

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**KHATIB TABRIZI'S ROLE IN THE DEVELOPMENT OF
ARABIC PHILOLOGY OF THE 11ST CENTURY AND HIS
TREATISE
"TAHZIBU ISLAHI-L-MANTIG"**

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INTRODUCTION

The relevance of the topic and the level of development of the problem. The rise of Islam, the third and last world religion, has led not only to the emergence of a new state, the Arab Caliphate on the world map, but also to the emergence of a huge cultural heritage that influenced the development of culture throughout the world and, in particular, in the East. “The vast state, which became known in Europe under as the Caliphate, was formed in the 7th century and expanded significantly in the 8th century during the Arab conquests, when the Arabs subjugated the peoples of the civilized countries of the Near and Middle East and North Africa to their dominance.

However, “the great states” cannot exist for a long time for many reasons. In the 8th-9th centuries, the Caliphate was swept by a wave of uprisings, which led to the weakening of centralized power in the caliphate and the rise of small emirates.

In the mid-11th century, Seljuk Turks stepped into the historical arena in the East. They got their name from the name of their leader Seljuk. Starting their conquest activities from Central Asia, they conquered most of the territory of the Arab Caliphate in the Middle East. In 1055, they succeeded in capturing Baghdad and Caliph al-Qaim (1031–1075) had to crown the ruler of Seljuk Turks and grant him the title of sultan.

The difficult political situation in the country, oddly enough, had a favorable effect on the cultural development of the country. An unprecedented flourishing began in literature, linguistics, philosophy, music and other fields of the cultural life of Muslims.

Along with Arab scientists (ethnic Arabs), the representatives of other Muslim peoples played an important role in the development of Arab science and culture. The contribution of such scholars as Sibawayh, Ibn al-Muqaffa, al-Khwarizmi, al-Biruni, Omar Khayyam, Ibn-Sina played a huge role in the development and formation of Arabic scientific thought. Azerbaijani scientists, writers, poets, along with Persian, Turkish, Central Asian, and other scientists, left an indelible trace in Muslim culture.

As in the entire Abbasid Caliphate, in Azerbaijan during this period, the flourishing of culture is also observed. “The 11th and

12th centuries are the heyday of the Azerbaijani Renaissance. Cities are growing, palaces, mosques, defensive and memorial structures are being built. Crafts, science, art and poetry are developing. The number of outstanding personalities of the period is striking: Qatran Tabrizi, Bahmanyar al-Azerbaijani, Khatib Tabrizi, Nizami Ganjavi, Khagani Shirvani, Omar Kafiaddin, Abu-Bakr Ganjavi, Mahsati Ganjavi, and many others”¹, characterizes the situation in our country Chingiz Qajar in his book “The famous sons of ancient and medieval Azerbaijan”.

In the presented dissertation work, we attempt to identify the contribution of the Azerbaijani scientist Khatib Tabrizi to the development of Arabic philology in the 11-th century. Abu Zakaria Yahya ibn Ali was born in 1030 in the Azerbaijani city of Tabriz. He lived a long life and left a rich legacy. He is an author of more than 20 (the exact number of works, unfortunately, is difficult to determine, due to the lack of reliable information about Kh. Tabrizi’s manuscripts) works, many of which were comments on famous medieval works. Our compatriot was lucky to have a teacher none other than Abu-l-Ala al-Ma’arri. Having received education in philology, philosophy, and other sciences from al-Ma’arri, Kh. Tabrizi not only did not waste the “treasures” he received, but also enlarged them. He put all his knowledge into books, which later became the property of the East.

Arab researchers characterized him as the “leader of literary, grammatical and lexicographic sciences”, “wise sheikh, leader of Arabic sciences, standard-bearer of literary criticism, source of wisdom”, “leader of all writers”, and the great Azerbaijani scientist, academician G. Arasli (1909-1983) called him “the greatest personality of the 11th century brought up by the Azerbaijani people”².

¹ Каджар Ч. Выдающиеся сыны древнего и средневекового Азербайджана/ Ч. Каджар (составитель Гараманлы Н.) – Баку: «Азербайджан», - 1995 г., - 392 с. - с. 79

² <http://www.anl.az/down/meqale/azadliq/2012/noyabr/277928.htm>; Mahmudov M. Xətib Təbrizinin həyat və yaradıcılığı/ M. Mahmudov – Bakı: Elm, 1972, - s.187 (following: Mahmudov M.)

The study of Kh. Tabrizi's work, as well as those of many other medieval scientists of Azerbaijani origin, is extremely relevant today, due to the fact that our republic, unfortunately, has to defend almost every century of its existence with documents. The fact that an Azerbaijani scientist lived and worked in Baghdad in the 11th century is recorded in many Arabic sources, in the works of medieval Arab authors such as Yakut al-Hamawi, Ibn Khallikan, etc³. Study of the creativity of this medieval genius reveals many veils to us both in the history of the country itself and its people, and in the history of the development of Azerbaijani philology.

An Azerbaijani, a son of Tabriz, not only lived and worked in Baghdad, but also taught (was a professor) at the "Nizamiyya" madrasah, at the "medieval university"⁴, and left a huge philological heritage (more than 20 works), which today is in the focus of the studies of both eminent and young Arab scientists.

In Azerbaijan, the first scientists who wrote about Kh. Tabrizi were Hindushah Nakhchivani (14th century) and Muhammadali Tarbiyyat (1877-1940). Thanks to these scientists, in the 20th century M. S. Ordubadi, a Soviet writer, Honored Art Worker of the Azerbaijan SSR (1872-1950)⁵, provides a little information about this medieval scientist. Later, the outstanding Azerbaijani Arab scholar, Professor M. Mahmudov thoroughly studied the life and work of Khatib Tabrizi, presenting the monograph "Khatib Tabrizi. Life and work", published in 1973⁶. Doctor of Philology G. Allahverdiyev has been engaged in the work of Khatib Tabrizi since the 90s of the last century, and as a result, published 3 books, namely "The work of

³ الحموي، ياقوت معجم الأدباء، إرشاد الأريب إلى معرفة الأديب، تحقيق الدكتور احسان عباس الرومي 3541 ص - ، ص (following: Hamavi Y. Irşad ...)، بيروت، دار القرب الاسلامي، -1993، ؛ 2823 – 2825

ابن خلكان، وفيات الأعيان وأنباء أبناء الزمان. الجزء الثالث، القاهرة ، مكتبة النهضة المصرية، 1949، ص 516، - ص209

(following: Ibn Khalliqan)

⁴ Крачковский И.Ю. Избранные сочинения [в 6 томах]; / И. Крачковский.- Москва; Ленинград: Издательство Академии Наук СССР, - том I. - 1956, - 472 с. - с. 36

⁵ Mahmudov M., p.174

⁶ Mahmudov M.

