

REPUBLIC OF AZERBAIJAN

On the rights of the manuscript

ABSTRACT

of the dissertation for the degree of Doctor of Philosophy in History

**“ISSUES OF AZERBAIJAN HISTORY IN IBN AL-JAWZI
QIZOGLU’S WORK “MURATUZ-ZAMAN”**

Specialty: 5509.01-Historiography, source studies and
historical research methods

Field of science: History

Applicant: **Konul Fakhraddin gizi Sadiqova**

Baku – 2024

The dissertation was performed at the "Translation and information" department of Muhammad Fuzuli Institute of Manuscripts of the Azerbaijan National Academy of Sciences.

Scientific
supervisor:

Doctor of Historical Sciences,
Professor
Ferid Urkhan oglu Alekberli

Official opponents: Doctor of Historical Sciences, Associate
Professor
Tofiq Humbat oglu Najafli

Doctor of Philosophy in History
Nurlan Pasha oglu Nasirov

Doctor of Philosophy in History
Sevinj Malikmammad gizi Malikzadeh

One-time Dissertation Council BED 1.30 / 1 of Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of History and Ethnology named after A.A.Bakikhanov, Azerbaijan National Academy of Sciences

Chairman of the

Dissertation Council: Doctor of Historical Sciences, Professor
Karim Karam oglu Shukurov

Scientific Secretary of the Dissertation Council: Doctor of Historical Sciences, Associate
Professor
Ilgar Vahid oglu Niftaliyev

Chairman of the Scientific Seminar: Doctor of Historical Sciences, Associate
Professor
Vagif Shirin oglu Abishov

I. GENERAL CHARACTERISTICS OF THE DISSERTATION

Relevance of the topic and degree of development. After Azerbaijan gained its independence at the end of the 20th century, it is important to take a special look at the rich historical past of our people, especially some problematic issues of the medieval history of Azerbaijan. This is also related to the fact that during the Soviet era, in Azerbaijan in the research works written on the medieval history of the Middle Eastern peoples belonging to the South Caucasus, the rich statehood practices and traditions of the Turkish and Muslim peoples were not paid attention to, and certain errors and distortions were made. It is known from world experience that relevant sources are important for studying the history of each country. In this regard, the role of manuscripts is valuable. Manuscripts are considered the treasure of both literature and art of every nation. Manuscripts are very valuable sources that scientists who lived in the past left us as a legacy. Accurate examination and correct reading of manuscripts gives us the opportunity to get acquainted with the historical, cultural and literary processes that existed at any time.

The relevance of the dissertation topic can be explained by the following specific factors:

1. The main source of the research is the work “Miratuz-zaman” by Ibn al-Jawzi Qizoglu, which is a very valuable source for the study of our 7th-13th century history (from the early Futuhât era, the historical process that arose after the Seljuk Empire, including the arrival of Seljuks to Azerbaijan). In this regard, the main task facing the history of Azerbaijan as a science is the study of the events that took place in Azerbaijan from the early Futuhât period, including the era of Seljuk Empire, and the disclosure of historical realities on the analysis of this work, the full name of which is “Miratuz-zaman fi tavarikhi-l-a`yan” (“The Mirror of Time in the History of the Nobles”) as one of the medieval Arabic-language manuscripts;

2. In the work, which is the object of research, the provision of new information about the history of early medieval Azerbaijan,

most of which is not available in other sources, increases its relevance even more;

3. Also, it should also be emphasized that Ibn al-Jawzi is the only author who saw the work called “Uyunut-tavarikh” written based on the observations of Muhammad b. Hilal al-Sabi himself, one of the 11th-century authors, whose nickname was “Qarsunnime”, and who was engaged in writing works in the palace of the Seljuk state, and which has not survived to our time, and made additions to his work from it, and this fact increases the value of the work even more;

4. As a result of research, it can be concluded that the mentioned work was studied in detail by many European and Eastern historians, but the work was hardly used in Azerbaijani historiography.

