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ABSTRACT

of the dissertation for the degree of Doctor of Science

**PHILOLOGICAL AND TEXTOLOGICAL STUDY
OF MANUSCRIPTS ABOUT NAKHCHIVAN
(late 19th - early 20th centuries)**

Specialty: 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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GENERAL DESCRIPTION OF THE WORK

Relevance and studying degree of the research issue:

Textual studies cover a rich scientific field that is of great importance not only for the history of literature, but also for the history of culture. Thus, the philological and textological study of manuscripts about Nakhchivan, as well as the objective study hereof, depends on a large scale on the accuracy of scientific and paleographic features revealed in classical texts. Therefore, to compile the correct scientific texts of the works, i.e. manuscript monuments created by the classics about Nakhchivan in different centuries and to attribute them to their authors means first of all the truthful study of the history of literature and culture. This is the main factor characterizing the importance given by the manuscripts on Nakhchivan to the science of textual studies. Nakhchivan is such an important region on the map of Azerbaijan that has been always in the center of attention throughout history. Even the connection of its name with the “Prophet Noah” and the legend of Gamigaya prove once again that this region has been the center not only of Azerbaijan, but of all human civilization. In this respect, every manuscript text and every note about Nakhchivan in works of art is of great importance. Gamigaya’s role and place in the history of Nakhchivan and Azerbaijan in general is very large and, figuratively speaking, can be seen from all over the world. To the extent that when we say Nakhchivan, we remember Gamigaya, and when we say Gamigaya, we mean Nakhchivan. “Gamigaya is a very magnificent inscription that connects Azerbaijan with the beginning of civilization, i.e. the Nakhchivan inscription”¹. In this sense, both philological and textological analysis of the texts of each written monument reveals the historical realities of Nakhchivan.

This is very important in terms of studying the historical past, life, language and culture of the people living in Nakhchivan. The

¹Fərzəli, Ə. (Fərzəliyev Əjdər Əliş oğlu). Gəmiqaya-Qobustan əlifbası./ Ə.Fərzəli. - Bakı: Azərbaycan Milli Ensiklopediyası Birliyi, - 2003, - 292 p.

scientific and artistic manuscripts on the past of Nakhchivan contain enough information about the socio-political and cultural life of the region. Although the authors of these manuscripts were not from Nakhchivan, they only said generous words about Nakhchivan and wrote about the socio-political and cultural events that took place in its glorious history.

Textual analysis of all these manuscripts is the subject of extensive research. Therefore, philological and textological analysis of manuscripts of the late XIX - early XX centuries were involved in the study. An in-depth analysis of the manuscripts of that period attracts attention with its relevance. The profound study of truths about the political and cultural life of the region in these manuscripts gives direction to today's scientific realities.

In the early 19th century, the region experienced turbulent historical moments in connection with the annexation of Northern Azerbaijan to Russia, and then joined the national struggle to preserve its ethnogenesis under Russian rule. Namely this struggle prevented the mass relocation of the Armenian population from the territories of Iran and Turkey to Nakhchivan, and led to the preservation of the national composition of the population. The purity of the national composition gave impetus to the development of the national spirit, and as a result, genius intellectuals such as Mirza Jalil, H. Javid, M.S. Ordubadi and the personality of the National Leader of the Azerbaijani people Heydar Aliyev, a dedicated politician appeared in strengthening the national identity of the Azerbaijani people.

Undoubtedly, a favorable national-political environment was required for the emergence of such figures. The said environment existed in Nakhchivan, and a magnificent volcano of national and spiritual strength and pride of the Azerbaijani people erupted namely in Nakhchivan in the late 19th and 20th centuries, which then turned into a fire and engulfed the whole of Azerbaijan, resulting in today's powerful independent Azerbaijan.

Where did the roads leading to this victory begin and who became the passengers of those roads; detailed information hereon is in the historical chronicles of the late nineteenth and early

twentieth centuries, and the philological and textological analysis of these chronicles is very important in terms of understanding many scientific and historical truths.

The history of Azerbaijani textual studies as an independent field of science is not so long. From this point of view, we can attest that the philological and textological analysis of manuscripts about Nakhchivan has not been studied and researched in a wide field so far. We believe that our research is one of the important steps to be taken in this area. Thus, we consider that the works, such as “Textual Studies”², “Fundamentals of Textual Studies”³, “Azerbaijani Manuscripts and Libraries”⁴, “Theoretical Foundations of Textual Studies”⁵ by Professor Kamandar Sharifli, the translation of “Hazi’s Hadith”⁶ by academician Mohsun Nagisoylu, as well as “The art of translation in Azerbaijan in the Middle Ages”⁷ by the same author, then the valuable works of art created by academician Rafael Huseynov, academician Teymur Karimli, professor Pasha Karimov and many other textual scholars played a great role; as well as the “Linguistic analysis of Azerbaijani texts”⁸ by Afat Gurbanov, the manual “Textual studies”⁹ by Professor Sanan Ibrahimov are of great importance in teaching textology as a subject. At the same time, the monographs published by our textual scholars Aziz Mirahmadov, Mammadaga Sultanov, Jahangir Gahramanov and others tell about the successes of Azerbaijani textual studies.

²Şərifli, K. Mətnşünaslıq/ K.Şərifli. - Bakı: Tural-Ə, -2001, -252 s.

³Şərifli, K. Mətnşünaslığın əsasları. / K.Şərifli. -Bakı: Nurlan, - 2003, - 312 s.

⁴Şərifli, K. Azərbaycan əlyazma kitabları və kitabxanaları /K.Şərifli. - Bakı: Nurlan, - 2009, - 190 s.

⁵Şərifli, K. Mətnşünaslığın nəzəri əsasları/ K.Şərifli. - Bakı: Nurlan , - 2011, - 366 s.

⁶Nağısoylu, M. Həzinin “Hədisi-ərbəin” tərcüməsi (filoloji-tekstoloji araşdırma mətn) /M.Nağısoylu. - Bakı: Nurlan, -2008, -432 s.

⁷ Nağısoylu, M. Z. Orta əsrlərdə Azərbaycanda tərcümə sənəti. Bakı; Elm, 2000, 264 s.

⁸Qurbanova, A. Azərbaycan mətnşünaslarının linqvistik təhlili /A.Qasımova. - Bakı: - 2007, - 343 s.

⁹İbrahimov, S. Mətnşünaslıq /S.İbrahimov. - Bakı: Bakı Universiteti,- 2010, - 200 s.

In addition, dozens of scientific articles published by our textual scholars, the preparation of dozens of critical texts of the works of individual poets and writers and the textual work carried out on them, etc. are result of the short-term success of Azerbaijani textual studies.

Manuscripts about Nakhchivan have been researched not only in our republic, but also abroad. In this sense, the work of Turkish scholars can be mentioned. Their book “Nakhchivan in Ottoman Archive Documents” published in Istanbul in 2011 highly provides photocopies and transliterations of 85 manuscripts. The historical significance of these valuable manuscripts is that the political situation in Nakhchivan in the Middle Ages and in the XIX-XX centuries, as well as Nakhchivan-Turkey relations are clarified by concrete documents.

The object and subject of the research. The subject of the dissertation is the evaluation and analysis of the manuscripts of published works within the subject, as well as the study of non-printed sources for the preparation of interpretations and publications in the future.

The object of the research is the literary, scientific and historical texts written especially at the end of the 19th - beginning of the 20th century.

Objectives and tasks of the research. Manuscripts about Nakhchivan in the late 19th and early 20th centuries attract attention with their many specific features. Thus, these texts are different in terms of content and form. Many texts are written in the Arabic alphabet in Azerbaijani, Arabic and Persian languages. Also, texts written in Russian and Latin script are available in both Azerbaijani and other languages.

The main purpose and task of the research is to provide a philological analysis of these texts, i.e. to reveal the content of the manuscript and to describe the textual line patterns, paleography, spelling rules, shades of meaning, archaic and dialect words and to attribute the texts. To achieve this goal, the following tasks are planned:

- To obtain original copies of manuscripts kept in various libraries and museums all over the world;

- To determine the manuscripts about Nakhchivan and to conduct philological and textological analysis on them;

- To provide a philological analysis of the book “Munisname” by Abu Bakr ibn Khosrow al-Ustad, which contain notes about Nakhchivan;

- To identify various aspects of the ideas of enlightenment that emerged in Nakhchivan in the late XIX - early XX centuries;

- To clarify the influence of the literary assembly “Anjumani-shu’ara” led by M.T. Sidgi in Ordubad for some time in the XIX century on the creativity of Nakhchivan poets;

- To evaluate the ideal of “perfect man” and artistic and creative activity in Sufi philosophical poetry in Nakhchivan at the end of the XIX century;

- To identify and evaluate the different methodologies of the Sufi thinkers’ manuscripts (in the person of G.Vanendi, S.Ordubadi and F.Ordubadi) on the way to perfection;

- To analyze the poetic examples created by the literary assemblies formed in Nakhchivan;

- To give a philological analysis of M.S. Ordubadi’s manuscript “Bloody Dates”;

- To give a scientific assessment of the manuscript of M.B. Aliyev “Our Bloody Days”, which is of great importance in study of the history of Nakhchivan.

- To reveal the essence of manuscripts reflecting the military-political life of Nakhchivan;

- To determine the importance of manuscripts on the cultural life of Nakhchivan in the history of public opinion;

Research methods. The applied nature of textual studies requires studying science and practice together. At the beginning of its development, textual criticism was understood as a method of philological analysis, and in the early stages of its development, textology was considered as a method of philological analysis. That is, not the analysis, but the work was in the foreground. However, for textology, it is more important to delve into the texture of a

work of art, taking into account the causal and synchronic-diachronic aspects, than the result. Because the result is more necessary for the publication of this or that work.

In this regard, comparative, historical-literary and bibliographic research methods were used in the dissertation for the purpose of researching the manuscripts on Nakhchivan, preparing their commentary and publishing them.

The main provisions of the defense.

- Philological and textological study of manuscripts about Nakhchivan.

- Philological analysis of “Munisname” by Abu Bakr ibn Khosrow Al-Ustad and the epic “Garshaspname” by Asadi Tusi, the medieval manuscripts about Nakhchivan.

- The typical characteristics of a letter by Mahammad Tagi Sidhi “Our language and our school” and the works “Bloody years” by Mammad Said Ordubadi and “Our bloody days” by Mirza Bagir Aliyev.

- Textological analysis of Haji Molla Mohammad Nakhchivani’s works “Sahabad-Dumu”, “Gurratul-Absar”, “Durratul-Abrrar”, “Mazahir al-Anwar” and “Kashkulu-Nur”.

- Artistic and philosophical features of Aligulu Mirzayi Nakhchivani’s work “Belief and philosophy”.