Khatib Tabrizi “Kitab al-Kafi fi-l-aruz wa-l-kavafi” as a source on Eastern poetics” (1992)⁷, “Issues of the Azerbaijani literary studies of the 21th century” (2004)⁸ and “Kitab əl-kafi fi-l-əruz və-l-qəvafi (Kitab al-Kafi fi-l-aruz wa-l-kavafi)” (2005)⁹. Scientists Z. Gasimov, N. Taghiyeva defended their dissertations on the work of this Azerbaijani scientist. The dissertation work by Z. Gasimov titled “Worldview of Khatib Tabrizi” focuses on is the philosophical side of the work of the student of the “a great blind man”¹⁰, and the work by N. Taghiyeva comments on the work of al-Mufaddal “شرح اختيارات” “المفضل” (“Sharh ihtiyarati-l-Mufaddal”)¹¹.

The object and subject of the study. The main object of study of the presented dissertation is the commentary of Khatib Tabrizi “Tahzibu islahi-l-mantig”. To explore this topic, three printed editions of this work were considered:

- تهذيب اصلاح المنطق للشيخ الفاضل ابي زكري يحيى بن على بن الخطيب التبريزي، مصر د.ت¹²
- التبريزي الخطيب كتاب تهذيب اصلاح المنطق، الجزء الأول، تحقيق دكتور فوزى عبد العزيز مسعود، دار الشؤون الثقافية العامة، بغداد، 13١٩٩١
- تهذيب اصلاح المنطق صنعة الخطيب التبريزي تحقيق الدكتور فخر الدين القباوة. منشورة دار المافاق الجديدة، بيروت، 14١٩٨٣

⁷ Аллахвердиев Г.А. Труд Хатиба Тебризи «Китаб ал-кафи фи-л-‘аруз ва-л-кавафи» как источник по восточной поэтике. / Г.Аллахвердиев. – Баку: «Элм», - 1992. – 136 с.

⁸ Allahverdiyev Q.Ə. XI əsr Azərbaycan ədəbiyyatşünaslığı məsələləri / Q.Allahverdiyev. – Bakı: Şam, - 2004.- 286 s.

⁹ Allahverdiyev Q. R XətibTəbrizi. Kitab əl-kafi fi-l-əruz və-l-qəvafi / tərt. ed. Q.Allahverdiyev. – Bakı: “Tural” NPM, - 2004. – 426 s. (following: Allahverdiyev Q. R. Kafi...)

¹⁰ Гасымов З. Ф. Мировоззрение Хатиба Табризи: /диссертация на соискание ученой степени кандидата философских наук/ - Баку, 1990. - 137 с.

¹¹ Тагиева Н. Труд Хатиба Табризи «Шарх ихтиятар ал-Муфаддал». / Н. Тагиева. - Баку: «Elm və təhsil», - 2021. - 172 с.

¹² تهذيب اصلاح المنطق للشيخ الفاضل ابي زكري يحيى بن على بن الخطيب التبريزي، مصر د.ت

¹³ التبريزي الخطيب، كتاب فوزى عبد العزيز ، الشؤون الثقافية العامة، بغداد، دار مسعود، ١٩٩١. ص 515 (Tabrizi kh. Tahzib.../ comp. Abd al-Aziz F.) تحقيق دكتور

¹⁴ التبريزي الخطيب، كتاب تهذيب اصلاح المنطق، تحقيق الدكتور فخر الدين قباوة، منشورة، بيروت: دار 797 (Tabrizi X. Tahzib.../ comp. Qabava F.) ص ١٩٨٣،

It should be noted that the commentary was studied in the philological aspect. Being a talented philologist of the 11th century, our compatriot, commenting on linguistic work, considers the issues comprehensively, from all aspects, both from the point of view of linguistics (more precisely, lexicology) and literary study.

The aims and objectives of the research. The main goal of this work is to highlight the role of Khatib Tabrizi in the formation of the Arabic philology of the 11th century, as well as to present the linguistic work of Khatib Tabrizi “Tahzibu islahi-l-mantig” to the judgment of specialists and a wide range of readers, as the best example of his work as one of prominent Arab philologists of the Middle Ages.

To achieve the goals set, it was necessary to perform the following tasks:

- highlighting previously unrevealed aspects of the life and work of Khatib Tabrizi
- studying the linguistic views of the scientist
- conducting a study of several books published on the basis of the work “Tahzibu islahi-l-mantig”
- translating and commenting on some selected chapters of the above-mentioned work of the scientist
- conducting a comparative analysis of individual lexical units based on modern dictionaries, as well as presenting the main provisions on the scientific value of the work under study.

Methods of the research. In the course of research, the methods of system analysis and generalization were used, linguistic units were subjected to the comparative historical method. In the course of the study, some grammatical issues related to the issues of “nahw” and “i’rab”¹⁵ were considered. The meaning of the words given by Khatib Tabrizi in the commentary were compared to the meanings

¹⁵ Nahw -Arabic grammar. The literal meaning of the word nahw is “way” or “manner,” signifying the way language is used by its native speakers. I’rab - is an Arabic term for the system of nominal, adjectival, or verbal suffixes of Classical Arabic to mark grammatical case.(i’rab - science of flexion)

given in the available Arabic explanatory dictionaries and the dictionary by Kh.K. Baranov¹⁶.