The work “Miratuz-zaman fi tavarikhi-l-a`yan” is a very valuable manuscript that covers a large historical period, starting from the creation of human history, including the 13th (until 1257) century. This great chronicle gives us certain opportunities for in-depth research of the history of Azerbaijan. However, it should be taken into account that there are various printed copies of this great historical work written by Ibn al-Jawzi (full name Sibṭ Ibn al-Jawzi Qizoglu) including his own time (12th century). According to what Ibn Khallikan (1211-1282)¹ wrote, there were about 40 volumes of the manuscript, and most of them have not reached our time. There are several volumes of the work that have come down to our time. Volume I of these is a valuable manuscript protected under the code D-23 in the treasury of Muhammad Fuzuli Institute of Manuscripts of ANAS. This manuscript covers a historical period from the creation of mankind to the rise of Caliph Omar (634-644) and is the only copy among all CIS countries. This volume of the manuscript consists of 286 pages and 90 titles, it was recopied in the 16th century. Also, it was not printed as a single volume, as a Baku copy.

¹ Ibn Khallikan. Biographical dictionary: [in 4 vol] / trans. Slane, M.G. – Paris: Oriental translation fund of Ireland, – v.2. – 297 p.

Another volume of the chronicle covering the years 448-480/1056-1086 is preserved in the museum of Topkapi Palace in Turkiye and was researched by Prof. Dr. Ali Sevim and published in 1968.²

Another copy of the work, published in Chicago in 1907 by James Richard Jewett, covers the years H. 495-654/1102-1257. About the manuscript, Jewett writes in its introduction: the present manuscript is from the collection of Count Landberg. It was presented to Yale University by Mr. Morris K. Jesup in the summer of 1900. Code No:136. The manuscript was written on paper and the size of the leaf is 114x7 inches. According to the note on page 529, the copy of the manuscript was completed in 794 AH (January 9, 1392). According to Jewett, in 1905, he also studied and photographed various manuscripts of “Miratuz-zaman” in the Bodleian Library of Leiden University in the British Museum covering the years 440 AD. He came to the conclusion that it was the original manuscript of “Miratuz-zaman” which covers the years H. 495-654/1101-1257 stored as Yale No.136.³ This copy is Volume VIII of the Manuscript. The great historian, academician Z. Bünyadov also admitted this publication as a basis in his research⁴ and presented the microfilm of the volume brought from the USA to the Institute of Manuscripts of ANAS. Among the 23 volumes of the work published in Beirut⁵ in 2013, we included all the volumes containing information about Azerbaijan. However, we did not come across the original of this publication.

A copy of the chronicle covering the years H. 345-447/957-1056 was published by Janan Jalil Muhammad al-Hamavundi as

² شمس الدين ابن المظفر يوسف بن قزواغلي سبط ابن الجوزي. مراة الزمان في تواريخ الاعيان. - انقره: مطبعة لجمعية التاريخية التركية، - 1978 - 200 ص

³ Jewett, J.R. Miratuz-zaman fi Tarixi-l a`yan (A.H.495-654) - at Sams Ad-din Abu'l-Muzaffar Yusif ben Qizughlu ben Abdullah Sibti ibn al-Jauzi / J.R.Jewett. - Chicago: The university of Chicago press, - 1907. - p.534

⁴ Bünyadov, Z. Azərbaycan Atabəyləri dövləti: 1136–1225-ci illər / Z.Bünyadov. - Bakı: Şərq-Qərb, - 2007. - 268 s.

⁵ شمس الدين ابي المظفر يوسف قزواغلي بن عبد الله بسبط ابن الجوزي مراة الزمان في تواريخ الاعيان https://archive.org/details/FP144301/00_144301/mode/1up

“Miratuz-zaman fi tarikhi-l-a`yan” in 1990 in Daru-l wataniya in Baghdad. The manuscript of the Chronicle covering the years H. 345-447/957-1056 is stored in the British Museum under the code No. 4619. A copy is in the library of the Iraqi Academy of Sciences stored under the code No.1349. It covers the years H. 345-447/956-1056 of “Miratuz-zaman” and consists of 468 pages.⁶

The first volume of the work was published by Dr. Ihsan Abbas in 1985 in Beirut as “Miratuz-zaman fi tarikhi-l-a`yan”⁷ in Dar ash-shurug publishing house, the part covering the years H. 481-517/1088-1123 was published by Musaffar ibn Salim al-Ġamidi in 1978 and has 831 pages.⁸