- Heyran khanum’s “Divan”, various letters of J.Mammadguluzadeh and secret authors of “Molla Nasraddin” satirical magazine.

- Nakhchivan region in the manuscripts “Nakhchivan sanjak” kept in the Ottoman archives of Turkey.

- Research work on the preserved copies of manuscripts on Nakhchivan in the late XIX - early XX centuries in Nakhchivan, Azerbaijan and other foreign countries.

Scientific novelty of the research. The following scientific innovations were obtained as a result of philological and textological analysis of manuscripts about Nakhchivan in the late 19th and early 20th centuries:

- The factor of manuscript texts written in Nakhchivan in the late XIX-early XX centuries in accordance with the language of the local community was determined;

- As a result of philological and textological analysis of manuscripts about Nakhchivan (late XIX - early XX centuries), the predominance of dialect words in the texts written in Nakhchivan was revealed and evaluated;

- Nakhchivan toponyms are reflected in the manuscripts about Nakhchivan due to their characteristic features;

- The course of political events in the late XIX - early XX centuries was studied separately, the socio-cultural processes that took place at each stage were properly covered;

- In the course of philological study of the manuscript texts on Nakhchivan the participants of the socio-political events that took place were investigated and identified;

- At the beginning of the 20th century, the Armenian-Azerbaijani conflict manifested itself in its reality, in what environment or in what socio-political connection the events were connected and investigated;

- For the first time, the tragedy of the Nakhchivan people in the bloody events, their suffering is reflected in many manuscripts about Nakhchivan;

- Textual analysis of manuscripts about Nakhchivan in the late 19th and early 20th centuries is related to the skill of calligraphers, and some spelling errors and mistakes of calligraphers did not affect the general content of the texts.

Theoretical and practical significance of the research. The theoretical and practical importance of our research can be evaluated according to different fields of science. Thus, based on the general criteria of textology, in the research where philological and textological analyzes are carried out separately, the evaluation of some works of different writers known on the basis of the original text, literary studies, the discovery of dialect words in the texts, linguistics, the examination of the originals of historical documents, the discovery of information found in sources related to the massacres committed by Armenians in Nakhchivan. political

sciences, and the textological examination of all these sources is important from the point of view of textual studies.

The results of the work and the collected materials can be used in the teaching of relevant subjects in higher schools, in various scientific fields and scientific research institutes.

Publication and approbation of the dissertation. The dissertation work was carried out at the "Institute of Art, Language and Literature" of Nakhchivan Department of ANAS. The main theoretical propositions and main scientific innovations of the research are reflected in the compilations recommended by the High Attestation Commission under the President of the Republic of Azerbaijan, as well as in various articles published in relevant scientific publications of foreign countries, and in reports at a number of International and Republican level scientific conferences. In total, 51 scientific works, including 38 articles, 10 conference materials and theses, 2 monographs and 1 book were published on the dissertation work.

Name of the organization where the dissertation work is performed. Nakhchivan Department of Azerbaijan National Academy of Sciences.

The scope and structure of the work. Dissertation work introduction (19 530 conditional marks), 3 chapters (first chapter 4 paragraphs –163 792 conditional marks; second chapter 4 paragraphs –194 718 conditional marks; third chapter 4 paragraphs –94 538 conditional marks), conclusion (13437), use It consists of a list of literature. Dissertation work consists of 486 015 conventional signs, excluding pictures (65 pieces) and the bibliography.

MAIN CONTENT OF THE PAPER

In the "**Introduction**" part, the relevance of the topic, the purpose of the dissertation, the scientific novelty of the work, practical significance, the reliability of the results, the appropriateness of the work, the structure and volume, the

publications are justified, and the essence of the chapters is briefly described.

Chapter I of the dissertation is entitled "**Historical review of manuscripts about Nakhchivan until the 19th century**". This chapter consists of four paragraphs.

The first paragraph is called "**Notes about Nakhchivan in ancient and medieval manuscripts**". A brief look at the notes on Nakhchivan in ancient and medieval manuscripts textst shows that among these manuscripts there is a 7th century monument "Book of Dada Gorgud", 11th century poet Qatran Tabrizi, 12th century writer Abu Bakr ibn Khosrow al-Ustad's "Munisname", 13th centuries scholars and writers - Nasraddin Tusi, Hindushah Nakhchivani, Arif Ardabili, 15th century poet Gushchuoglu, "Nakhchivan sanjak" concerning the 16th-18th centuries and kept in the Ottoman archives of Turkey and other valuable manuscript texts are of great importance.

In the history of Azerbaijani literature, we find notes about Nakhchivan in the works of our 11th century poet Qatran Tabrizi (1012-1088). About 50 verses in the poet's divan belong to Nakhchivan and the rulers who ruled it. He praises the victory of the 11th-century Ravvadi ruler Abu Dulaif over the enemy. It is clear from these verses that he personally accompanied the victory of the ruler of Nakhchivan over the enemies. In those bloody days, Nakhchivan was repeatedly attacked and the heroic ruler of Nakhchivan Abu Dulaf repulsed all of them and saved the people of Nakhchivan from danger. Such texts illuminate the dark past of Nakhchivan. As we read these verses, we witness the tragedies experienced by the people of Nakhchivan in the 11th century and the delight of their victory over the enemy.

The 12th century Nakhchivan madrasas, which we come across in manuscripts about Nakhchivan, can be considered as one of the first medieval educational institutions in Azerbaijan. The first written information about them can be found in the 13th century in an unknown manuscript called "Ajaib ad-Dunya".

The manuscript text of "Sahib-i Divan" ("Prime Minister"), written by Shamsaddin Mohammad Juwayni, who managed the

financial affairs of the Elkhanid state within 1263-1284, contains extensive information about Nakhchivan madrasas. Another manuscript relates to the foundations of the mausoleum built in 1186 in Nakhchivan for Momina Khatin. This manuscript can be called the “Charter” of madrassas in Nakhchivan. It defines the management of madrassas and the management of educational work, as well as the relationship between teachers and students, and provides a number of useful guidelines and advice related to training. It is clear from these manuscripts that along with religious fields, secular sciences were taught in madrassas. This indicates the level of development of Nakhchivan in the XII century.

Another source that we come across in Nakhchivan is Abu Bakr ibn Khosrow al-Ustad’s book “Munisname”. The story about the Ashabi-Kahf (Cave Owners) shrine in the book is widespread among the people and is reflected in the Holy Qur’an. Leading intellectuals such as Farabi, Mujiraddin Beylagani, Asiraddin Aksikati, Abu Bakr Ibn Khosrow al-Ustad, Ashhari, doctor Ekmeleddin al-Nakhchivani lived and created in the palace of Atabeys, and even the great thinker Nizami Ganjavi was connected with their palace. Manuscripts of these people that have survived to the present day provide enough information about the literary environment of Nakhchivan in the XII century. Nizami Ganjavi dedicated the poem “Khosrow and Shirin” to the rulers of Atabay. Abu Bakr ibn Khosrow, a friend of the poet, often went to Nizami when al-Ustad was in Ganja. In the palace he brought up the children of the Atabeys. Atabey brought up Jahan Pahlavan and Qizil Arslan from his childhood and taught them various sciences. His valuable manuscript, “Munisname”, was also used as a textbook in madrassas. The last chapter of this manuscript, which consists of more than 20 chapters, contains 33 interesting tales. These texts tell about the rich cultural treasury of 12th century Nakhchivan.

The 26th tale in the Munisname is called “The Legend of the Cave Owners and Mountain Younis.” As we have mentioned, in this tale the story of the famous “Ashabi-Kahf” shrine in Nakhchivan is widely told. As we know, the stories of this shrine were reflected in verses 9-25 of Surah 18 of the Holy Qur’an. The

fact that the Nakhchivan shrines are mentioned in certain manuscripts and reflected in sacred sources shows that this land has always been in the center of attention of the East. Abu Bakr ibn Khosrow al-Ustad once again highlighted the sanctity of the land of Nakhchivan by including this story in his “Munisname.”

The 29th story in “Munisname” is called: “The Epic of Abu Lula Kirmani and his son’s march to Nakhchivan.” In this epic, the events take place in Nakhchivan. The work depicts a Christian girl falling in love with a Muslim boy and rescuing him from prison. In Eastern literature, this idea forms the plot of the works written by Faridaddin Attar and Hussein Javid on the theme of “Sheikh Sanan”.

The domination of the Seljuks in the East in the 11th century gave impetus to the development of culture. At that time, Nakhchivan became one of the main strongholds of the Seljuk Empire. At the same time, well-known scholars of Nakhchivan gained prestige in the Middle East, studied at the “Nizamiyya” madrasah in Baghdad, continued and developed the philosophical views of Bahmanyar, Farabi and Ibn Sina and wrote valuable works. One of them was Nizameddin Nakhchivani. His original scientific and philosophical views are an integral part of world philosophy.

Copies of works written by Nakhchivan scholars and poets in the 11th century, copied in later centuries, have survived to the present day and are now preserved at a high level in a number of world-renowned manuscripts. Manuscripts created in Nakhchivan during this period are diverse in terms of their content and significance: divan, medicine, philosophy, music, law, astronomy, mathematics, logic, theology, commentaries, etc.

The establishment of the powerful Eldeniz-Atabey’s state in the history of Azerbaijani statehood in the 12th century created favorable conditions for writing manuscripts in Nakhchivan. The manuscripts of the scholars working in the Atabey Palace are still one of the rare pearls of the world cultural treasure.

Khaja Nasreddin Abu Jafar Muhammad bin Muhammad Hasan Tusi (1201-1274) was one of the most famous scholars in the

East in the 13th century. Although he was originally from the Ordubad region of Azerbaijan, he was educated in the city of Tus in the Gum region of Iran. Therefore, his surname was accepted as “Tusi”. Tusi’s father was also a famous jurist of his time. From a young age, his father gave him a higher education, and Nasreddin showed great interest in literature and scientific discoveries, especially astronomy. Nasreddin, who spent his youth in Tus, then went to Nishapur and studied with scholars such as Muhyaddin Salim bin Badran, Kamaladdin bin Younis al-Musali, Faridaddin Damad Nishapuri. He was a member to the Ismaili movement for several years before the Mongol invasions.

As can be seen from his works, Nasreddin Tusi’s documentary prose contains scientific articles on various fields of science. Some of these scientific articles were even written in Turkish (for example, “Admonition”). Unlike Azerbaijani fiction, scientific documentary prose was written mainly in Arabic-Persian. This is due to the fact that in the Middle Ages, schools were taught in Arabic-Persian. Rabi-Rashidin University in Tabriz, which also had a great contribution to the creative works of Tusi, was the most advanced university in the world in the XIII-XIV centuries, and in order to maintain this leadership, new subjects were regularly included in the curriculum. Of course, books were needed to provide those subjects with scientific materials. Nasreddin Tusi also wrote a number of scientific books at the request of the same scientific center. Most of the books we have listed were written by special orders. More than 2,400 manuscripts of scientific and artistic works written by the great Azerbaijani scientist and thinker Khaja Nasreddin Tusi in Arabic and Persian have been distributed to libraries and museums in 75 cities all over the world.