The main theses put forward for defense:

- The role of scholars of non-Arab origin in the formation of Arabic philology and linguistics is undeniable;
- Khatib Tabrizi, an Azerbaijani scholar of the 11th century who wrote in Arabic, made an invaluable contribution to Arabic philology;
- Medieval Arab scholars such as Yaqut al-Hamawi, Ibn Khallikan recognized the authority of Khatib Tabrizi in literature, linguistics, i'rab, etc.
- The literary activity of Khatib Tabrizi, as well as his linguistic heritage, are the sources on medieval Arabic philological science, and are widely used by both Arab, Azerbaijani and European researchers studying the medieval heritage of the Arabs;
- The linguistic works by Khatib Tabrizi are significant sources through which modern scholars can study the works of medieval scholars such as Ibn as-Sikkit, Ibn Jinni, Abu-l-Ala al-Ma'arri;
- Tutorial activity of Khatib Tabrizi in the Baghdad "Nizamiyya" is another indisputable argument in favor of the uniqueness of his personality. Only the most deserving people were able to deliver lecture in the "cradle" of culture and science in Baghdad¹⁷;
- The works "I'rab al-Quran" and "Kitab ma yugra'u min akhirihi kama yugra'u min avvalihi" are the unique works by Khatib Tabrizi and consider very interesting questions of linguistics;

¹⁶ Баранов Х.К. Арабско-русский словарь / Х. Баранов. - Москва: Русский язык, - 1985. - 234 с.,

(following Baranov); (following: Muncid) المنجد في و الاعلم و الادب العربي، بيروت، ص 568، 1969

¹⁷ Гамидли Г. Багдадская «Низамийя», как один из древнейших очагов культуры и образования // Şərq filologiyası məsələləri. Məqalələr toplusu. (səkkizinci buraxılış). Bakı, 2014, c. 94-103

- “I’rab al-Quran” is an exceptional work, since the theme of i’rab is revealed on the material of the holy book of Islam, which is recognized as the only undeniable source of the “correct” Arabic language;
- Medieval Arab scholars, such as Yaqut al-Hamawi, Ibn Khallikan, recognized the authority of Khatib Tabrizi in literature, linguistics, i’rab, and other branches of philology;
- In the book “Kitab ma yugra’u min akhirihi kama yugra’u min avvalihi” palindromes of the Arabic language are collected, which once again proves the talent of Khatib Tabrizi as a linguist.
- “Tahzibu islahi-l-mantig”, Khatib Tabrizi’s commentary on the book “Islah al-mantig” by Ibn as-Sikkit, is recognized by many researchers engaged in Ibn as-Sikkit’s work as the best commentary;
- In “Tahzibu islahi-l-mantig”, Khatib Tabrizi corrected the mistakes and inaccuracies of the author, thereby improving and enriching the “original” work;
- The study of “Tahzibu islahi-l-mantig” contributes to not only philology, but also gives us a huge research material in the linguistics of the Arabic language of the 11th century, which allows us to obtain information about the culture and life of the Arabs of that time;

The scientific novelty of the dissertation lies in the fact that the linguistic views of Khatib Tabrizi have not been the object of independent research in Azerbaijan yet. Despite the fact that the Arab researchers Fahraddin Gabbava and Fevzi Abd al-Aziz published the book “Tahzibu islahi-l-mantig” in Arabic in the late 80s – 90s¹⁸ a wide range of Azerbaijani researchers were not familiar with this treatise.

Theoretical and practical significance of the dissertation. The main provisions of the dissertation contribute to the expansion of information about Khatib Tabrizi, as an outstanding Azerbaijani philologist of the 11th century, who not only lived and worked in Baghdad, one of the main cultural centers of the Arab Caliphate, but

¹⁸ Tabrizi Kh. Tahzib.../ comp. Qabava F.; Tabrizi Kh. Tahzib.../ comp. Abd al-Aziz F.

also earned the highest praise from both contemporaries and subsequent specialists. The practical value of the research work lies in the fact that it can be used as a scientific basis for the preparation of lectures and special courses for the faculties of oriental studies and linguistic studies. The dissertation may be of interest to both orientalists and a wide range of readers.

Approbation of the dissertation work. The main provisions of the research work are represented in scientific journals published in Azerbaijan, Russia, and Ukraine. It should be noted that articles and papers published in scientific journals cover the entire range of the content of the dissertation.

The name of the institution where the dissertation was implemented. The dissertation was implemented in the department of “Arabic Philology” at the Institute of Oriental Studies named after acad. Z. M. Bunyadov of the National Academy of Sciences of Azerbaijan.

The structure and volume of the dissertation, indicating the number of characters. The dissertation is written in Russian and consists of an introduction, three chapters, a conclusion, and a list of references. The introduction consists of 16 pages, three chapters: first chapter - 40 pages (62 690, 72 901 characters); second chapter - 25 pages (37 675, 44 184 characters) third chapter - 41 pages (58 214, 68 847 characters), Conclusion - 8 pages (9 452, 10 830 characters), and list of references 11 pages. The dissertation consists of 153 pages (20 6031, 24 1694 characters). The list of references grouped depending on the language in which the works written in: Azerbaijani, Turkish, Russian, European and Arabic languages; Internet resources given in a separate group.

MAIN CONTENTS OF THE DISSERTATION

The **Introduction** substantiates the relevance and significance of the work, mentions the lack of development of the topic, highlights and comments on the degree of study of the work of Khatib Tabrizi, defines the object, goals and objectives of the study, its scientific novelty, methodological basis and practical significance of the study.

Chapter I entitled “**The role of medieval scholars of non-Arab origin in the development of Arabic philology of the 11th century**”, which consists of two sections, is devoted to a brief overview of Arabic philological science, from the origin to the period under study, i.e., the 11th century.

The first section entitled “**Arabic linguistics as part of the Arabic philological science. Its emergence and development**” provides information about linguists who participated in the formation and development of Arabic linguistics, about the role of medieval scientists of non-Arab origin.

Rybalkin V.S. believed that “the documented history of medieval Arabic linguistics lasts almost eight centuries, from the 7th to the 15th centuries, however the most important period in development should be considered the 8th – 13th centuries, that is, the era prior to the Mongol conquests. We can say with confidence that during this period everything that was best and original was created.”¹⁹

Medieval scholars assert “...that Muhammad’s son-in-law, Caliph Ali bin Abi Talib (656-661)” is the founder of Arabic linguistics²⁰. However, the expansion of the territories of the caliphate leads to the emergence of several cultural centers in the country, in which the development of various sciences, including linguistics endures.