In the dissertation, all parts of the work “Miratuz-zaman” that have been published so far, the list of existing manuscripts and copies, the life and creativity of Ibn al-Jawzi, his era, the date of writing of the work, his method, the historical period covered and the information related to Azerbaijan were chosen and studied. There are different editions of the chronicle, one short and the other detailed. According to our research on the Beirut edition of the work of 2013, there is information related to the early Futuhat period of Azerbaijan history, starting from volumes V and VII of the chronicles. On page 270 of vol. V, H. 18/639, the conquest of Azerbaijan by the Caliphate during the reign of Omar, the Battle of Nihavend, vol. XI, the conflicts between the Khazar khakanate and the Caliphate starting from H.112/730-731, vol.XII the events that took place in Azerbaijan, especially in the cities of Hamadan and Rey, in the years H.134/751-752, are dealt with, and information about governors appointed to Azerbaijan and Armeniyye is provided. Starting from page 55 of vol. XIV, it is mentioned about Azerbaijan, from the years H. 209/824-825, the increasing and

شمس الدين ابي المظفر يوسف قزاولي بن عبد الله سبط ابن الجوزي. مراة الزمان في تاريخ الاعيان /⁶ دراسة و تحقيق جنان جليل محمد الهومندي.- بغداد: الدار الوطنية - ١٩٩٠-٤٦٧ ص.

سبط ابن الجوزي يوسف قزاولي مراة الزمان في تاريخ الاعيان/ تحقيق: احسان عباس.- بيروت: دار الشروق - ١٩٧٥-٤٧٦ ص.

سبط ابن الجوزي. مراة الزمان في تاريخ الاعيان / تحقيق و دراسة: -مسفر بن سالم الغامدي . - بغداد :ام:⁸ القرئ،- ١٩٧٨ .- ٧٣١ ص

spreading of the rebellion of Babek Khurrami. Vol. XV contains information about the last periods of the Khurrami rebellion in the years 266/866-867. Vol. XVI covers the years H. 292-317/904-930. Here are mentioned the cities of Barda, Hamadan, Maragha, Isfahan among the cities of Azerbaijan and dealt with the events that happened there in different years. Volume XVII covers the years H. 318-372/931-983, Volume XVIII covers H. 373-447/984-1055. These volumes contain although little, some information about Azerbaijan.

In volumes XIX-XXII, information given about the Seljuk Empire, and then the Atabey state, has an important role in the study of the history of Azerbaijan. These volumes cover from 1057 until the author's death in 1257. There is a lot of information about the Seljuk rule in Azerbaijan since the establishment of the Seljuk Empire. The years covering these volumes coincide with the 1907 Jewett edition, the Topkapi museum copy, the publication by Janan Jalil in Beirut, as well as the Beirut edition in 2013. A special place is given to the study of these volumes in the dissertation. Because the date of writing of volumes XIX-XXII is closer to the times of the author's lifetime. Since the events of that period were observed by the author himself, it can be mentioned as the main part of the work "Miratuz-zaman". The work has a special role in the study of our history of that period.

In the mid of the 11th century, the Oghouz tribes were more widespread in Azerbaijan, including Arran. As F. Sümer wrote, "*It was the numerous Oghouz tribes in Azerbaijan who captured Anatolia and preserved and developed Turkism there for a long time*".⁹ Thus, Azerbaijan, especially the Aran region, played a central role in the history of the Seljuk state.¹⁰ The work is noteworthy in terms of studying and researching the history of Azerbaijan during the reign of Seljuk Empire, especially during the reign of Togrul Bey, Alp Arslan and Melikshah.

⁹ Sümer, F. Oğuzlar / F.Sümer, tərc ed. R. Əsgər. – Bakı: Yazıcı, – 1992. – 126 s.

¹⁰ Nəcəfov, Ə.N. Səlcuqlu dövlətləri və Atabəyləri tarixi (Oğuzların ortaya çıxmasından XIV əsrə qədər) / Ə.N.Nəcəfov. – Bakı: Qanun, – 2010. – 3 s.