Hindushah Nakhchivani (...- 1330) was one of the intellectuals of Nakhchivan in the XIV century. According to Kamaladdin ibn al-Fuwati, who gave information about him, the four sons of Sanjar ibn Abdullah al-Nakhchivani, the father of Fakhraddin Hindushah: 1. Nasraddin Qutlugshah; 2. Izzeddin Dovletshah; 3. Husameddin Tugunshah; 4. Fakhraddin Hindushah. Among them, Fakhraddin was known as a prominent scientist of the

Hindushah period, showed special interest in many sciences - astronomy, mathematics and philosophy, as well as various fields of literature. He has beautiful poems in Persian. About 50 verses of his poems are preserved only among the examples given by his son Shamsaddin Muhammad in the dictionary "Sihah al-furs".

One of the most important works known during the philological and textological study of manuscripts about Nakhchivan is "Sihahul-Ajam" by Hindushah Nakhchivani, the most famous Persian-Azerbaijani dictionary compiled in the 14th century, a well-known representative of the Nakhchivan scientific world. The dictionary was dedicated to the old friend Giyasaddin Muhammad Rashidi, the son of the historian Rashidaddin, one of the prominent scholars of the XIII-XIV centuries. This valuable dictionary book was widely spread throughout the Turkic world and played an important role in formation of Persian-Turkish dictionaries.

A chapter of the above-mentioned dictionary of the famous scholar Hindushah Nakhchivani, or rather, a part devoted to the discussion of verbs, entitled "Afal min al-Sihahul-Ajam" compiled by Abu-Abdullah ibn Ahmad az-Zawzani entitled "Biography-Masadiri-Jawhari" is given in the appendix at the end of the work. The face of this copy, preserved under the code B-5303 at the Institute of Manuscripts named after M. Fuzuli of the Azerbaijan National Academy of Sciences, was copied by Omar ibn Muhammad in the city of Akra in 1030 AH (1620 AD). This precious manuscript has been copied in an extremely neat and clean manner and still retains its original appearance.

One of the main features of the manuscripts about Nakhchivan is that the works written in the form of a series, regardless of any period, continued consistently and reached the XIX-XX centuries. Baba Nematulla Nakhchivani was one of the well-known scholars and sheikhs of the 15th century. His creative activity is very wide.

In the second paragraph entitled "**Remarks on Nakhchivan in the manuscripts of foreign authors of the Middle Ages**", the Holy Quran is taken first in the list of foreign literature. In the list of

foreign literature, first of all, it is necessary to take the Holy Qur'an. Surat al-Kahf (Surah Al-Kahf) of the Holy Qur'an, which appeared in the 7th century and is the holy book of the Islamic world, tells the story of the Ashabi-Kahf that took place in Nakhchivan.

In the 11th century, Nakhchivan was the capital of the Ravvadis state, and official representatives of the state lived in Nakhchivan. Poets such as Asadi Tusi and Qatran Tabrizi functioned in their palace. Legends about Asadi Tusi, originally from Tus, directly clarify the origin of Nakhchivan's 11th century history and manuscripts. Asadi Tusi, the teacher of Firdowsi, the author of the famous epic "Shahnameh" who escaped from the famine in Khorasan, took refuge in Abu Dulaf, the ruler of Nakhchivan-Ravvadi. Abu Dulaf greeted him warmly and said that he had great respect for poets. In a conversation, the ruler of Nakhchivan said that you are famous for writing epic poems, so come and write an epic that reflects the historical past and heroism of our people.

Taking into account the place of writing, we can say for sure that this manuscript can be considered the oldest Azerbaijani book. This ancient manuscript is still mentioned in the information given by K.I. Chaikin in 1934.

At the request of the ruler, Asadi Tusi wrote the epic "Gershaspname" of 9,000 verses in 1054-1056. In his poem, Asadi describes his meeting with the ruler of Nakhchivan Abu Dulaf as follows:

یکی‌کار جست‌هم‌نار جمند
مهی بد بر سرداد و بنیاد دین
نه‌فسیر ابودفر هو‌جوداو
برادرش‌چون‌ما‌هابان‌باک‌زاد

کهن‌ام‌شود‌زوب‌گیت‌بیلند
گران‌مایه‌دستور شاه‌زمین
نه‌فرزند‌او‌نمیر‌محمود‌او
ابراهیم‌بن‌صفر با‌فروداد

*I thought I was doing a decent job,
Someone who is not aware of the work,
How do I spell my name on dates.
Only the king of Arran should write history.
Maybe I'm a ruler, or protector of religion,*

*Since you came to Nakhchivan,
Maybe an ordinary headman next to the king.
Thanks to the king brought good luck*¹⁰.

Fakhri Gurgani, who lived in the 11th century and wrote the poem “Vis and Ramin”, also included Azerbaijan and Nakhchivan in the geographical areas he described in his work. The clever, beautiful image of Gul in the poem is an Azerbaijani girl. The country where he lives is also Azerbaijan.

Other paragraph is named “**Nakhchivan in economic-political, demographic and ethnographic manuscripts written in the Middle Ages**”. The land of Nakhchivan, which had been part of the Azerbaijani state for thousands of years, became part of the Ottoman Empire in the late 16th (1588-1603) and early 18th century (1724-1735), and the Ottoman system of government was applied here. Extensive information on the political, social and economic history of Nakhchivan during this period was reflected in Ottoman sources. One of these sources is the “Detailed Book of the Nakhchivan Sanjakn(administrative unit in Ottoman Empire)”¹¹. The microfilm of the manuscript, kept in the Prime Minister's Archive of Istanbul (code N-1727), was brought by the late academician Ziya Bunyadov and published in 2001 by the “Elm” Publishing House.

We can call the manuscript “Detailed book of Nakhchivan Sanjak” a historical chronicle. The manuscript includes the texts of records and reports kept in the Ottoman palace. However, it is a historical document that fully reflects the political life of 16th century Nakhchivan. This document first of all lists the cities, settlements and villages in Nakhchivan. That list is very valuable geographically. We get acquainted with Nakhchivan toponyms, place names, territorial divisions in the 16th century. There are also many historical facts about the demographics of the population from these sources in the archives of Ottoman palaces.

¹⁰ خلاصه داستان «ازشاسینامه» تهران. موسسه انتشارات امیر کبیر. 1369 ص. 10.

¹¹ Osmanlı arşiv belgelerinde Nahçivan /- İstanbul: Başkanlıq devlet neşri, - 2011, - 568 s.

The Istanbul Prime Minister's Archive also contains decrees of the Ottoman sultans on Nakhchivan, letters sent to Nakhchivan and letters from Nakhchivan. In general, during the Ottoman period, all the documents of the Divan (the privy council of the Ottoman Empire) were listed and bound under the title "Important Book". The total number of these books is 263 volumes and they are kept in the Istanbul Prime Minister's Archive. For example, it is known from the records in Muhimma Book No. 53 that when Murad III (1574-1595) tried to capture the city of Nakhchivan, the commanders of the Nakhchivan direction told Farhad Pasha to make serious preparations for these events or according to a letter to Safar Khan, his son Ahmad Bey would be appointed Nakhchivan Sanjagbey and ordered him to rebuild the Nakhchivan fortress. According to the verdict sent to Shahgulu Sultan, the ruler of Marand, if the Ottomans attacked, they were instructed to take part in the capture of Nakhchivan, Ordubad and Gafan¹².

Volumes 131 and 132 of "Muhimma Daferi" also contain notes on the life of Nakhchivan in the 18th century. In these notebooks, there are notes on giving special instructions to Arifi Ahmet Pasha, who is the commander in the direction of the Caucasus, regarding the acquisition of the city of Nakhchivan. There are valuable information about Nakhchivan in the "Book of Complaints", "Book of Rulings", "Book of Appeals", "Khatti-Humayun Classification" and "Jovdet khariyya" stored in the Istanbul Prime Minister's Archives.

The "Tahrir" notebooks of the Ministry Archive are divided into two groups: "Mufhassel" and "Icmal" notebooks. They contain very valuable historical information about the socio-political and economic life of Nakhchivan in the XVI-XVIII centuries. The "detailed ledgers" show the taxed population, their social composition, occupations, assets, movable and immovable property. The current law was added to those notebooks as a preamble. Manuscripts also had the character of legislation, as they reflected

¹²Naxçıvan sancağının müfəssəl dəftəri / Araşdırma, qeyd və şərhlərin müəllifi H. Məmmədov. – Bakı: Elm, - 2001, - 5 s.

in full detail the tax policy of the state, the amount and nature of the taxes it received.

Fourth paragraph called **“Textological features of medieval manuscripts about Nakhchivan”**. The textological features of the manuscripts about Nakhchivan have been studied to some extent by our researchers, and as a result, many scientific facts have emerged. The works of Nakhchivan poets and scholars are now preserved in many famous libraries as a rare pearl specimen. Scientific-critical texts of the works of Ajami Nakhchivani, Ekmeleddin Nakhchivani, Najmaddin Nakhchivani, Hindushah Nakhchivani, Muhammad ibn Hindushah Nakhchivani, and other Nakhchivanis were compiled and published. The scientific and literary heritage of these great thinkers and intellectuals must be deeply analyzed, while their works must be studied in depth from a textological standpoint.

Catalogs published by various libraries and museums covering the scientific and palaeographic description of the manuscripts of a work must be available in order to collect and obtain information about the manuscripts of any work to be studied. The scientific and paleographic description of the manuscripts of individual works given in the catalogs provides the researcher with complete picture of the manuscripts of the work to be studied. *“In general, any library or museum should pay special attention to the implementation of scientific and paleographic description of written monuments in order to provide the scientific world with the necessary information about its manuscript fund”*¹³.

Although scientific-palaeographic description and cataloging of Arabic, Turkic and Persian manuscripts kept in a number of libraries, museums, book treasures, as well as in separate collections around the world began in the XIX century, in some places this work has not been done yet. Scientific-palaeographic descriptions should be made because medieval manuscripts are not like modern published books. Thus, in modern publishing books, the name of the author and the work, as well as the content, are completely

¹³ Белеконь, С.И. Предмет и задачи литературоведческого источниковедения:/Автореферат д.к.ф.н./- Москва:1978, - 17 с.

different from the manuscripts. Manuscripts are of different nature. Some of them are separate works, as mentioned above, and some cover two or more works, or the poetic legacy of the poet.