The first of the linguistic schools arose on the territory of present-day Iraq following its conquest by the Arabs was the *Basri*

¹⁹ Рыбалкин В.С. Классическое арабское языкознание / В. Рыбалкин. - Киев: Стило, - 2001, - 406 с. - с. 68

²⁰ same ref., p.69

school, the earliest of all, followed by the *Kufi* and *Baghdad schools*. Between the schools of Basra and Kufa there was constantly a sharp controversy on the grammar of the Arabic language. Each school had outstanding representatives of Arabic linguistics who are not of Arabic origin, namely al-Akhfash, al-Kisa'i, Sibawayh, al-Farra', Ibn as-Sikkit.

The conducted digression gives the reader a general idea of Arabic linguistics, the problems of interest of scientists of that time, as well as the role of non-Arabs in the development of linguistic science. The **second section "The life of Khatib Tabrizi"** examines the life of an Azerbaijani scientist who participated in the formation of the Arabic philological science. Based on the medieval sources, as well as M. Mahmudov's monograph, a brief digression into the life path of a medieval scientist was made, and the stages of his life were highlighted²¹. Almost all the sources reviewed characterize him as a talented philologist who made an invaluable contribution to the development of Arabic philological science in the 11th century.

Abu Zakariya Yahya bin Ali Bin Muhammad bin-Hasan ibn Muhammad bin Al-Hasan al-Hatib At-Tabrizi أبو زكريا يحيى بن علي بن محمد بن الحسن الخطيب التبريزي) was born in the city of Tabriz in the south part of Azerbaijan in 1030²². Apparently, he received an excellent education in his hometown, studying Arabic as well as Arabic grammar. Then, the future scientist goes to Syria to al-Ma'arri for the further development of Arabic philological science. Noticeably, in early 11th century, Abu-l-Ala was considered to be one of the best teachers of the Arabic language and literature.

The story of how the young Kh. Tabrizi appeared in Ma'arrat an-Numan, as well as most of the information about the medieval Azerbaijani scholar, is given in the book "Irshad..." by Yakut al-Hamawi.

و يحكى أن سبب رحلة الى ابي العلاء المعري انه حصلت له نسخة من كتاب تأليف أبي منصور الازهري المعري فجعل الكتاب في مخلاة و حملها «التهديب في اللغة على كتفه من تبريز الى المعرة ولم يكن له ما يستأجر به مركوبا فنفذ العرق من ظهره اليها أثر فيها البلل و هذه النسخة في بعض المكاتب

²¹ Mahmudov M., p.257

²² al-Hamawi Y. Irshad, p. 2825; Mahmudov M., p. 24

الخطيب الموقوفة ببغداد اذا رآها من لا يعرف خبرها ظن انها غريقة و سوى عرق»²³
ليس بها

“They say that the reason for his trip to Abu-l-Ala al-Ma’arri was that he came across a manuscript of the book “Tahdhib fi-l-luga” by Abu Mansur al-Azhari al-Ma’arri. Putting this book in a kisa (sack), he carried it on his shoulders (rather behind his back - G.G.) from Tabrizi to Ma’ara. He didn’t have money to hire a means of traveling. The sweat running down his back soaked the books. This manuscript is preserved in one of the libraries of Baghdad. And if those who do not know anything about the above events see it (manuscript), they will think that it fell into the water. Whereas it’s nothing but Khatib’s sweat.”

The genius of the “blind philosopher” left an indelible mark on the life and work of Khatib Tabrizi. Al-Ma’arri had an amazing memory, legends about which have survived to this day.

حدث أبو سعد السمعاني في كتاب النسب و قد ذكر المعري فقال بعد وصفه و ذكر تلميزه ابو زكريا التبريزي انه كان قاعدافي مسجده بمعرة النعمان بين يدي ابي العلاء يقرأ عليه شيئا من تصانيفه قال: و كنت قد اقامت عنده سنتين ولم ار احدا من اهل بلدى فدخل المسجد مغا فصة بعض جيراننا للصلوة فراينه و عرفته فتغيرت من الفرح فقال لى ابو العلاء ايش اصابك فحكيت له انى رأيت جارا لى بعد ان لم الق احدا من اهل بلدى سنتين فقال لى قم و كلمه فقلت حتى اتم السبق فقال قم انا انتظر لك فقامت و كلمته بلسان الا ذربية شيئا كثيرا الى ان سألت عن كل ما اردت فلما رجعت و قعدت بين يديه قال لى اى لسان هذا قلت هذا لسان اهل اذربيجان فقال ما عرفت اللسان و لا فهمته غير انى حفظت ما قلتما ثم اعادعلى اللفظ بينه من غير ان ينقص عنه اويزيد عليه جميع ما قلت و قال جارى فتعجبت غاية التعجب كيف حفظ ما لم يفهمه²⁴

Following Abu Sa’d as-Samani mentioned and described al-Ma’arri in his book “an-Nasab”, his (Abu-l-Ala al-Ma’arri) student Abu Zakariya, speaking about at-Tabrizi noted that he (Khatib Tabrizi) sitting in the mosque of the city of Ma’arra al-Nu’man in front of Abu-l-Ala, read out excerpts from his works. As he wrote: I was next to him for two years and did not see anyone from my country; suddenly, unexpectedly, one of my neighbors (Tabriz-born) entered the mosque to pray. I recognized him and was very happy to see him.

²³ Yakut al-Hamawi. Irshad, p.307 - 308.

²⁴ same ref.; Mahmudov M. p. 26-27;

* a small sack

Abu-l-Ala asked me: "What happened to you?" I answered that it had been two years since I didn't see my compatriots, and now I saw one of my neighbors. He said, "Get up and talk to him." I replied that I would go to him after the lesson. I said: "Go, I'll wait for you." I got up and talked to him (to a neighbor) in Azerbaijani about everything that worried me, and asked him everything I wanted. When I came back and sat next to him, Abu-l-Ala asked: What language is this? I answered: This is the language of the Azerbaijani population. He said: I don't know and understand this language, but I memorized everything you talked about. Then he repeated word by word our conversation to a neighbor. I was very surprised at how he could learn by heart what he did not understand?!

Medieval scholars cite this case in order to show the exceptional ability of Abu-l-Ala al-Ma'arri to memorize, whereas for us the episode is of interest as a fact proving the existence of Azerbaijanis and the Azerbaijani language back in those days and much earlier. If an event that took place in the 11th century and recorded in the 13th century preserved a remark about Azerbaijan and its population, as well as the language spoken by this population, then this is another evidence in favor of the existence of the Azerbaijani people and their language. This fact is given in many books and textbooks in Azerbaijan, however, beyond of our republic this fact is unknown, and maybe it is deliberately hushed up, as our ancient history.