Along with the manuscript and printed copies of “Miratuz-zaman fi tavarikhi-l-a’yan” as the main source in writing the research work, we have widely used the works of various Turkish, Arabic, Russian, Urdu, European and, of course, local historians. Mostly we were based on the works of well-known Azerbaijani historians. Z. Bunyadov in his book “Azerbaijan Atabey’s State”¹¹ gave information about Sibte ibn al-Jawzi, one can get information about the renaissance period of our history from the book “Azerbaijan 7th-9th centuries”¹² is a valuable source for studying the period of our history until the emergence of feudal states, N.Velikhanli’s “Azerbaijan in the 7th-12th centuries: history, sources, comments”¹³, M. Sharifli’s “Azerbaijan feudal states in the second half of the 10th and in the 11th centuries”¹⁴, Y.Mahmudov’s “History of Azerbaijan”¹⁵, “A brief history of Azerbaijan statehood”. Among them can be listed: “Medieval Azerbaijani philosophers and thinkers” by Z. Mammadov¹⁶, “State of the Shirvanshahs”¹⁷, “History of the city of Baku” by S. Ashurbeyli¹⁸ “A thousand and one secrets of the East” by F. Alekberli¹⁹, “Culture

¹¹Bunyadov, Z. Azərbaycan Atabəyləri dövləti: 1136–1225-ci illər / Z.Bunyadov. – Bakı: Şərq-Qərb, – 2007. – 268 s.

¹²Bunyadov, Z. Azərbaycan VII–IX əsrlər / Z.Bunyadov. – Bakı: Şərq-Qərb, – 1989. – 336 s.

¹³Vəlixanlı, N. Azərbaycan VII–XII əsrlərdə: tarix, mənbələr, şərhlər / Bakı: Elm, – 2016. – 480 s.

¹⁴Şərifli, M.X. IX əsrin II yarısı – XI əsrlərdə Azərbaycan feodal dövlətləri / M.X.Şərifli. – Bakı: Elm. – 2013. – 440 s.

¹⁵Mahmudov, Y. Azərbaycan tarixi. İntibah dövrü: IX əsrin ikinci yarısı–XIII əsrin əvvəlləri / Y.Mahmudov. – Bakı: Altay dünyası, – 1996. – 84 s.

¹⁶Məmmədov, Z. Orta əsr Azərbaycan filosofları və mütəfəkkirləri / Z.Məmmədov, – Bakı: Azər nəşr, – 1986. – 63 s.

¹⁷Aşurbəyli, S. Şirvanşahlar dövləti / S.Aşurbəyli. – Bakı: Əbilov, Zeynalov və oğulları, – 2006. – 712 s.

¹⁸Aşurbəyli, S. Aşurbəyli, S. Bakı şəhərinin tarixi. Orta əsrlər dövrü / S.Aşurbəyli. – Bakı, Avrasiya press, – 2006. – 416 s.

¹⁹Ələkbərli, F. Şərqi min bir sirri: [2 cildə] / F.Ələkbərli. – Bakı: Məlhəm, – c.1. – 2008. – 27 s.

of Azerbaijan in the Middle Ages” by Kh. Gasimov²⁰, “History of Azerbaijan” by Mahmud Ismayil, “Historical Geography of Azerbaijan” by Walidi Ahmed Zaki²¹, “Gulustani-Iram” by A. Bakikhanov²², “Trade Relations of Eurasia in the Middle Ages” by Yegane Gozalova²³, “The city of Tabriz in the 13th - 17th centuries” by Seyidagha Onullahi²⁴ and others, which of great importance as a source in conducting research work. In writing the research work, in the study of certain topics we benefited from the works of Turkish historians I. Kefesoğlu’s “Sons and grandsons of the Seljuk”, Güngör Erol’s “Turks in history”²⁵, Faruq Sumer’s “The Oghouzes”²⁶, Z. Kitapçı’s “The event of the century”²⁷ and others. Along with these authors European historiography also plays an important role in the investigation of the topic. From this viewpoint, K.E. Bosworth’s “Musulmanskie dynastii” (Muslim dynasties)²⁸, Guo Li’s “Early mamluk Syrian historiography al-Yunini’s Dhayl Mir’at al-zaman”²⁹, Claude Cahen’s “The historiography of the Seljuqid period”³⁰ have valuable information about this period. Ibn

²⁰ Qasımov, X. Orta əsrlərdə Azərbaycan mədəniyyəti / X.Qasımov. – Bakı: Qrifli, – 2008. – 448 s.

²¹ İsmayılov, M. Azərbaycan tarixi: dərslik / M.İsmayılov. – Bakı: Azərbaycan ensiklopediyası, – 1997. – 320 s.

²² Bakıxanov, A. Gülüstani-İrəm / A.Bakıxanov. – Bakı: Elm, – 1991. – 304 s.

²³ Gözəlova, Y. Orta əsrlərdə Avrasiyanın ticarət əlaqələri / Y.Gözəlova. – Bakı: Təhsil, –2011. – 296 s.