When studying the textological features of medieval manuscripts about Nakhchivan, it is first necessary to carry out its scientific-paleographic description in different ways:

The code of the manuscript. Because the manuscripts are kept in libraries and museums under certain codes. These ciphers are numeric in some libraries and alphanumeric in others

(B-312 or S, $\frac{212}{5532}$, 5125).

Name of the work. The name of the work included in the manuscript is indicated.

Author. Based on various sources, the author of the work is identified and given its full name.

Brief information about the life and works of the author. If the scientific-paleographic description is prepared for the catalog, then the author's date and place of birth and death, city and madrassas where he studied, teachers and students, relations with writers and scientists of his time, creativity and works, opinions of intellectuals about his work and other information is provided.

Manuscript paper. Manuscripts on the history and culture of Nakhchivan were written mainly on paper produced in the East and Europe.

Line and ink. Note the type of line used in writing or copying manuscripts of the text (kufi, naskh, nastaliq, shikestə, süls, divani, tugra, reyhani, etc.) and inks (black, red, green, blue, yellow, purple, etc.) is done. In general, brief information about the language, graphic and spelling features of any manuscript monument is written.

Number of pages of the monument, method of pagination and size. The scientific-paleographic description shall also indicate how many columns (one, two, three or four) of the text are written and the number of pages of the manuscript. The order of the pages

in a manuscript is determined by those words. The dimensions of the manuscript and the text (in cm) are also indicated.

Manuscript design. Examining the palaeographic features of the manuscript texts on the history and culture of Nakhchivan, it is clear that as they were written by different authors in different places and conditions (palaces, madrasas, mosques, houses, workshops, etc.), they differs one from another by the design as well.

Information and comments in the margins of the text. The information and texts given in the margins of any text are very colorful and varied.

Foundations. Some of the manuscripts on the history and culture of Nakhchivan that have survived to the present day are books endowed in separate libraries, mosques and other secret places.

The ending written at the end of the work. Each of the texts of the works included in the manuscript books is usually written by an author, secretary, calligrapher, philologist, etc.

Manuscript paper. The manuscript monuments pertaining to the history and culture of Nakhchivan were written mainly in papers produced in the East and Europe.

Another area of importance of scientific paleography is that the problem of determining the date is solved due to the in-depth literary-historical, historical-textological analysis of any work and profound study of all materials pertained hereto. One of the main features of the manuscript monuments on the history and culture of Nakhchivan is the giving of dates. "It is noted in M. Nakhchivani's work "Gurratul-Absar" that "*I started writting this book on the 9th of Rabias-Sani month of 1316 of Hegira-Lunar date*"¹⁴. "*Praise be to God who made me successful, and I completed this book in the month of Rajab, 1318*"¹⁵.

The second chapter called "**Manuscripts with scientific-literary, artistic-philosophical content on Nakhchivan of the end**

نخجوانی حاجی ملا محمد قره الابصاری قم. 1318. 543 ص. 14.

نخجوانی حاجی ملا محمد قره الابصاری قم. 1318. 543 ص. 15.

of the 19th century - the beginning of the 20th century" consists of four paragraphs. In the first paragraph called "**Characteristics of literary texts**", although books began to be printed by lithography in Nakhchivan in the 19th century, the technique was poorly applied, book printing could not meet current needs, the factors that created the need to copy the face of manuscripts, the history of their creation, and the path of development were given, the types and characteristics of artistic works have been the main subject of research. In particular, textbooks taught in madrassas, books in Azerbaijani, Turkish, Arabic and Persian, collections and commentaries were copied and reproduced.

Indeed, there are many problems with the literary environment of nineteenth-century Nakhchivan. Among them are textual problems. In this sense, it would be expedient to give a chronological sequence of tectological and philological analysis of the literary heritage of poets and writers of the XIX century and their manuscripts. One of the Nakhchivan poets who wrote and created at the beginning of the century is Heyran khanum. Prominent scholar Gulam Mammadli writes about her: "*The poetess was born in Nakhchivan in the second half of the 18th century ... In 1826, the Iranian army, led by Abbas Mirza, attacked in order to capture Northern Azerbaijan, but was defeated in the first clash and retreated ... and forced the urban population to move to Iran. Among the retreating army and displaced population in the Nakhchivan-Tabriz direction were the poetess Heyran khanum and her family*"¹⁶.

In the following poetic passage, the poetess points out that she was originally from Nakhchivan:

*If you ask the genealogy of this poor Heyran,
She is one of servants of Ali, let the whole world know;
If she reaches the nobility of Nakhchivan city,
Her tribe is Dunbul*¹⁷.

¹⁶Heyran xanım. Seçilmiş əsərləri/ Heyran xanım. - Bakı: Azərənəşr, - 1961, - s.3-4

¹⁷Heyran xanım. Seçilmiş əsərləri/ Heyran xanım. - Bakı: Azərənəşr, - 1961, - s.4

Later, the poetess, who lived in the cities of Urmia, Maragha and Tabriz in South Azerbaijan, according to some information, married one of the relatives of Prince Abbas Mirza. However, the poetess, whose first love failed, began to write poems full of grief and with her lyrical poems created rare examples of 19th century Azerbaijani poetry. The poetess, who left her homeland, further enriched her literary work and managed to write new works and publish them in her time.

The end of the 19th century - the beginning of the 20th century is the richest historical period for the literary environment of Nakhchivan. During this period, scientists and intellectuals working for the public environment of Azerbaijan as a whole and Nakhchivan were engaged in active literary and scientific-publicistic creativity. One such author was Jalil Mammadguluzade.

It should be noted that most of the handwritten letters written by J. Mammadguluzadeh to various persons stored in the archives of the Institute of Manuscripts named after Muhammad Fuzuli of ANAS are related to the publication of the "Molla Nasreddin" collection. While reading these letters, we see how highly the writer values science and education, how much effort he put into the publication of "Molla Nasreddin" magazine, and how much effort and suffering he continued to publish.

Mrs. Hamida writes about this: *"When the publication of the magazine was allowed in 1906, Jalil Mammadguluzade had only 9 manats in his pocket. Together with Mr. Faig, they hired a porter to move the printing press. In the middle of the night, the porter is released due to lack of money, and they themselves start to clean the car. They work like this until morning, despite fatigue and lack of sleep, they prepare magazines for sale in the morning."*¹⁸

Speaking about the conditions under which the "Molla Nasreddin" magazine was published, Mirza Jalil himself writes: *"Yesterday, I learned from the union Hamida that after coming here from Tbilisi, I had the magazine printed individually in lithography,*

¹⁸ Həmidə xanım. Cəlil Məmmədquluzadə haqqında xatiratım // AMEA Məhəmməd Füzuli adına Əlyazmalar İnstitutu, arx., 6 №257.

not two issues in one stone, as if it was due to lack of material. It's a pity that you never write this story to me. If I had known, I would not have agreed. Because even printing is expensive. In this regard, write me in detail to see what the mood is and why the printing house agreed to this, apparently there are many differences. After that, according to the rule, he was in front, so he had to print so that two numbers were printed at once..."¹⁹

It is clear from the letters that Jalil Mammadguluzade faced many difficulties in the publication of "Molla Nasreddin" collection: shortage of paper, high cost, deprivations caused by the war.

In another letter, he mentions the following: *"... Now, my dear, you understand the point and you see that if we don't get help from Baku, then I won't be able to publish the magazine. "Molla Nasreddin" cannot be written in Baku, as you yourself say, but we can write the donor "publisher" in every issue so that his financial assistance is known to the public. Now you should be in a good mood about it and write me an answer soon, because if it doesn't work out I will be forced to postpone the magazine for a while until the case is over. Even then, I won't be able to stay in Tbilisi..."²⁰*

The work of Mirza Alakbar khan Dekhuda (1879-1955), an enlightened intellectual who did not allow the disappearance of hundreds of truths about Nakhchivan with his fundamental "Dictionary", including the work of Jalil Mammadguluzadeh, is great. His multi-volume book "Dictionary" contains countless information about Nakhchivan intellectuals, history, ethnography and toponyms.

At the end of the 19th and the beginning of the 20th centuries, a powerful master of words like our prominent writer Huseyn Javid was brought up in Nakhchivan among those interested in education and science. Huseyn Javid began his literary career in Nakhchivan

¹⁹ Məmmədquluzadə, C. Məhəmmədəli Sidqiyyə məktub (Naçıvan: 1911) // AMEA Məhəmməd Füzuli adına Əlyazmalar İnstitutu, arxiv 6, №133.

²⁰ Məmmədquluzadə, C. Məktub // AMEA Məhəmməd Füzuli adına Əlyazmalar İnstitutu, arxiv 6, №190.

when he was a student of the “Tarbiya” school. His first experience of writing attracted the attention of his teacher of ghazals, well-known poet-pedagogue M.T. Sidgi. The establishment of the national theater in Nakhchivan dates back to 1886. One of the founders of this theater is Eynali Bey Sultanov (1866-1935). His play “Tatarka” written in Russian was staged for the first time in Nakhchivan.

At the end of the XIX - beginning of the XX century in Nakhchivan there were already such writers as H.Javid, A.Gamkusal, E.Sultanov, M.M.Chaker, M.Shahtakhtli. The magazine “Füyuzat”the newspapers “Sharqi-Rus”, “Hayat” and “Kaspi” played a special role in their recognition.

It is necessary to speak about such writers as M.S.Orduvadi (1872-1950), A.Abasgulyev, N.Nagiyev, M.Tarverdiyev, A.Abbasov formed during this period. Alakbar Garib Nakhchivani (Alakbar Abbasov) published “Star of Glory”, “New Idea” and others published in Tbilisi. He collaborated with newspapers and did a lot to convert Azerbaijanis living in Georgia to Latin script. A.G. Nakhchivani took an active part in the work of local literary and artistic associations and published his lyrical and psychological story “Sultan of my heart” (1912) and a collection of stories “Divan of Truth”.

Despite spending 40 years of his life as a mullah, Molla Mahmud Chakari later became an editor (“Eastern Gate”) and an actor in the Nakhchivan Theater, gaining the sympathy of a wide readership with feuilletons criticizing the religious fanaticism. M.M.Chakar is famous mainly for his ghazals and poems written based on Sabir’s style.

The creative works of Huseyn Nadim Nakhchivani, who lived in Nakhchivan in the late 19th and early 20th centuries and was one of the living witnesses of the political events in Nakhchivan, also attracts attention. Professor Asgar Gadimov collected the poet’s poems and published them in 1993. Born in the village of Nehram in 1882, Nadim was a living witness to the Armenian-Muslim conflicts of the early twentieth century. In 1918, he was one of those who prevented Andronicus, one of the leaders of the

Armenian army, from attacking Nehrem. The poet was seriously wounded in the battles against the Armenian-Dashnak troops in 1920 in the village of Karchivan in Ordubad. The poet, who suffered for seven years, died in 1927.

