup> Sami, Ş. Kamusul-A'lam / - İstanbul: Mihran, -2.cilt, - 1899. - s. 804 -1600

2. ألب [alɪb]
3. آشاغیسی [aʃaɣɪsɪ]

As for the letter a [ha], this letter in words denotes the sounds [a, a]. It also does not connect with the letter after itself in words, although it has this feature: for example,

1. ماد ه سنه [maddəsinə]
2. ایده رک [edərək]
3. دوه لری [dəvələri]

The study and analysis of the spelling features of "Kamusul-Elam" is of great importance in the study of the transfonoliteration of this work. In the above-mentioned work of Shamsaddin Sami, various spelling features can be traced. For example,

- 1) د [d] ط [t] replacement;  
 طوغری [tuɣrɪ]  
 طاغلق [taɣlıq]  
 طاش [taʃ]
- 2) خ [q] replacement;  
 باقماق [baqmamaq]  
 چیقوب [çıqub]  
 چوق [çoq]
- 3) چ [ç] ج [c] replacement;  
 موزیقجه جیلق [muzıqacılıq]  
 اسوج [İsvec]
- 4) ب [b] م [m] replacement;  
 کبی [kibi]

Prefixes, conjunctions and suffixes are written together and separately from words. For example,

1. تدریسه [tədrislə]
2. اجنیه ایله [əcnəbiyə ilə]
3. راهبه لر [rahiblər]

As for the category of cases, we can say that the cases of nouns there are no different from the cases of our modern literary language.

Nouns in the nominative case do not take any suffixes and correspond to our modern literary language. For example:

وزیر رابع اولمسیدی [Vəzir rabi olmuşdı]

[Paskoviç پاسکویچ روسیه نک اک مشهور قوماندانلرندن اولوب  
Rusiyanın ən məşhur komandanlığından olub]

The genitive case in the text of the old-printed dictionary "Kamusul-Elam" is expressed by such suffixes as yn, -in, -nın, -nin. For example:

1. چنگیزک تورونی [Çingizin torunu]
2. پادشاهک ز ماننه [Padişahın zamanına]
3. جمهوریت مذکورہ نک [cumhuriyyət məzkurənin]

The dative case, which denotes the direction of work and action, is expressed in the text of the old-printed dictionary "Kamusul-Elam" by the suffix-a, - a:

1. غربه [ğərbə]
2. هندوچینه [Hinduçinə]

In the dictionary "Kamusul-Elam" the accusative case is expressed using the following suffixes:

- i, - i, - u, - ü: these suffixes are expressed by the letter “ی” (ya):

1. کوللری [gölləri]
2. وزارتتی [vazaratımı]

The creative case is expressed by the suffixes - da, - də:

1. ایالتنده [əyalətində]
2. سنجاغنده [sancağında]

The prepositional case is expressed in the dictionary text by the suffixes dan, -dən:

1. علمادن [uləmədan]
2. افرادندن [əfradından]
3. مملکتدن [məmləkətdən]

The suffix of the verb-maq, -mæk - is manifested in the text in the form of “مق”:

1. اولنمقده در [olunmaqdadır]
2. بولنمقده در [bulunmaqdadır]

Of the inflectional suffixes, the suffix-dir, -dir, -dur, -dur is represented in the text in the graphic version” —در:

1. اوکمشلردر [okmuşlardır]
2. عبارتدر [ibarətdir]

3. یردر [yerdir]

The plural suffixes -lar, -lər are reflected in the graphical form “لر”:

1. آغاچلری [ağaçları]

2. قوللری [qollara]

The suffixes of one of the forms of the simple past tense -dı, -di, -du, -dü “دی” are represented graphically as “دی”:

1. اولمشدی [olunmuşdı]

2. اولنوردی [olunurdi]

3. ایتمیشلردی [etmişlerdi]

The third chapter of the dissertation is called "**Azerbaijani authors in Shamsaddin Sami's encyclopedic work "Kamusul-Elam"**" and consists of two paragraphs. The first paragraph, entitled "**Azerbaijani authors and ways of their representation in the work of Shamsaddin Sami "Kamusul-Elam"**", provides information about Azerbaijani authors and their works, whose names are mentioned in the six-volume dictionary. These Azerbaijani poets, scientists and writers belong to different regions of Azerbaijan. So, here is information about scientists and historical figures of Tabriz, Khoy, Suhraverdi, Khalkhal, Ardabil, as well as Karabakh, Shirvan, Beylagan. However, since most of the authors are residents of Tabriz, we first presented them by grouping the information available about them in the dictionary. It is important to note that Shamsaddin Sami's comments and studies on this or that poet, writer differ in their diversity. As an example, we will show comments about several poets contained in the dictionary: Jovhari Tabrizi Mirza Mukim is known for his poems. The author traveled to India and then returned to Herat to visit Hasan Shamlu. From there he came to Isfahan and died in that city<sup>33</sup>.