In our opinion, the outstanding abilities of Khatib Tabrizi attracted the attention of the great al-Ma'arri, who took him as a student. Kh. Tabrizi, in turn, having increased the knowledge received from the great teacher, turned them into "immeasurable wealth", namely works. Along with the knowledge of Arabic philology, Kh. Tabrizi mastered the knowledge of philosophy from Abu-l-Ala

Following the death of the teacher, Khatib Tabrizi again went on a journey, the main purpose of which, of course, was the acquisition of knowledge. Medieval sources provide a long list of his teachers. As Omar Farrukh writes: *قرأ ابن الخطيب التبريزي العلم على نفر*

كثيرين - *Ibn-al-Khatib at-Tabrizi studied science from many teachers*²⁵.

Having visited Syria, in particular, Damascus, Egypt, the Azerbaijani philologist returns to Baghdad. According to the researchers of his works, until the end of his life he was engaged in scientific and pedagogical activities; Yakut al-Hamawi wrote, for 40 years, along with teaching, he headed the library in the “Nizamiyya” and taught there²⁶.

As known Kh. Tabrizi died in Baghdad on January 3, Sunday in 1109, where he was buried in the “Bab Abraz” cemetery²⁷. According to medieval sources, our compatriot was buried with great honor²⁸.

Chapter II, entitled “Creativity of Khatib Tabrizi. Linguistic works, comments” is dedicated to the work of Khatib Tabrizi, and consists of four sections. The first section **“Creativity of Khatib Tabrizi. Linguistic Treatises and Commentaries”** examines some aspects of the linguistic heritage of Khatib Tabrizi. Describing the life of Khatib Tabrizi, it highlights the fact that he came to Ma’arrat al-Numan with the book “Correction of the Language” by Abu Mansur al Azhari. Further B.Ya. Shidfar, in his aforementioned book, writes “Once he read from Abu-l-Ala a manual on logic and rhetoric “Correction of Logic”, the author of which was the famous scholar of that time Ibn as-Sikkit (803-859).”²⁹ Based on this information, we can argue that the Arabic language and its linguistics were a priority for a medieval scholar. And education “from the “wise man from Ma’arra,” “who knows” all the words “of the Arabic language and all the rules of grammar, versification and rhetoric...” “contributed”³⁰ to the development of

²⁵ عمر فروخ. تاريخ الادب العربي، الجزء الثالث، بيروت، 1971، ص 212

²⁶ Mahmudov M., p. 23-24

²⁷ Yakut al-Hamawi, Irshad, p. 2824

²⁸ Same ref. p. 2825

²⁹ Same ref. p. 2824; Mahmudov M., pp. 36-37

³⁰ Ibn Xalliqa. Vafiyat., – p 207.; Hamavi Y. İrşad... – p. 2824-2825; Mahmudov M., - p. 36-37

linguistic knowledge, which caused the fact that Kh. Tabrizi became an author of several significant linguistic works. This chapter consists of four paragraphs, the first of which is entitled **“Linguistic Studies of Khatib Tabrizi in Literary Works”**. This paragraph examines the literary comments of Khatib Tabrizi, in which he predominantly focused on linguistic issues when commenting on medieval works. Information about the work of Khatib Tabrizi is given, especially linguistic works, which, unfortunately, have remained beyond the attention. Azerbaijani researchers of the work of Khatib Tabrizi, such as prof. Mahmudov M., Ph.D. Allahverdiyev G., Taghiyeva N. studied chiefly the literary works of Khatib Tabrizi, thereby unwittingly creating a false opinion about the medieval scholar as the author of comments on the poetic works of Arabic literature.

The second paragraph “Linguistic works of Kh. Tabrizi”, considers the author’s linguistic heritage, “Declension in the Qur’an” إعراب القرآن, كتاب الالفاظ “Book of words”, المقدمات في النحو “Brief Information on Nahw”³¹, مع في النحو³² “Brief information on Grammar”, etc. are valuable sources for the study of the lexical composition of the Arabic language, its grammar, in addition, these works represent the life and culture of the Arab East in the 11th century³³.

The third paragraph of “Kitab ma yugra’u min akhirihi kama yugra’u min avvalihi” examines a very interesting work by Khatib Tabrizi, which deals with the linguistic issue, i.e., the issue of palindromes, the words that read the same backward as forward. In this work, Khatib Tabrizi collected the words corresponding to this rule, and following the medieval tradition, he provided each word with an example from classical literature or the Quran.

Шидфар Б., Абу-ль-Аля аль-Маарри/ Б. Шидфар. – Москва: Наука, - 1985. - с 213 с., 72 с.

³¹ Yakut in his work مقدمة في الادباء معجم mentions the title of this work as المقدمة في النحو “Introduction to Grammar”

³² Commentary on the work of the great Arabic linguist Ibn al-Jinni (932 - 1002)

³³ Гамидли Г., Некоторые сведения о Хатибе Тебризи и его лингвистических трудах// - Москва-Баку: Восточные общества: традиции и современность. Материалы II Съезда молодых востоковедов стран СНГ. – 2014.- с. 494-499

Palindromes in the Arabic language is almost unstudied topic, nevertheless, the book was written in the 11th century by an Arab scholar, a native of Azerbaijan “كتاب ما يقرأ من آخره كما يقرأ من أوله” “The book of words that read the same backward as forward” (the title of the work consisting of 22 pages gives us the courage to call this work so), in which he collected palindromes, the words that read the same backward as forward. Khatib Tabrizi arranged the words alphabetically and provided each word with an example from classical poetry³⁴.

“The work was revealed thanks to the commendable initiative of the Iraqi scientist Dr. George Krutkov. He, after carefully studying a small manuscript preserved in the Avgaf library with the registration number 6012, established that it was written by Khatib Tabrizi. Yahya Tabrizi was mentioned as an author on the manuscript. George Krutkov believes that it should be none other than the Azerbaijani scientist Khatib Tabrizi. After thorough study, the researcher published the “Book” in the journal of the Faculty of “Science and Literature” of the University of Baghdad³⁵. The source of Seyyid Ibrahim Alawi’s research was a copy preserved in the Library of the General Waqfs in Baghdad with the registration number 6012 and consists of 15 medium pages, each of which includes 19 lines.