“Manuscripts of enlightened intellectuals”. We see Nakhchivan enlighteners among the active representatives of Azerbaijani enlighteners in the late 19th and early 20th centuries. They joined together with all Azerbaijani educators and took an active part in the enlightenment process of our people. *“In 1858, Akhundov sent a copy of his “New alphabet” textbook to Askerkhan Ordubadi, who lived on Magsudiya Street in Tabriz. Akhundov called on Askerkhan Ordubadi to work in a wide range in Tabriz and distribute the book “New Alphabet” in the form of manuscripts in order to conduct literacy training in special educational institutions of Tabriz on this textbook”*²¹. In particular, Akhundov wrote in an instruction letter dated September 9, 1858, sent to Askerkhan Ordubadi with the book “New Alphabet”: *“You will teach ... it would be better if you could involve pupils and students in schools and madrassas”*²².

One of the prominent representatives of the literary environment of Nakhchivan in the late 19th and early 20th centuries was Mohammad Taghi Sidgi (1854-1903). His creative works date back to the end of the XIX - beginning of the XX century. The manuscript archive of Mohammad Taghi Sidgi, a prominent enlightened writer and pedagogue of his time is rich. His manuscripts are in Azerbaijani, Persian, and Arabic, and these texts are about morality, philosophy and pedagogy. The texts also include the author's poems, journalistic articles, personal documents, original and printed versions of some of his letters. The number of manuscripts of Mohammad Taghi Sidgi is 548 pages, 45 of which are autographs.

M. T. Sidgin's speech at the jubilee meeting held at the Nakhchivan "Tarbiyya" school on the occasion of the 100th

²¹Azərbaycan ədəbiyyatı tarixi: [6 cildə] / - Bakı: Elm, - IV cild. - 2011, - s. 371

²²Azərbaycan ədəbiyyatı tarixi: [6 cildə] / - Bakı: Elm, - IV cild. - 2011, - s. 371

anniversary of the birth of the great poet of the Russian people A. S. Pushkin on May 26, 1899 is of special interest in this regard. In this solemn meeting attended by students and their parents, M. T. Sidgi talked about the power of the art of words in the cultural progress of the society, Azerbaijani, Eastern and Western classics, and then spoke in detail about the incomparable services, life and creativity of A. S. Pushkin in the development of Russian literature and literary language. He writes: *"I consider that people lucky and I consider that nation happy, which thanks to gratitude and enlightenment will have several Pushkins, Shakespeares, and Voltaires in the future. Not only that, Pushkin's name is mentioned today in one Russian town, good! The journals of the Maghribzam and the Mashriqzam these days are not busy with anything other than Pushkin's construction and story"*²³.

M.T. Sidgi's verse story "Kabla Nasir", enlightening poems and publicism, pedagogical works are of special importance not only in Nakhchivan, but in the whole Azerbaijani literary environment. H.Javid, the coryphaeus of Azerbaijani romanticism, was educated at the "Tarbiya" school opened by Sidgi and was formed in that environment.

In his literary thoughts, M.T. Sidgi had the same attitude to the artists of Azerbaijani poetry who wrote in syllables and liked his freedom in stylistic issues. He appreciated the reminders of classical literature, the ideas of enlightenment and patriotism. In his appeal to Haji Molla Mohammad Nakhchivani, he spoke about the history of the Azerbaijani language in the 19th century based on many historical facts, and commented on Sheikh Safi's "Black Collection" written in Turkish and Azerbaijani in the 13th century.

In his manuscript "Example of Morality", M.T. Sidgi, as a teacher, spoke about the moral norms of modern youth and considered it important to enlighten the emerging Azerbaijan in all areas.

²³ Sidqi, M.T. Puşkinin anadan olmasının 100 illiyi münasibətilə Naxçıvan "Tərbiyə" məktəbində təşkil olunan yubiley məclisində söylədiyi nitqin surəti (Naxçıvan: 1914) / AMEA M.Füzuli adına Əlyazmalar İnstitutu, fond 7.

As an outstanding pedagogue, a talented poet and writer, he wrote instructive poems and stories for children, teenagers and youth, translated from Russian, Arabic and Persian, made valuable contributions to the development of our theater, Gurbanali bey Sharifzade, Mirza Nasrulla Amirov, Eynali bey Sultanov, together with his intellectual friends such as Jumshud Pasha Sultanov, created the “Amateur Actor Group”, led it himself, and acted as both director and actor of performances.

One of the manuscripts is a text of Sidgi's speech in Nakhchivan on May 14, 1896 on the occasion of the coronation of the Russian Emperor Nicholas II. We can call this manuscript “Our language and our school”, as the text of the manuscript was presented as a memento to the respected Nakhchivan veteran Akhund Haji Molla Mohammad Nakhchivani. In his speech, Sidgi spoke about the education of the nation’s children in their mother tongue, the purification and development of our language, educational and cultural work, the desire to open national schools in the mother tongue in a new way in Nakhchivan, its settlements and villages.

At a time when the Assembly of Poets has been operating for about 70 years, it has had about 30 members and many amateur listeners. Among them are Faqir Ordubadi, Mohammad Taghi Sidgi, Haji Mirza Agha Rahim, Qudsi Vanendi, Usta Zeynalabdin Naqqash, Haji Molla Huseyn Bikes, Mashhadi Hasan Dabbagh, Ahmad Agha Shami, Mashhadi Mohsun Saatsaz, Kabla Aligulu Muzhar, Agha Rasul, Nadim and others.

Active members of the “Assembly of Poets” appealed to all areas of classical poetry, along with heartfelt ghazals, wrote poetic travelogues of a realist-critical nature, couplets, gerayli, bayati, mukhammas, mustazad, qasida, sinazan, lament, noha and masnavi.

In the 39th sentence of the textbook, M.T. Sidgi highly appreciates the importance of school and expresses it in wise words:

“School is the cure for the pain of ignorance and the alley of the garden of enlightenment”²⁴.

Third paragraph is called **“Manuscripts on our customs and traditions”**. As we have mentioned, the manuscripts about Nakhchivan are different and most of them are in the native language, and some of them are in Arabic, Persian, Russian, English and in French language. Manuscripts in our native language were drawn up mainly by authors originally from Nakhchivan. One of them is the prominent scholar Muhammadbagir ibn Muhammadtaqi. In his book *“Zadal-maad”* (*“Food for the future life”*), written in 1872, he spoke about his thoughts on Novruz. The book describes the debate between scholars about the precise time of Novruz Holiday: *“Although the Greek calendar assumes that it is the tenth or ninth day of the month of Ayyar, the general opinion is that the beginning of the year of Shams (Sun) and the first entrance of the Sun to the constellation of Ram was a Novruz day”²⁵.*

The manuscript states that Mualli ibn Hanas was one of the companions of Imam Sadiq (as) and he asked the Imam some philosophical signs of the day of Novruz. The first answer is that Allahu ta'âlâ created the souls of all His servants, made a covenant with them so that they would not be associated with Him, and that day should be called *“Ruzi-Alas”* and the first day, that is, a new day, and that day was called Novruz.

In another chapter of the manuscript it is confirmed that the first sunrise, wind, watering and flowering of trees, and the scattering of flowers and blossoms on the earth coincided with the day of Novruz. The creation of Adam, the ancestor of the first man, also coincided with the day of Novruz.

Another interesting aspect is that the manuscript contains information about Noah (as) from Nakhchivan. It is noted that after the flood, Noah's ark hit a large mountain and settled there, and Almighty Allah gave them the beginning of a second new life,

²⁴İbrahimov, S. Məhəmməd Tağı Sidqinin bəzi əlyazmaları haqqında // - Naxçıvan: Axtarışlar jurnalı, - 2014, cild 4, №1, - s. 61.

²⁵242. محمد باقر ابن محمد تقی. زاد المعاد تبریز 1288 ص.

which coincided with the day of Novruz. The manuscript describes Novruz as one of the greatest holidays in the life of the Azerbaijani people.

Fourth paragraph called **“Manuscripts with philosophical content”**. We come across philosophical motifs in the literary samples created in Nakhchivan in the late 19th and early 20th centuries. This is of great interest for development of ancient manuscripts on spiritual and cultural heritage. All these factors are an important step towards the further introduction of Azerbaijan and its integral part Nakhchivan to the world of science in terms of textual studies, the promotion of the material and spiritual values of our people with a rich history hidden in the depths of history. It is absolutely expedient to study the manuscripts about Nakhchivan from the philosophical point of view and to study the spiritual and cultural heritage. The essence of the philosophical manuscripts about Nakhchivan, the tombstone of the Prophet Noah, which symbolizes the history of the rebirth of mankind, the shrine Ashabi-Kahf, the name and content of which are mentioned in detail in Surah 18 of the Holy Qur’an manifests the philosophical content of Alinja Castle in the branches of the “Book of Dada Gorgud”.

Also, the tomb of the Momine khatun, the tomb of the Karabakhlar of the Middle Ages and other historical and philosophical miniature pearls, which have preserved their existence and grandeur for almost a thousand years, introduce Nakhchivan to the world. These studies in the field of textual studies reveal the philosophy of Azerbaijani studies, the unity of manuscripts on the spiritual and cultural heritage and the Islamic religious worldview. Ancient manuscripts in Nakhchivan show the coexistence of human civilization and classical Eastern culture and modernity. Manuscripts show that some pre-Islamic spiritual monuments in Nakhchivan express the belief of the local people in one God. Thus, the Ashabi-Kahf shrine can be distinguished. This sacred place of spiritual and cultural heritage embodies a pre-Islamic philosophy that reflects the belief of Azerbaijanis in one God. In our opinion, the existence of ancient manuscripts on the spiritual and cultural heritage in this region and their philosophical development is a clear

example of the interest in science and art. When we take a closer look at certain philosophical aspects of history, we are once again convinced of the breadth and comprehensiveness of the philosophy of history. Academician Ramiz Mehdiyev writes: “*Philosophy of history studies the problems of social determinism (objective regularities of social events and causality), determines the authenticity and accuracy of historical facts and events*”²⁶.

Thoughts on Sufism in Nakhchivan also attract our attention. We see a deep philosophical expression of Sufism in the poetry of Qudsi Vanandi, Salik Ordubadi and Hussein Javid. It would be appropriate to discuss the essence of philosophical thought in those sources.