(Mir) Sahib was one of the famous poets. His full name is Mohammad Ali. Originally from Tabriz. He had close friendly relations with Shah Abbas Sani. The author was known as a talented poet. During the reign of Shah Jahan traveled to India and Kashmir.

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<sup>33</sup> Sami, Ş. Kamusul-A'lam [6 ciltte] / Ş.Sami. – İstanbul: Mihran, – c. 3. – 1891. – s. 1854

He died 1087 hijri in Isfahan. Of his works, the "Divan" is known. He was also one of the famous poets of both Iran and India.

Azeri- was originally from Tabriz, but grew up in Yazda. Then he moved to Isfahan. He was rewarded with a position by Shah Abbas<sup>34</sup>.

Humam Tabrizi Khoja Ahmad din was one of the famous Iranian poets and disciples of Nasiraddin Tusi. One of his fellow students was Kutb ad-Din Shirazi. A contemporary of Shirazi was the poet Shaikh Sadi. He had close and friendly relations with famous people, including high-ranking officials. He died 713 hijri in Tabriz. He had numerous rubai and poems<sup>35</sup>.

Shamsaddin Sami lists such names among Suhrawardi scholars as Suhrawardi Ziaaddin Abulnajib Abdulkahir bin Abdullah al-Baqiri, Suhrawardi Shihabaddin Abu Hifs Omar bin Mohammad al-Baqiri, Suhrawardi Shahabaddin Abulfutuh Yahya bin Habesh bin Amirik.

As for the Ardabil scholars, the researcher gave information about Halami, Rakhib Ardabili, Sufi scholar Safiaddin Ardabili, Gazizadeh Zahiraddin Ardabili, including the famous historical figure of Azerbaijan Shah Ismail Safavi.

Shamsaddin Khoyi is represented in the dictionary as a scientist of the city of Khoian.

Imami is represented by Shamsaddin Sami as the poet of the city of Khalkhal<sup>36</sup>.

The territory of Shirvan is represented by such scientists as Jalal Shirvani, who had special abilities in medicine and wisdom, Shirvani Huseyn bin Abdullah, known in the Middle Ages for his book "al-Ahkamud-diniya", Khakani Shirvani, etc.

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<sup>34</sup> Sami, Ş. Kamusul-A'lam [6 ciltte] / Ş.Sami. – İstanbul: Mihran, – c. 4. – 1894. – s. 3135

<sup>35</sup> Sami, Ş. Kamusul-A'lam [6 ciltte] / Ş.Sami. – İstanbul: Mihran, – c. 6. – 1898. – s. 4746

<sup>36</sup> Sami, Ş. Kamusul-A'lam [6 ciltte] / Ş.Sami. – İstanbul: Mihran, – c. 2. – 1899. – s. 1032

As we have already noted above, Shamsaddin Sami did not lose sight of the Karabakh scientists either. He commented on two authors from this field. These are Suleiman Pasha of Karabakh and Mowlana Muhiyyaddin Mohammad.

Mohammad Fuzuli is listed in the dictionary "Kamusul-Elam" as one of the great poets of the city of Hilla. He was born in Hilla and grew up in Baghdad, so he is known as nisba Baghdadi. He had numerous poems in Turkish and Persian. Due to his poetic talent, the author was also known as the second Alisher Navoi.

Other scholars include the name of the famous scholar-grammarians of the city of Zanzan, Izza Abul Maali Izzaddin Abdulvahab Zanzani (date of death 222 hijri), and scholar Ibrahim Urmavi, who lived in the 7<sup>th</sup> century hijri and was a native of the city of Urmia. Both scientists, judging by the information Sami, were famous calligraphers. The date of birth of Ibrahim Urmawi in the dictionary is marked as 615 hijri, and the date of his death as 692 hijri<sup>37</sup>.

Thus, the enumeration of more than eighty names of poets and scientists mentioned in the dictionary "Kamusul-Elam" is of great importance for the ideology, culture and history of Azerbaijan.