The work of Seyyid Ibrahim Alawi begins with a brief biography of Khatib Tabrizi, in which he highly appreciates this medieval scholar. Seyyid Ibrahim Alawi writes about our compatriot:

كان أحد الأئمة في النحو و اللغة و الادب و كان حجة صدوقاً ثابتاً،³⁶

³⁴ Гамидли Г. Палиндромы в арабском языке (на материале книги Хатиба Табризи «Китабу ма йуграу мин ахирихи кама йуграу мин аввалихи» // - Bakı: Şərq araşdırmaları. Azərbaycan Milli Elmlər Akademiyası akademik Z.M. Bünyadov adına Şərqsünəşliq İnstitutu. Elmi-nəzəri jurnal. – 2021. № 3,- c.61-66; Mahmudov M., - s. 152

Mahmudov M., p.152

³⁵ Same ref.

³⁶ التبريزي، يحيى بن علي. كتاب ما يقرأ من آخره كما يقرأ من أوله. تقديم و تحقيق السيد ابرهم العلوي. بغداد ، - مطبعة النجاح. 22 ص. ص 3 (sonralar: Təbrizi. Y. Kitəb...)

He was one of the best in grammar, language and literature, an indisputable authority in indisputable, reliable truth.

The information cited from the biography of Khatib Tabrizi, which Seyyid Ibrahim Alawi gleaned from the book “تاريخ آداب اللغة العربية” (History of the Literature of the Arabic Language) by Jirji Zeidan, is basically the same as the information cited by earlier authors such as Yakut al-Hamawi, Ibn Khalligan, al-Anbari. The presence of continuity in Arabic literature is not a secret for anyone, most often the information given by the authors is nothing more than a retelling of the information provided earlier by medieval authors.

According to another medieval tradition, the work begins with the praise of Allah, blessing Muhammad and his associates. Then, as is customary in the works of that period, when shifting to the main text, the author writes: “أما بعد” and gives the title of the book and its main features.

اما بعد:فاني ذاكر في هذا الكتاب – ان شاء الله – " ما يقرأ من آخره كما يقرأ من أوله" من الأسماء، مرتبًا على حروف المعجم . فمن ذلك – و بالله أستعين :-

“Then, with the permission of Allah, I mention the words, in the presented book entitled “That which reads the same backward as forward”, where (he) arranged the words in an alphabetical order, while trusting in Allah (with the help of God - H.G.).

Further, Khatib Tabrizi, under the small headings “...حرف”, gives palindrome words; as mentioned above, he supported them with examples from classical Arabic poetry or verses from the Quran.

The fourth paragraph of “I‘rab al-Qur’an”, as the title shows, examines the work “I‘rab al-Qur’an” and is dedicated to the theme of inflection in the Arabic language. The work by Kh. Tabrizi “Inflection in the Quran” in the 60s-70s of the previous century, at the time of writing the monograph by Makhmudov M., was known only due to earlier researchers of his work. Information about the work “I‘rab al-Qur’an” is given in the work of Ibn Khalligan³⁷, who writes that the work is presented in four parts. Brokkelman K. notes

³⁷ Ibn Khalligan, p.30.

that the manuscript of this book is preserved in Paris³⁸. The study of the heritage of Kh. Tabrizi is of great significance in Arabic countries, and his works often become the objects of scientific research. Due to such prominent scientists as Fakhraddin Gabavva, Yahya Murad, who, based on the preserved copies of the manuscripts, compiled critical texts, which made it possible for researchers to get acquainted with the work of Khatib Tabrizi. As a result of their tireless work, the manuscripts of his works are published and replicated by numerous publishing houses. Today, we are able to get acquainted with the work “I‘rab al-Qur’an”. The printed version of the book was published in Cairo in 2004, this work was studied by Professor Yahya Murad³⁹.

Chapter III entitled “Linguistic treatise of Kh. Tabrizi “Tahzibu islahi-l-mantig” includes four paragraphs and reviews the book “Tahzibu islahi-l-mantig”, in our opinion, one of the main works of the linguistic heritage of Khatib Tabrizi. This dissertation is devoted to the work “Tahzibu islahi-l-mantig”, which is a commentary on the work of the famous linguist Ibn as-Sikkit “Islah al-mantig.” The second paragraph of this chapter entitled “The work of Ibn as-Sikkit “Islah al-mantig”” tells about the unique work of the medieval linguist Ibn as-Sikkit “Islah al-mantig” and its author.

Ibn as-Sikkit (أبن السكيت (185\801 - 204\859), Abu Yusuf Yagub ibn Ishag is one of the outstanding philologists of the Middle Ages. Ibn as-Sikkit received his nickname from his father for his quiet disposition. His father Ishag, was a linguist, poet and lexicographer, he was considered a follower of Kisai. He dreamed of giving his son a good education, and therefore moved to Baghdad, where Ibn as-Sikkit was educated by the best teachers of his time⁴⁰. Abu Amr Shaybani, Farah, Ibn Arabi and Nasran Khorasani were his mentors. Then Ibn as-Sikkit went to the Bedouins and, according to the medieval tradition, to deepen the knowledge of the language, spent

³⁸ Brokelman C. Geschichte der arabischen literature [Bd.6] / C. Brokelman: Leiden, Bd. III - 1943. - p.321 (following Brokelman C.)

³⁹ الملخص في إعراب القرآن (لأبي زكريا يحيى بن علي المعروف بالخطيب التبريزي) بتحقيق د. يحيى مراد، دار الحديث، 1425 هـ

⁴⁰<https://www.peoplife.ru/113051>; <https://shamela.ws/author/349>

some time among the native speakers of the “pure” language, i.e., the Bedouins. Upon his return, he himself, together with his father, begins to be engaged in mentoring. Among his students were the children of Muhammad ibn Abu Tahir and Caliph Mutawakkil. Despite the fact that many considered him an outstanding lexicographer, he called himself a grammarian. Ibn as-Sikkit was one of the prominent representatives of the Kufi grammar school, which, according to Abu Tayyib Lugavi, ceased to exist after his death.