We did not determine our purpose in this thesis to discuss the matters, such as the essence, historical development and deep philosophical significance of Sufism. However, Sufism, which penetrated Islamic philosophy from the 7th to the 8th centuries, became the most suitable religious and philosophical concept for the understanding of God in almost all geographical areas where Islam was widespread. In particular, in Nakhchivan, which is a part of the Islamic world, some sects of Sufi philosophical thought, such as, Hurufism, Khelvetilik (the secrecy), Akhilism, Naqshbandi, Safavidism, etc. began to spread. Representatives of these Sufi sects can be found in the literary environment of Nakhchivan in the late 19th and early 20th centuries. “*Representatives of the literary community, such as Qudsi, Salik, and Faqir, relied on both religious lyricism and the pantheistic views of classical Eastern poets*”²⁷.

Professor Askar Gadimov’s valuable textbook “Ordubad Literary Environment of the XIX Century” describes in detail the well-known Sufi poets of Nakhchivan: “*The fact that these poets, based on traditions of religious lyricism and Sufi lyricism, sang of*

²⁶Mehdiyev, R. Tarixi idrakin elmiliyi problemlerine dair // “Elm” qezeti, 23-26(1081-1084). – 2013, 17 may

²⁷Qadimov, Ə. XIX əsr Ordubad ədəbi mühiti./ Ə.Qadimov. – Bakı: ADPU, – 2010, – 221 s.

divine love and the philosophy of “Vahhdad-ul-vujud” (unity-being) concept led them to abandon the description of the tragedy of Karbala, for example, as they embarked on new creative pursuits. Therefore, at this stage, in the works of poets such as Qudsi, Salik, Faqir, the description and hymn of Sufi poetry were given in parallel with the description of the tragedy of Karbala. Divine love and worship of God became the central themes of the lyrics”²⁸.

The manuscripts about Nakhchivan contain explanations as regards definitions related mainly to Sufism, such as, Sufi love, lover, assembly, mey (wine), saqi (wine-waiter), salik, leech, meykhana, ruin, canan, beautiful, science, scientist, poor, analhaqq, vachullah, manifestation, murid, murshid, arif, drunk, slave, unity, visaq, vusal, communication, truth, eternity, pleasure, zohd, zikr, ecstasy, state, etc. Love belongs to a person who longs to be reunited with God and loves him. In Sufism, it is used in the meaning of affection toward God. On the other hand, love in real meaning is to love God. Sometimes, figurative love leads to real love. The lover means God and the divine light itself. Wine means the main meaning of the science of God or its ideal. The cup is the capacity of all the meanings of the science of God, that is, its container. Saqi or piri-mugan means the teacher, that is, a murshid, a sheikh, who shows or bestows this way on a lover on the way to the existence of God, and teaches him to drink the glass of God. Assembly - a gathering of lovers to reunite with God. Meykhana - A place where lovers gather to drink with their lover in order to reunite with their mistress, i.e. God, and to master the science of God. The term salik when related to Islam and Sufism means to walk a (spiritual) path (to God). Suluk involves following both the outer path (exoterism /shariah) and the inner path (esoterism/haqiqah) of Islam virtuously. Suluk also involves being ardent (passionately eager) in the search for God or said in another way, to attune with Divine Will, to decipher. The term “Visaq”

²⁸Qədimov, Ə. XIX əsr Ordubad ədəbi mühiti./ Ə.Qədimov. – Bakı: ADPU, – 2010, – 221 s.

means the lover's commitment to God and his covenant with him. Communication means the relationship between the lover and God. The term “Vachullah” is the image of God, His manifestation. The term “Vusal” means to reach God, to be reunited with Him. Talibi-Vahdat means a lover or student who is educated in the way of reunion with God, that is, who studies the science of oneness. The term “Unity of Being” means the unity, oneness of Being, the identity of the Divine Being and the human being. The Kaaba is the place where the Beloved (Divine Light) lives.

The Madrassas (religious school of Mussulmen) played a special role in mastering the sciences. Poets such as Qudsi Vanandi, Faqir Ordubadi and Mashhadi Mohammad Taghi Sidgi, members of the Poets’ Literary Assembly taught in these mollakhanas and religious schools. Both religious and secular sciences were taught in the schools named “Akhtar” (“Star”) and “School of education” opened by M.T. Sidgi correspondingly in 1892 and 1894 in Ordubad and Nakhchivan. As to the mosque schools, the works, such as, “Charaka” (textbook for learning the Arabic alphabet in mollakhanas, alphabet book), “Quran”, “Tarassul” (indulgence), “Shar Nisab”, “Museibname”, “Derbendname”, “Abvabul Jinan”, “Siraj al-Mu’minin”, “Tarihi-Movjam”, “Tufflatul-Majlis”, “Risale-i Nur” and “Jamei-Abbas” were taught.

According to the philosophy of “Unity of Being”, which forms the basis of Sufism, God manifests in all beings. All beings, as well as the human soul, are made of divine light, a small particle of the light of “Hosni-Absolute” (Allah). However, he was temporarily separated from his origin, the Divine Light (Allah). Therefore, man suffers because he is separated from his origin and seeks to be reunited with his origin. When a person dies physically, his soul leaves the body and attains the Divine Light, its essence, and is united with the Divine Being, which is also called the Oneness of Being. Every being that falls into this material world, which is the most sublime of the existing worlds, first manifests itself in the form of camad (i.e. aninanimate nature), then a plant, then an animal, then a human being and finally takes a form of perfect man and attains the Truth. That is, just as he came out of the

Absolute and conquered this truth, he will come out of it again and turn to the truth.

In the manuscripts about Nakhchivan, along with Sufism, there are also very interesting ideas about the creation of the world, man, human love, the need for science. In general, the extensive study of the environment of the Eastern philosophical worldview of Nakhchivan in the late XIX - early XX centuries is of great importance not only for the Sufi creativity of Nakhchivan thinkers, but also in the study of the history of literature and philosophical thought.

One of the manuscripts with a philosophical content is "Eqaidi-felsefe" (Beleif of Philosophy). The author of the work was Aligulu Mirzayi Nakhchivani, a well-known philosopher and thinker, one of the representatives of science of that period, who had great merits in the formation of the philosophical worldview in Nakhchivan in the XIX century. The manuscript explains religious asceticism, criticizes extravagance and talks about the immortality of the soul. The author shows that after the death of a person, his soul does not die, and he is held accountable before the truth. Human life has no meaning in itself, it is created by man himself. Man is a conscious being and has a will. To live is to create for eternity. Realizing this, one must devote one's abilities and time to his historical mission. In doing so, he enriches the future.

The fourth chapter of the dissertation is entitled "**Historical chronicles of Nakhchivan at the end of the 19th century - the beginning of the 20th century**". The first paragraph is called "**M.S. Ordubadi's manuscript "Bloody documents" as primary historical material**". In this subchapter, M.S. Ordubadi's book "Bloody Documents" took an important place as a witness of the bloody events that took place in Nakhchivan at the beginning of the 20th century. The author notes that concealing these events is tantamount to cursing our Prophet and is displeasing to God. He wrote as an intellectual what he saw and heard as a living witness of the bloody events. Of course, the book tells about the terrible bloody events committed by Armenians in all regions of Azerbaijan. *"However, M.S.Ordubadi also spoke about the*

Armenian massacres in Nakhchivan. The beautiful cities of the Caucasus were destroyed and burned, and our lands were turned into a bloodbath. Unscrupulous people, such as Angil, the head of the Nakhchivan district, committed these provocative actions. Instead of putting out fires, silencing gunfire, and putting an end to them, he directed the bloody criminals to places that had not yet been damaged. It is pointless to prove that these events did not happen, that the massacres took place in full view of everyone. Because enough has been written about the events of Nakhchivan at that time. I think that hiding them will ruin the future initiative of both nations. As a result of the cursed actions of Angil, the Armenians in Nakhchivan were furious and defeated. However, despite their defeat, Cossack commanders such as Krylov played the same hand with Armenians, setting fire to Muslim shops, causing great damage to the Muslims”²⁹.

Such notes of M.S. Ordubadi reveal very important historical facts. It turns out that Cossack groups stationed in Nakhchivan, led by their commander Krylov, collaborated with the Armenians and committed bloody massacres against Muslims. These facts were reflected in other documents of that period.

The work reflects the bloody events that took place in Nakhchivan in 1905-1906 in detail. The author reflects the events in such a way that the reader cannot read these notes without excitement: after the Armenian-Muslim conflict in Baku in early May 1905, the Armenian-Muslim community of Nakhchivan was already excited. Armenians were never afraid of this and were always harassing Muslims. On the one hand, they shouted at the city that they would suddenly attack the Muslims because the Armenians had various firearms. This foolish action was expected from the Armenians at any moment. In any case, this should have been the case when considering Armenian policy. Armenians believed that they were a leading nation in the Caucasus and did not hesitate to send firearms and military equipment everywhere. Until

²⁹Ordubadi, M.S. Qanlı sənələr (Bakı: Səda, 1911) // AMEA M.Füzuli adına Əlyazmalar İnstitutu, sax. v.: XVI-1359/5582 və X-836/5815. - 9 s.

then, the Muslim community of Nakhchivan, which had never known what fear was, could not leave their homes at night for fear of armed Armenians, and could not visit their distant property during the day. Since Nakhchivan was surrounded by Armenian villages on all sides, they did not even want to interrogate Muslims in a sweet language, as they were able to bring as many Armenian soldiers as they wanted from Yerevan within 6 hours. It is clear from these notes in the manuscript that the political events that took place in any part of Azerbaijan inevitably affected other parts of the country and changed the mood of the population.

By developing events in chronological order in the manuscript, the author writes: *“Again that night, on May 11, the Armenians fired on the whole city. For two and a half hours, nothing but the sound of five-barreled rifles, flames and smoke could be seen in the city... a terrible wind was blowing at the door. Bullets were constantly hitting the walls. That night, the Muslims spent the morning roasting in their beds, which are the corners of hell, with mixed dreams. Early in the morning, on the 12th of that month, the Muslims again went to the vice-governor to complain, saying that the Armenians had opened fire during the night, and demanding that the vice-governor make a decision; After listening to the Muslims, the vice-governor said, “If they open fire on you again tonight, you will take their pistols from them.” Then the vice-governor said, “Don't involve me in this event,” and sent them away. In that case, none of the enraged Armenians and Muslims who lost their lives could say, “Mr. Governor, why did you come here?”*³⁰

As it seen from these notes in the manuscript, the Tsarist Russia was also interested in the escalation of the national conflict, and the governor responsible for Nakhchivan did not take any measures to prevent the national conflict, but the local Cossacks armed the Armenians.