The second paragraph of the third chapter is entitled **"Comparison of the data on Azerbaijani authors collected in the work of Shamsaddin Sami "Kamusul-Elam" with other sources"**. In his work, Shamsaddin Sami listed the names of Azerbaijani scientists, expressed original thoughts about their life and work. Some of this information is superficial, or only their names are indicated. Among the listed scientists there are also those who, as a result of our research, it becomes clear that the information about them is completely incorrect. This also indicates that the sources that existed at the time of Shamsaddin Sami were very simple and did not have a wide range. That is, the scientist did not have the opportunity to use a wide range of sources when recording this data. The scientists mentioned in the work and

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<sup>37</sup> Sami, Ş. Kamusul-A'lam [6 ciltte] / Ş.Sami. – İstanbul: Mihran, – c. 4. –1894. – 2404-3200 s.

selected by us, as we have already noted above, are characteristic of various regions of Azerbaijan. However, in the course of the study it becomes clear that most of the information about them is superficial. It is also important to note that Sami provided information about such authors, about whom we could not get any information during the study. Considering all this, we have divided the scientists mentioned in the paper into three groups:

1) Poets and writers about whom we could not get any information; 2) Authors whose information was superficially provided by Shamsaddin Sami's; 3) Personalities about whom relatively much information was provided.

1) Poets and writers about whom we can't get any information. In the course of our research, we were unable to obtain any information about the outstanding personalities included in this group. For this reason, we are content with what Shamsaddin Sami about them.

These are the historian Abu Mohammad Tabrizli, the poet Sami, who belonged to the Turkic tribes, Farahullah, who was the clerk of Shakhzadeh Kasim Mirza, the ruler of Tabriz, including the scientist of Karabakh Suleiman Pasha. As for the poets and writers included in this group, we can say that, although the knowledge about them in the work is insufficient, they, as the primary source, are of great importance. Thus, Sami preserved the names of these scientists, writers and poets who were in danger of being erased from the pages of history. This is also an important task in the history of Azerbaijani literature, as well as in the study of the stages of development of our culture.

2) Authors whose information is given superficially by Shamsaddin Sami: Here we have published our renunciation of such medieval personalities as kerchief, Luck, Rufati, Suburi, Maruf, Malum, Mufti Tabrizi, Naziki, including personal Naimi, Mujrimi, Imami, etc.

3) Scientists whose information is relatively widely presented in the dictionary.

The section, where information about famous personalities is relatively widely presented, reflects such authors as Anwar, Tasir

Mohammad Mohsun, Jovhari Tabrizi, the outstanding writer Khatib Tabrizi, Hari, Sharafaddin Rami, Mirza Mohammad Amin, who is known under the pseudonym Sakit, Safiaddin Ardabili, Khagani Shirvani, Ovhadı Maraghi, including such scientists and authors like Nizami Ganjavi, Sayyid İmadaddin Nasimi, Mohammad Fuzuli, who are known not only in Azerbaijan, but also in world culture.

In this paragraph, using the works of various modern, including medieval researchers, knowledge about the authors of "Kamusul-Elam" is expanded.

For example, the information about Mowlana Muhiddin Karabakhi given in the dictionary is reflected in our sources. Just on the basis of modern literature, we have slightly expanded the available information about this scientist. The author, as Sami noted, was born in the Karabakh region of Azerbaijan. He was a faqih scholar belonging to the Hanafi sect. After receiving his primary education at home, he moved to Anatolia, and from there to Istanbul. For some time he taught in Istanbul, then he was appointed a teacher at the madrasa of Suleiman Pasha in Iznik. Later, he was appointed a teacher at Orhan Gazi Madrasah, where he worked in this position until the end of his life. The scientist excelled in such sciences as Arabic language and literature, Tafsir, Hadith, Fiqh, Kalam and philosophy<sup>38</sup>. He wrote beautiful poems. He died in 942/1535<sup>39</sup>.

His works: "al-Magalat fi ilmil-mukhadarat". Another name of this work is "Mukhadarat va jalibus-surur va salibul-gurur". The work, written in an encyclopedic style, consists of 23 sections (articles). This is a collection of knowledge on topics such as theology, Jurisprudence, politics, ethics, misakh, various diseases, including prayer and repentance; "Taliga ala tahafutil-falasifa". The work is based on the work of Muslihuddin Efendi Khojazade

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<sup>38</sup>Türkiye Diyanet Vakfı İslam Ansiklopedisi / Yönet. kur. Başkanı M. Akif Aydın. – İstanbul: TDV İslam Araştırmaları Merkezi, – c. 24: Kaani-i Şirazi - Kastamonu. – 2001. – 588 s.

<sup>39</sup>Rəhimova, A.M. Qulam Məmmədli təzkirəsi / A.M. Rəhimova. – Bakı: Elm və təhsil, – 2012. – s. 338



"Tahafutul-hukama". The work is devoted to such issues as marifatullah, the movement of celestial bodies, the miracle, the human soul and essence.