Obviously, since the second half of the 8th century in Baghdad, Kufa and Basra, there has been a process of collecting Arabic verses, in which Ibn as-Sikkit played an imperative role. In his anthologies, he referred to such prominent predecessors as Asmai and Abu Ubeida Mamar ibn Musanna. Ibn as-Sikkit’s work “إصلاح المنطق” is one of the most popular works in Arabic linguistics. Al-Mubarrad wrote that among the works of Arabic grammarians he did not meet a book more perfect than this⁴¹.

In this work, the entire lexical composition of the Arabic language was collected, the words were combined according to the root and according to the lexicological principle. Following the medieval tradition, the lexicographer supports his statements with the references to the authors known at that time: Yunis ibn Habib, al-Kisai, al-Fara, Abu Ubeida. He also provides examples from classical poetry, in particular, from the poems by al-Asmai, al-Asha, Zu-Rumma, ar-Rajaz. The work of Ibn as-Sikkit, for two and a half centuries, was the object of numerous commentaries. According to the book by Dr. Fevzi Abd al-Aziz Masud, who published the famous commentary of Khatib Tabrizi in 1061, Baghdad, this tradition began in 370 (Hijri) and lasted until 616. He provides the names of the scholars who wrote these commentaries⁴².

Third paragraph of Chapter III entitled “Commentary of Khatib Tabrizi “Tahzibu islahi-l-mantig”” reviews the linguistic commentary of Khatib Tabrizi written on the lexicological work by Ibn as-Sikkit.

⁴¹ Mahmudov R., p.56

⁴²Xətib Təbrizi /Qabava F. Təhzib.,- p. 56

While being educated by the famous “blind man” Kh. Tabrizi, together with his teacher, read many well-known works of both al-Ma‘arri himself and other authors⁴³. Our work is devoted to the analysis of Kh. Tabrizi’s linguistic treatise. As mentioned earlier, Khatib in his youth in his homeland, in Tabriz, studied the Arabic language, then he continued his education with the mentorship of al-Ma‘arri. While in Syria, together with his teacher, he read many books on both literature and linguistics of the Arabic language. In particular, he studied the aforementioned treatise of Ibn as-Sikkit with al-Ma‘arri, which is evidenced by the case presented in the book by Shidfar B. Y. “Abu-l-Ala al-Ma‘arri”: “... a curious remark of at-Tibrizi reached us. Once he read from the book by Abu-l-Ala the manual on logic and rhetoric “Correction of Logic”, the author of which was the scientist Ibn as-Sikkit (803 - 859). At-Tibrizi was then working on a commentary on this composition.”⁴⁴

While reading the book “Improving the Speech” “إصلاح المنطق” they found many repetitions and inaccuracies. Subsequently, Kh. Tabrizi, at the end of his life, again turns to this work to edit it.

فإني لما رأيت ميل أكثر الناس إلى كتاب “إصلاح المنطق” لأبي يوسف، يعقوب بن إسحاق السكيت، دون غيره من كتب اللغة، لقلّة حجمه، مع كثرة الانتفاع به، و الاستفادة منه، لأنّ أكثر ما يتضمّنه اللغة المستعملة، التي لا بدّ من معرفتها، و الاشتغال بحفظها...⁴⁵

“When I saw a special interest of people in the book “Islah al-mantig” by Abu Yusif, Yagub bin Ishaq as-Sikkit, compared to other books on the language, due to its small volume and greater usefulness, since it covers the spoken language, it is indispensable and should be studied and protected...”

⁴³ Abu-l-Ala Al-Ma‘ari. Selected works: translated from Arabic/Comp. foreword, note by B. Shidfar; poems translated by I. Filshinsky and B. Shidfar; artist A.Semyonov. – M.: Fiction, 1990, p. 56

⁴⁴ Shidfar B.Y. Figurative system of Arabic classical literature (11th-12th centuries) Moscow: Nauka, 1974, p. 72 Абу-ль-Аля Аль-Маари. Избранное: Пер. с араб./Сост. предисл., примеч. Б. Шидфар; подстрочн. пер.стихов И. Фильштинского и Б. Шидфар; худож. А Семенов. – Москва: Худож. лит., - 1990, -430 с.; -с. 56

⁴⁵ Tābrizi X. / Tābrizi X Tāhziḅ..., -s.3; Mahmudov M., - s.150.

In this work, the entire lexical composition of the Arabic language was collected, the words were combined according to the root and according to the lexicological principle. Following the medieval tradition, the lexicographer backs up his statements with references to the authors known at that time: Yunis bin Habib, Kisai, Farah, Abu Ubeida. He also gives examples from classical poetry, in particular, from the poems of al-Asmai, al-Ash, Zu-Rumma, ar-Rajaz⁴⁶.

Each chapter of the book reviews one grammatical issue, for example, correct, words with hamza, weak, empty roots, and words formed from them; verbal names formed with “م”.

The fourth paragraph entitled “Grammatical features of the treatise “Tahzibu islahi-l-mantig”” is devoted to grammatical issues considered in the commentary. It should be noted that Ibn as-Sikkit is rightfully considered to be one of the luminaries of Arabic linguistics, and Kh. Tabrizi was fully aware of the responsibility taken upon himself, and decided to implement it only by the age of 70⁴⁷. All the experience accumulated over a long life is represented in this work.

Kh. Tabrizi writes that Abu-l-Ala al-Ma‘arri and other luminaries of science (الشيوخ) pointed out the presence of many unclear issues and shortcomings in this treatise, which, according to Khatib Tabrizi, was the reason for writing the “Book of improving the correction of speech”⁴⁸.

In the chapters of the book, Kh. Tabrizi analyzed the vocabulary collected by the great linguist and mentioned the roots of words the same in form and differ in meaning, as well as different in form and different in meaning; reviewed the changes taking place in words, the processes of gemination (doubling), the replacement of one letter by another, the fundamental differences between the spoken and literary language⁴⁹.

⁴⁶ Xətib Təbrizi / Qabava F.Təhzi

⁴⁷ Mahmudov M., pp.151-152

⁴⁸ Same ref.