³⁰Ordubadi, M.S. Qanlı sənələr. (Bakı: Səda, 1911) // AMEA M.Füzuli adına Əlyazmalar İnstitutu, sax. v.: XVI-1359/5582 və X-836/5815.- s. 9

The second paragraph entitled "**M.B. Aliyev's "Bloody Days" manuscript as living eyewitness notes and our blood memory**" is one of the manuscript texts of the early 20th century. One of the manuscripts of the early twentieth century is Mirza Bagir Aliyev's diary "Our Bloody Days". This diary is a very authoritative scientific source reflecting the chronology of political events that took place in Nakhchivan in 1918-1920. The manuscript gives concrete facts about the political events in Nakhchivan, especially the Armenian atrocities. Professor T. Guliyev transliterated the manuscript written in the old alphabet in 1993 and published it in the Cyrillic alphabet in the state publishing house under the name "Our Bloody Days". The book's editor H. Alibeyli writes: "*The book describes the Turks' help to Nakhchivan, the intervention of Iran, Russia, Britain, France and the United States in the events in Nakhchivan, as well as the courage and heroism of the people of Nakhchivan against the enemy. Another significance of the work is that this manuscript is one of the sources that gives us accurate information about the darkest pages of our history*"³¹.

The manuscript begins with an introduction and a special prologue called "Purpose." As it seen from the author's preface that he was aware of the bloody events of Nakhchivan in 1905 and that the events he wrote in his diary cover the period after December 21, 1917: in the year 1917 AD, from December 21, Nakhchivan was ruthlessly divided between Armenian and Muslim nations. These events took place and left an unforgettable mark on the history of both nations. We must admit that on May 12, 1905, the Armenian-Muslim conflict broke out in Nakhchivan. One or two Muslims were killed every day in 1905.

It is clear from the author's manuscript that he was not biased in his interpretation of events and sought to recognize the openness of both peoples and the real enemy: "*My purpose in creating this content is not just to be nationalistic and praise one side and condemn the other. And perhaps it means pointing out the*

³¹Əliyev, M. Qanlı günlərimiz.(Bakı: 1918) // AMEA M.Füzuli adına Əlyazmalar İnstitutunda saxlanılır. V. B-3337/22389. - s.4

shortcomings of both nations and drawing the attention of the children of the motherland to the oppressed and ruined masses of the people who work hard for the sake of the role played by such traitors and perhaps those who pursue their own interests"³².

As it seen from the manuscript that the Armenians, together with the Cossacks arranged in Nakhchivan at that time, committed bloody tragedies and brought misfortune to the defenseless population. The pain of these deprivations still haunts us today. Also, the weakening of Turkey left Azerbaijan vulnerable.

The third chapter and the third paragraph of the dissertation are called "**Manuscripts on the military-political life of Nakhchivan**". At the end of the 19th and the early of the 20th century, Nakhchivan's brave sons played an important role in the honorable victory of Nakhchivan over the tragic political crisis. They include those known by the surname "Kangarlilar". Russian historian Viktor Grigoriev in his manuscript "Statistical description of Nakhchivan province" (St. Petersburg, 1833) notes about this tribe, settled in Nakhchivan and other regions of Azerbaijan that the Kangars came to Nakhchivan from Diyarbakir province of Turkey in V-VI centuries. Then, talking about the character of Kangarli people, V. Grigoriev writes: "*They are strong, tolerant, hard-working people, enduring hunger for a long time. They are military by nature. They are hospitable, strong in friendship, but never tolerate insults and never forget it*"³³.

A booklet published by the Tbilisi Museum in 1913 also provides information about the Kangar family. The Kangarli horsemen became famous for their bravery throughout the East. The flag of the Kangarli cavalry detachments is green. The words "Kangarli cavalry" are written on the flag. Information about the family "Kangarli" may be found out in the "Travelogue" by the 17th century traveler Evliya Chalabi, as well as in the notes of the French traveler Chardin, who lived in that century, in the notes of Russian

³²Əliyev, M. Qanlı günlərimiz. (Bakı: 1918) // AMEA M.Füzuli adına Əlyazmalar İnstitutunda saxlanılır. V. B-3337/22389. - s.4

³³Bağirov, İ. Kəngərli yurdunun generalları / İ.Bağirov. – Bakı: Yazıçı, – 1994, – s. 6.

and European authors of the 19th century, such as A.S.Griboyedov, N.Khanikov, V.Potton, N.Nefedov and I.Chopin.

As it known from the book “Western Asia in documents” published in Tbilissi (Georgia) in 1936, edited by Y.N.Marr, son of the academician N.Y.Marr, after the death of Nadir Shah Afshar in 1747, the people of Nakhchivan rose up, overthrew his supporters, established a khanate and brought the Kangarli people to power. First, Heydargulu khan became the khan of Nakhchivan. Then Hasan khan and Rahim khan exercise dominion over Nakhchivan people. Finally, in 1783 (according to some sources in 1787) Kalbali khan Kangarli seizes power in Nakhchivan. From that year until 1920, the descendants of Kalbali khan ruled in Nakhchivan. Kalbali khan himself was a khan in Nakhchivan for 40 years. After the Turkmenchay peace treaty of 1828, Nakhchivan becomes part of the territory of the Russian Empire. Even after that year, Tsarist Russia reckoned with the Kangar people and did not take away their khanates.

During his reign, Kalbali khan tried to save Nakhchivan from all kinds of tragedies. As Kalbali khan was a representative of a wise state, he knew well that the Russian occupation was inevitable and at the moment he realized that it was necessary to agree with the power of the Russian Empire. Therefore, he corresponded with Sisianov and Yermolov, who were representatives of the Russian Empire in the region and was obliged to express his sympathy for Tsarist Russia. At the same time, Kalbali khan established relations with Russia through the Georgian tsar Irakli II. Some politicians in the region did not like his foresight. Agha Mohammad Shah Gajar, who captured Karabakh in 1797, summoned Kalbali khan to Shusha, took his eyes off in the Askeran fortress and exiled him to Tehran for 6 years.

Evaluating Kalbali khan’s pro-Russian policy, the researcher Ibrahim Bagirov writes: *“From the point of view of our independence, perhaps many people do not like this policy of Kalbali khan, and there are even those who condemn it. But history must be seen as history. Although Azerbaijan was divided into independent khanates at that time, it survived the centuries-long*

oppression of Iran. The Iranian authorities at that time often looted the people of Nakhchivan, imposed heavy taxes in various names, and did not give the right to live freely to the local population, who always wanted independence and freedom. Compared to other khanates of Azerbaijan, the people of Nakhchivan tasted Iranian oppression more and more often. Due to all this, Kalbali khan saw the only way to get rid of Iranian oppression was to unite with Russia.”³⁴

Always thinking about the well-being of his people, Kalbali khan did not forget the Azerbaijanis left on the other side of the Araz river. To his mind, such a course of events was important for political stability. It is not accidental that Kalbali khan died in Tabriz in 1823 and was buried there as well. Before his death, the khan appointed his son Ehsan khan in his place, then went to Mecca and on his return met with the Iranian prince Abbas Mirza in Tabriz and held some discussions. All these facts are an expression of Kalbali khan's specific historical mission.

In 1828, Ehsan khan, the son of Kalbali khan, was given the rank of major general by the tsar's decree. The removal of his father's eyes by the Shah of Iran and the ill-treatment of Nakhchivan by the Shah of Iran strengthened Ehsan Khan's inclination towards the Russian's helps. Russian commander Paskevich gave him 10,000 Russian soldiers and with their help Ehsan khan liberated Ordubad region from Iranian armies and united it with Nakhchivan. It is clear from the historical manuscripts of the time that even Ehsan khan personally participated in the Turkmenchay peace treaty signed on February 10, 1828.

During the events of 1918, the Democratic Republic of Azerbaijan did not have the power to establish peace in Nakhchivan and Yerevan. Benefiting from the help of British, French and Russian military forces in the region, the Armenians became more and more unbridled and committed bloody tragedies. As we have noted, at that time the heroic people of Yerevan and Nakhchivan, putting their political will against this injustice, created the Araz-

³⁴Bağirov, İ. Kəngərli yurduunun generalları / İ.Bağirov. – Bakı: Yazıçı, – 1994, – s. 6.

Turkish Republic in the territory of the present Nakhchivan, Armenia and Turkey. The capital of the republic was the city of Kars, and its territories included the Iravan Khanate, the Nakhchivan region and the environs of Kars.

In the fourth paragraph called "**Manuscripts on the cultural life of Nakhchivan**", the ancient history and culture of Nakhchivan, which is an inseparable part of Azerbaijan, has a titanic past and has always preserved its national mentality. The history and culture of ancient Nakhchivan, which is an integral part of Azerbaijan, has always maintained its national mentality and with a titanic past. The documents confirming this include the ancient Nakhchivan manuscripts. Ancient manuscripts on the history and cultural life of Nakhchivan almost tell about the stone memory of our native Azerbaijan. The collection and study of manuscripts is one of the most urgent and necessary steps of the day. Because most of the manuscripts collected in Nakhchivan are manuscripts of the works of scholars and literary representatives who were formed in the scientific and literary environment of Nakhchivan in the late 19th - early the 20th centuries, and their study from a poleographic point of view is considered a very valuable pearl of art.

Manuscripts on the cultural life of Nakhchivan reflect the real memory of history as a national and spiritual treasure of our people. Being an integral part of Azerbaijan, Nakhchivanis at the forefront of world civilization with its rich history and literary environment. Nakhchivan manuscripts differ significantly from other manuscripts from the historical point of view. The study of Nakhchivan manuscripts is of great importance because it covers a wide area from the national-spiritual, religious-moral, historical-past, literary-environmental, philosophical and regional point of view.

As it seen from the materials of the thesis, very serious events took place in the cultural and scientific life of Nakhchivan in the early twentieth century. One of these events is the "Society for the Study of Nakhchivan", which was established to research the material cultural monuments, ethnography, history, economy, geography, population, literature of the Nakhchivan region. This

society functioned from May 21, 1925 to August 1928, and their work was recorded and archived. These protocols are examples of manuscripts written in the Arabic alphabet. As it seen from manuscripts, the initial meeting was attended by heads of state and Vahab Hasanzadeh was elected chairman of the society and Mirbagir Mirheydarzadeh - scientific secretary. There were three sections of this society, which included the activities of modern scientific centers: 1) Economic-social-natural section; 2) Archaeological section; 3) Department of Ethnography, Turkology, History and Literature. It is clear from the 41 protocols available to us that prominent scientists of Nakhchivan took part in the scientific research work of the society. It is also known in the protocols that Nakhchivan intellectuals showed special interest in the work of this society and took measures to expand its activities.