"Sharhul isbatil-wajib" is written as a commentary on "Risale fi isbatil-wajib "Jalaladdina ad-Dawwani; "Sharhul-kasidatil-lamia fit-tawhid" commentary on "al-Emali" by Sirajaddin al-Ushi on "al-Kasidatul-lamia"<sup>40</sup>; another work entitled "Sharhu kitabi-Isaguji" is devoted to logic; "Sharhul-Adudiya" commentary on the treatise of Adudaddina al-Ichi "Adab"; "Risala fi bahsin an-nakid" a small study that clarifies the terms of such sciences as Kalam and philosophy; the work "Hashiya ala sharhi hikmatil-ayn" commentary written to the work of Ali bin Umar al-Katib; The work "Hashiya ala tafsiril-Beidawi" is dedicated to one of the sections of the tafsir; "Talika ala tafsiril-Kashshaf"; The work of the author "Hashiya ala sharhil-Vikaya" is a commentary on the work of Sadr ash-Shariya as-Sani Ubeidullah bin Masud "Vikayatur-rivayat", referring to Fiqh<sup>41</sup>; "Talika alal-Hidaya" is written on the work of Burhanaddin al-Marjani, which is dedicated to Fiqh; "Talika alat-talvih" is dedicated to Sadr ash-Shariya as-Sani's commentary entitled "at-Talvih alat-tankih", which is dedicated to Taftazani's work entitled "at-Talvih alat-tawdih" and covers the field of Fiqh<sup>42</sup>.

Also, on the basis of these sources, the identification of research errors and incorrect information Sami was reflected.

Unfortunately, Nizami Ganjavi is also among the scientists and poets whose information is incorrect. According to Shamsaddin Sami, Nizami Ganjavi was originally from the city of Kuma, but grew up in Ganja. This thought itself is completely wrong. It is believed that the idea that he hails from Kuma is taken from his

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<sup>40</sup> Brockelmann, C. Geschichte der Arabischen litteratur Erster Supplementband [3 band] / C.Brockelmann. – Leiden: Brill, – bd. 1. – 1937. – 789 p.

<sup>41</sup> Ahlwardt, W. Verzeichniss der Arabischen handchriften der Königlichen bibliothek zu Berlin [in 10 vol.] / W.Ahlwardt. – Berlin: A. Asher, – vol. 7-8. – 1892. – 560 p.

<sup>42</sup> کاتب چلبی، مصطفی بن عبدالله حاجی خلیفة، کشف الظنون عن اسامی الکتب والفنون: [فی مجلدين] / کاتب چلبی. – استنبول. – ج. ۱. – ۱۹۴۱ / ۱۳۶۰، ۴۸ + ۹۳۸ ص

own poems. However, in the study of the outstanding Russian scientist and researcher Yevgeny Eduardovich Bertels<sup>43</sup>, cited with evidence, it turns out that these poems were not reflected in any source, including manuscripts, until the 16<sup>th</sup> century, and are information serving to philosophy the belonging of the Nizami. Sami's erroneous opinion also consists in the fact that, although the poet enjoyed the respect of high-ranking officials and rulers, he never praised anyone. Of course, it is true that the author never visited the ruler's palace and was a freedom-loving and independent poet. However, his poems contain a large number of odes dedicated to rulers. Sami marked the time of the author's death with two dates: 1194 and 1209. This opinion is absolutely true. This is reflected in many sources, including the "Literary and Information Table" of the literary scholar Panakh Makuli. It should also be noted that in this table, several people are named under the name Nizami Ganjavi, and one of them was really born in the city of Kum. However, the date of his birth and death is unknown<sup>44</sup>.

Of the authors whose information is given incorrectly, we can name Mohammad Fuzuli. Sami, widely commenting on Mohammad Fuzuli, incorrectly highlighted some issues related to the author's life. Although Sami notes that the author was born in Iraq, he does not write about his belonging to the Bayat clan. It is known that the father of Mohammad Fuzuli Suleiman eventually moved to Iraq from the Arash area of Azerbaijan<sup>45</sup>. The next wrong thought is connected with the place of birth of Fuzuli. Shamsaddin Sami wrote that Mohammad Fuzuli was born in Hilla. However, Mohammad Fuzuli himself clarified this issue in his "Divan"

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<sup>43</sup> Nizami əlyazmalarının Bakı nüsxələri (Nizami Gəncəvi əsərlərinin AMEA Məhəmməd Füzuli adına Əlyazmalar İnstitutunda qorunan nüsxələrinin kataloqu) / tərt. ed. Akademik T.Kərimli. – Bakı: Elm və təhsil, – 2021. – 112 s.