⁴⁹ Гамидли Г. Комментарий Хатиба Табризи «Тахзибу ислахи-л-мантиг» и его особенности // - Bakı: Bakı Avrasiya Universiteti, Sivilizasiya” Elmi-nəzəri jurnalı, 2018. Cild 7 № 1 (37). - s. 247-251

This paragraph deals with the issues of words with hamza, that is, several chapters on hamza issues, namely the pronunciation and spelling of hamza in Arabic words.

The word with the meaning “*creation, creature*”, as for Kh. Tabrizi, is a derivative of the root برأ - *to create*⁵⁰ It should be noted that Baranov Kh. K. in his “Arabic-Russian Dictionary” presents this word in two forms بريئة and بريّة , i.e., “*creation, creature*”⁵¹. Further, Khatib Tabrizi mentions that according to al-Farra’s statements, this word comes from the word البرى , i.e., “*land*”, in the root of which there is no hamza⁵². Note that, in Baranov’s dictionary, the verb بري corresponds to the masdar بريّة, which is derived from two roots برأ and برّ⁵³. Apparently, the compiler of the dictionary also found it difficult to determine the root on the basis of which this word was formed.

In this chapter, Kh. Tabrizi also tells about the word النبي - a prophet, citing the root نبأ , which means “*speak in the name of Allah*”, however the Arabs use this word without hamza, the book also contains the word النبوة , i.e., “*exaltation*”. Kh. Tabrizi writes: “ و هي الارتفاع من الأرض”⁵⁴ - “*lit. it means rising above the earth*”. Another meaning of this word is “... شَرَّفَ على سائر الخلق” - “*to be more honorable compared to others, (that is, to be of noble origin - HG)*.”⁵⁵

The dissertation also examines the insufficient roots given in the work of Kh. Tabrizi and the words formed from the roots as follows:

56(سيء الطول) - *horribly long (too long)* قوق or قاق

The root قاق (قوق) in the dictionary of Baranov K.H. represents a completely different meaning - *to cluck; to cackle*, and the noun derived from it قاق plural (قيقان) - *crow*⁵⁷

⁵⁰ Tabrizi X. comp. Qabava F.,- p.397

⁵¹ Baranov Kh.K., p.63

⁵² Tabrizi Kh. comp. Qabava F.,- p.397

⁵³ Baranov Kh.K., p.69

⁵⁴ Tabrizi, Kh.,p.388

⁵⁵ Same ref.272

⁵⁶ Same ref. p.273

⁵⁷ Baranov Kh.K., p.851

الجول or الجال - Kh. Tabrizi writes that this word means “the side of the grave or the well – لجانب القبر و البئر.” In addition, the author gives the expression ليس له جول “he has no will” and provides its meaning ليس له عزيمة تمنعه – “he has no will that would interfere with him”⁵⁸. Apparently, this is a figurative meaning of the word. As mentioned above, Kh. Tabrizi cites bayts from classical poetry as examples. He accompanied the word “الجول” with a bayt from Tarafa’s poetry:

و كائن ترى من يلمعي مُحَطَّرَب
و ليس له عند العزائم
جول⁵⁹

I wonder who can be more insightful than Mukhazrab

Nobody dares to do this

(i.e., no one can be more insightful - H.G.)

Along with the above grammatical issues, “Tahzib” deals with other issues, in particular the roots with “mim”: مَخْدَعٌ - *room*; مَصْحَفٌ - *scroll*; مَطْرَفٌ - *blanket, wrap*; مَعزَلٌ - *an isolated place*; مَجْسَدٌ - *blouse*.⁶⁰ Baranov presents all these words with a dammah, but the word مَجْسَدٌ with a kasrah, there is a form مَجْسِدَةٌ - “music”⁶¹

The work “Tahzibu islahi-l-mantig” is an exceptional linguistic work of medieval Arabic studies. This treatise is probably a commentary written by Khatib Tabrizi on the lexical and logical work of Ibn as-Sikkit. Nevertheless, we can safely say that this is an independent study. In this work, the scientist acted as a talented philologist. Commenting on this work, he demonstrated versatile knowledge not only in Arabic linguistics, but also in literary criticism, as well as a deep knowledge of the life of the Arabs, their culture and history.

Conclusion presents the results of all the research work performed, on the basis of which the corresponding conclusions are pointed out. As a prominent philologist of his time, Kh. Tabrizi observed special accuracy in the transmission of poems by ancient poets. Referring to the bayts of these poets, he indicated the full

⁵⁸ Tabrizi, Kh.,p.272

⁵⁹ Same ref.,p.273

⁶⁰ Same ref.

⁶¹ Baranov Kh.K., p.851

names of the authors, often correcting the inaccuracies of the previous authors.

A comprehensive study of Kh. Tabrizi's work gives us the right to emphasize that it, as his other work – “Sharhu sigti-z-zand”, deserved high praise not only from his contemporaries and medieval scribes, but also from our contemporaries. “Egyptian-Sudanese Linguistic Society” published it first in the list of ten rare classical works of writers and linguists⁶². Taking into account all of the above, we can safely say that Khatib Tabrizi is a great philologist of the 11th century, who made an invaluable contribution to the development of philology of his time. The study of his heritage will assist the development of modern Arabic philological science. In our opinion, each work of this Azerbaijani scientist can be the object of several research works.

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

1. Гамидли Г. Некоторые сведения о Хатибе Тебризи и его лингвистических трудах // - Баку: Восточные общества: традиции и современность. Тезисы докладов II Съезда молодых востоковедов стран СНГ. 11-14 ноября 2013 года, с.12-13

2. Гамидли Г. Некоторые сведения о Хатибе Тебризи и его лингвистических трудах// - Москва-Баку: Восточные общества: традиции и современность. Материалы II Съезда молодых востоковедов стран СНГ, 2014, с. 494-499

3. Гамидли Г. Багдадская «Низамийя», как один из древнейших очагов культуры и образования // Şərq filologiyası məsələləri. Məqalələr toplusu. (səkkizinci buraxılış). Bakı, 2014, с. 94-103

4. Гамидли Г. Некоторые сведения о деятельности Хатиба Табризи в Багдадской «Низамийе» // Н. Əliyevin anadan olmasının 91-ci ildönümünə həsr olunmuş Gənc Tədqiqatçıların II Beynəlxalq elmi konfransının materialları. 18-19 Aprel, Bakı, 2014, с. 415-416

⁶² Mahmudov M, - p. 151

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