It is also clear from the protocols that the members of the society seriously prepared for the first All-Union Congress of Turkology and made scientific reports at that congress. As it seen from the society's protocol No. 24, the members of the society have carried out archeological works in the Kharaba Gilan settlement of Ordubad under the leadership of professor V.M. Sisoyev from June 18 to 28, 1926. V.M.Sisoyev writes in his research: *“During this visit, in addition to acquaintance with ancient monuments and the city of Nakhchivan, our main interest was in the ruins of Kharaba-Gilan, which the local branch of the Society could not pay attention to without sufficient grounds, moreover, this region was already known in literature. You would expect to find many interesting things there. However, when we arrived in Nakhchivan, we received vague, very little information about the items found there... After these researches, the attractive description of the place is quite correct, I was very interested in the ruins, in general, the results of research in Kharaba-Gilan”*³⁵.

As it seen from other protocols, on September 3, 1926, it was decided to establish the Nakhchivan branch of the Writers' Union of

³⁵Сысоев, В.М. Древности Нахичеванской АР / В.М. Сысоев.– Баку: - 1928, - с. 190

Azerbaijan. It is clear from the manuscript that the presidium of the department of nine members was elected at the initial meeting. V.Hasanzadeh was elected chairman and A.Sadigzadeh-secretary.

After this event, the activities of the Society in the field of literature were expanded and they began to collect samples of oral folk literature in Nakhchivan. *“Prominent young intellectual V. Hasanzadeh was the chairman of the Nakhchivan branch of the Society for the Study of Azerbaijan, the Nakhchivan Literary Society. They even hired outsiders and paid them”*³⁶. The members of the society regularly went on scientific trips to the regions and collected the necessary scientific materials. It is known from the manuscript of the 40th protocol that the scientific secretary of the Society M.Mirheydarzadeh went on scientific vacation to Ordubad, Julfa and Sharur regions and his trip was very productive. His speech at the meeting of the Society was also published in the newspaper “Soviet Nakhchivan” on February 16, 1989 and presented to the readers.

The book written by M. Mirheydarzadeh on the history of Ordubad and Nakhchivan was discussed at the meeting of the Society and awarded for publication. This work was a valuable teaching on the inevitable repetition of the historical and cultural development of Nakhchivan in the late 19th - early 20th century, as well as a valuable scientific research that emerged as a result of the crisis of the comparative-historical method. At the end of the 19th and the beginning of the 20th centuries, the question of the criteria for the comparative analysis of the theory of cultural ranges was sharply settled for Nakhchivan. Scientific research has once again made it clear that historical comparisons and analogies usually do not mean the content of processes, but only the form in which they occur. By highlighting the theory of cultural sequences, the scientific community studying Nakhchivan showed that the internal dependences in history are expressed in the form of historical processes in the “general cultural style” that characterizes them. To their mind, historical analogies do not need to be substantiated, they

³⁶Naxçıvan ensiklopediyası [2 cilddə] /- Naxçıvan: Əcəmi, -I cild, - 2005, - s. 235

are accurate and correct. The use of historical analogies was not considered an auxiliary method, but an intuitive review of the fundamental ontological structure of history. The scientific community studying Nakhchivan considered the repetition, synchronicity and serial nature of historical and cultural processes as the only evidence of the existence of general historical regularities. One of the important features of the manuscripts about Nakhchivan is that the cultural life of Nakhchivan, which has existed since ancient times and has the potential to exist in the future socio-cultural history of mankind, deserves interpretation and praise throughout history. According to the logic of scientific interpretation and definition, in our opinion, the definition of Nakhchivan cultural life is not limited to material and cultural monuments, history, folk literature, which are the structural components of the phenomenon, but also includes the reason for their formation.

Also, the activity of the Nakhchivan Research and Study Society was once again enriched with the history and literature section. The head of the department was Sheikh Mohammad Haji Abdulla Rasizade. *“Sheikh Mohammad, the head of the history and literature department of the Nakhchivan branch of the Society for the Study of Azerbaijan (his article on primary research in Sharur district, published in the 4-5 issue of the magazine “Way to Learn Azerbaijan”, 1930) also did significant work in collecting Nakhchivan folklore.”*³⁷

As it seen from the protocols, the Company had also serious financial difficulties. However, this did not bother the members of the Society, and they tried their best to study Nakhchivan in depth.

It can be concluded that these written sources allow us to tell the truth that every sample of text necessary for the people of Azerbaijan leads to the richness of manuscripts on the cultural life of Nakhchivan.

³⁷Naxçıvan ensiklopediyası [2 cilddə] /- Naxçıvan: Əcəmi, -I cild, - 2005, - s.235

In the **Conclusion** part of the dissertation, the scientific-theoretical conclusions obtained from the research conducted during the research are summarized in the following order:

1. Manuscripts on Nakhchivan in the late XIX - early XX centuries are presented on the basis of the analysis of the most important provisions, conclusions and recommendations obtained in the textological and philological context;

2. It became known that the "Kitabi-Dada Gorgud" monument (7th century) and the "Munisname" of Abu Bakr ibn Khosrov al-Ustad (12th century), the "Nakhchivan Sanjak" stored in the Ottoman archives of Turkey from the 16th to the 18th centuries, which are our medieval manuscripts ", XI century poet Qatran Tabrizi, XIII-XIV centuries Nasreddin Tusi, Hindushah Nakhchivani, Arif Ardabili, XV century poet Guschuoglu and others. manuscript texts contain sufficient scientific information about the Nakhchivan region;

3. It is to be noted that Fagir Ordubadi, M.T.Sidgi, M.Shahtakhtli, M.Jalil, H.Javid, A.Gamkusal, M.S.Ordubadi, A.Sharif and dozens of other prominent writers, who were intellectuals playing an outstanding role in establishment of our national culture and education in the late 19th and early 20th centuries. Thanks to their practical activity, the new enlightenment movement began in the late XIX - early XX centuries in Azerbaijan, and these enlighteners, like other intellectuals, created our culture of the new era;

4. As in all parts of Azerbaijan, Nakhchivan had experienced very bloody moments until the 1920s. One of the most valuable manuscripts of these years are Mammad Said Ordubadi's "Bloody Days" and Mirza Bagir Aliyev's "Our Bloody Days". Both authors note that they described what they saw and heard as living witnesses of the bloody events as people's intellectuals;

5. The manuscript of "Gurratul-Absar" by Haji Molla Mohammad Nakhchivani was of special scientific importance in the research. The manuscript reflects Islamic philosophy. The author commented on our national and spiritual values, national culture, as well as our philosophical worldview and cultural heritage. The

author spoke in detail about the earth, sky, oceans, rivers, letters, angels, directions and celestial books. Haji Molla Mohammad Nakhchivani is the author of several famous works besides “Gurratul-Absar”. Among them: “Sahabad-Dumu” (Tears of the Clouds) - 1887, “Kashkulu-Nur” (Light Container) -1892, “Durratul-Abrar” (Unspoken Pearls) - 1894, “Mazahir al-Anwar” (Places where the Light Appears) – 1896;

6. At the beginning of the 20th century, very serious events took place in the cultural and scientific life of Nakhchivan. One of these events is the establishment of the “Nakhchivan Society for the Study of Nakhchivan region” to study the material and cultural monuments, ethnography, history, economy, geography, population, literature of the Nakhchivan region. This society functioned from May 21, 1925 to August 1928, and their activity was recorded and archived. These protocols are examples of manuscripts written in the Arabic alphabet. It is clear from the manuscripts that there were three departments of this society, which included the activities of scientific centers: 1) the economic, social and natural department; 2) the archaeological department and 3) Department of Ethnography, Turkology, History and Literature. As it seen from the 41 protocols available to us that prominent scientists of Nakhchivan took part in the scientific research work of the society. It is also clear from the protocols that Nakhchivan intellectuals showed special interest in the activity of this society and took measures to expand its activities. One of these measures was to open branches in Ordubad and Sharur, and the second was to open a circle in Nakhchivan Darulmuallimi;

7. During the research it is found out that the literary assembly “Anjumani-shu’ara” led by M.T. Sidgi in Ordubad in the 19th century served to mobilize the power of Nakhchivan poets. Manuscripts belonging to M.T.Sidgi, as “Examples of morality”, “Tohfeyi-benat”, “Admonition”, “Words of wisdom to be memorized” and “Our language and our school”, as well as the “Letter to Haji Molla Muhammad Nakhchivani” are amongst valuable sources on the organization of education in 19th century Nakhchivan. Both religious and secular sciences were taught in the

schools named “Akhtar” and “School of education” opened by M.T. Sidgi correspondingly in 1892 and 1894 in Ordubad and Nakhchivan. The below specified subjects were taught in the mosque schools: “Charaka”, “Qur’an”, “Tarassul”, “Share-Nisab”, “Museyibname”, “Derbendname”, “Abvabul Jinan”, “Siraj al-Mu’minin”, “Tarihi-Movjam”, “Tuflatul-Majlis”, “Risale-i Nur”, “Jamei-Abbas”;

8. One of the most interesting manuscripts of this period is the book “Danişmandani-Azerbaijan”. These texts, written by Muhammadali Tarbiyat are the most valuable source concerning our literature. As it known from historical records that Mirza Sadig, the father of Mahammadali Tarbiyat, was from Nakhchivan by origin. Namely a great interest in the culture of his people, which prompted Muhammadali Tarbiyat to write such a respectable book. The emergence of Azerbaijani studies as a serious issue since the 19th century has obliged many of our scientists, intellectuals, poets and writers to think and they have begun to write books about our historical past. One of the leaders of these intellectuals was Mahammadali Tarbiyat;

9. Manuscripts on the political life of Nakhchivan in the late 19th and early 20th centuries focus on Armenian atrocities, Russian, English, French provocations, and Turkish aid;

10. Manuscripts on the cultural life of Nakhchivan in the late 19th and early 20th centuries reflected more scientific achievements and scientific events. This is considered a significant source for manuscripts of Nakhchivan authors for the whole world science;

11. Manuscripts of works of scholars and literary representatives who formed in the scientific and literary environment of Nakhchivan in the late 19th and early 20th centuries are also extremely valuable pearls of art in terms of poleography. The calligraphy, book printing and polygraphy works created in Nakhchivan are also unique examples of the art of the Orient. Manuscripts about Nakhchivan in the late 19th and early 20th centuries have been identified as unique and irreplaceable elements in terms of textology;

12. As philological analysis of the manuscripts about Nakhchivan in the late 19th and early 20th centuries shows that they contain a high level of patriotism, humanism, tolerance, and a high description of the charming corners of the country. The authors skillfully used the means of artistic description and expression, adhering to the poetic requirements of artistic creation at a high level;

13. The textological analyzes of manuscripts about Nakhchivan in the late 19th - early 20th centuries are related to the skill of calligraphers, and some spelling mistakes in them, the mistakes of calligraphers did not harm the general content of the texts, on the contrary, the first scientific opinions were expressed about the importance of some manuscript books.

The list of scientific works related to the content of the dissertation work:

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