<sup>44</sup> Makuli, P.Ə. Ədəbi məlumat cədvəli (On məşhur Şərq mənbəyi əsasında) / P.Ə. Makuli. – Bakı: Azərbaycan SSR EA nəşriyyatı, – 1962. – 576s.

<sup>45</sup> Azərbaycan ədəbiyyatı tarixi (ən qədim dövrdən XVIII əsrin sonlarına qədər): [3cilddə] / Red. hey. S.Y. Vurğun, M.Ə. İbrahimov, A.M. Dadaşzadə – Bakı: Azərbaycan SSR Elmlər Akademiyasının nəşriyyatı, – c. 1. – 1960. – s. 287

written in Persian, where he pointed to the city of Karbala as the place of his birth. Speaking about Fuzuli's work, Sami noted that it is known only in Turkish and Persian. However, it is known that Fuzuli's work was in Arabic, Persian and Turkish.

In the **Conclusion** of the dissertation the scientific-theoretical findings carried out during the research are summarized as follows.

-One of the outstanding figures presented by the period of Tanzimat to Turkic literature is Shamsaddin Sami, known in world culture as a lexicographer, author of novels and plays, linguist and correspondent;

-Shamsaddin Sami is the author of many artistic and scientific works. However, he was most famous for the six-volume dictionary "Kamusul-Elam", which is considered the first encyclopedia of Turkey;

-The scientific and paleographic study of the old printed books and manuscripts of Shamsaddin Sami, stored at the Institute of Manuscripts named after Mohammad Fuzuli ANAS, is a contribution to the study of the work of the researcher;

-Since the translators of the manuscripts of such works of the author as "Gave" (B - 1064) and "Besa, yakhud ahda vafa" (B - 2946) are prominent representatives of Azerbaijani literature - Suleiman Sani Akhundov and Samad Mansur, the study of these copies at the same time is extremely necessary for Azerbaijani culture, history and literature;

- For the first time we discovered an old printed book of the author's work called "Kamusi elmi va fanni" is a novelty in the study of Sami's creativity and serves as a light in the accurate study of the author's artistic heritage;

-As a result of the research conducted at the Institute of Manuscripts named after Mohammad Fuzuli ANAS, the number of old printed books of the 6-volume dictionary "Kamusul-Elam", which brought the scientist the greatest fame, was established: Volume 1<sup>st</sup> - 12 copies, Volume 2<sup>nd</sup>- 10 copies, Volume 3<sup>rd</sup> - 9 copies, Volume 4<sup>th</sup>- 8 copies, Volume 5<sup>th</sup>- 8 copies, volume 6<sup>th</sup>-9 copies;

When studying the graphic and orthographic features of the old printed book of the work of Shamsaddin Sami “Kamusul-Elam”, the following conclusions can be drawn:

-The 6-volume dictionary of Shamsaddin Sami “Kamusul-Elam”(1306-1316), written in conditions of a shortage of bibliographic publications in Turkey at the end of the 19<sup>th</sup> century, can be assessed as a rich and complex systematic source;

-As a source, the author used a number of cognitive and dictionary-informational books of Europe and the Eastern world. The work of the Turkish scientist Agah Sırrı Levend contains information that Shamsaddin Sami used 84 sources;

-Since the old printed book of the six-volume dictionary was printed on Arabic graphics, it was involved in graphic and spelling studies, and as a result of the study, many spelling factors present in medieval Turkish monuments were reflected in this old printed book;

-The dictionary of Shamsaddin Sami “Kamusul-Elam" lists the names of

-Most of these personalities are authors who lived and worked in the city of Tabriz;

-Shamsaddin Sami's information about scientists themselves is different in its diversity. Full information is given about some of them, some are less informative, and some are generally distinguished by their superficial informativeness;

-When compiling the dictionary, the author used a number of medieval sources, including scientific works of his period, as well as a number of anthologies, etc.

-Unfortunately, the erroneous information contained in these sources is also reflected in the dictionary Sami;

-Based on the scientific sources available to us, in this paragraph, errors were identified contained in the dictionary itself under the title “Kamusul-Elam”;

-At the same time, information about these authors was expanded based on these sources.

In general, the artistic heritage of Shamsaddin Sami, in particular the dictionary "Kamusul-Elam", occupies a worthy place not only in the history of Turkish literature, but also in Azerbaijani

literature. It is extremely necessary that the name of this outstanding personality should go down in the history of Azerbaijani literature.

### **LIST OF PUBLISHED SCIENTIFIC WORKS ON THE TOPIC OF THE DISSERTATION**

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