²⁴ Onullahi, S. III–XVII əsrlərdə Təbriz şəhəri / S. Onullahi. – Bakı: Elm, – 1982. – 284 s.

²⁵ Güngör, E. Tarihte türkler / E.Güngör. – Ankara: Ötüken, – 2011. – 455 s.

²⁶ Sümer, F. Oğuzlar / F.Sümer, tərc ed. R. Əsgər. – Bakı: Yazıçı, – 1992. – 432 s.

²⁷ Kitapçı, Z. Asrın olayı: [Elektron resurs] / Selçuk Universiteti Türkiyat araştırmaları dergisi. – oktyabr, 1994. – <https://dergipark.org.tr/tr/pub/sutad/issue/26301/277178>

²⁸ Босфорт, Е. Мусульманские династии [Справочник по хронологии и генеалогии] / Е. Босфорт, пер. англ. П.А.Грязневича. – Москва: Наука. – 1983. – 140 с.

²⁹ Guo, L. Early mamluk Syrian historiography al-Yunini’s Dhayl Mir’at al-zaman: [in 2 vol] / L.Guo. – Chicago, – v.1. – 1997. – 241 p.

³⁰ Cahen, Cl. The historiography of the Seljuqid period, Hissstoriens of the Middle East / Cl.Cahen, ed.by B.Lewis and P.M. Holt. – London, – 1962.– 78 p.

al-Kalanisi's "History of Damascus" ³¹, Mirza Kazimbey's "Derbendnameh" and other authors were also referred in the investigation of individual parts of the dissertation. The valuable source "Biographical dictionary" ³² by Ibn Khallikan stands out for its complete information about the work. Along with them the works of these and other authors written in Russian, English and Arabic or translated into those languages, "Ethnography of Azerbaijan", "Archaeology of Azerbaijan", second volume of the seven-volume "History of Azerbaijan", "History of Azerbaijan Literature" and other multivolume works, Encyclopedic books such as DMB. The Encyclopedia of Islam and the Encyclopedia of Leader, and internet resources were also used.

The object and subject of the research. The object of the research is the manuscript and printed copies of the work "Miratuz-zaman fi tawrikhi-l-a`yan". The main subject of the work is to collect, research and compare the information provided about Azerbaijan with other sources.

The goals and objectives of the research. The main goal of writing the dissertation is to study this important work of Sibt ibn al-Jawzi Qizoglu and to investigate, summarize and systematize the valuable information given here about the history of Azerbaijan in a single problem.

In this regard, there are some tasks before us when studying the work:

– When starting the research of the work "Miratuz-zaman fi tavarikhi-l-a`yan" which is the object of research and the information given here about Azerbaijan, based on the manuscript volume and printed copies of the work (from the 7th century to the 13th century), to pay attention to all the written materials related to the history of Azerbaijan, review related articles and research related to those periods;

³¹ Ibn al-Kalanisi History of Damascus / ed. by H.F.Amedroz. – Leyden: Brill, – 1908. – 156 p.

³² Ibn Khallikan. Biographical dictionary: [in 4 vol] / trans. Slane, M.G. – Paris: Oriental translation fund of İrland, – v.2. – 297 p.

- To clarify the impact of this environment on the creativity of the scientist by reviewing the socio-political and scientific-cultural environment of the period when Sibt ibn al-Jawzi wrote and created;

- To shed light on the different stages of Sibt ibn al-Jawzi's life path;

- To provide information about the published works of Sibt ibn al-Jawzi by researching his work;

- At the same time, to study the exact date of writing of “Miratuz-zaman fi tawrikhi-l-a`yan”;

- To give the scientific-paleographic characteristics of the manuscript of the work;

- Collecting the parts related to the history of Azerbaijan in the work “Miratuz-zaman fi tavarikhi-l-a`yan” and carrying out the research of its text in a comparative manner with other sources.

Research methods. In writing the dissertation, the principle of historicity was taken as the basis and a complex research method was applied using the comparative historical method. General scientific methods form the theoretical-methodological basis of the dissertation:

- systematic analysis of the literature on the topic;

- systematic analysis of individual facts;

- since the dissertation work is carried out on manuscripts and copies, collecting and translating research materials from each;

- obtaining general results through comparative analysis and interpretation, approaching the principle of historicity;

Main provisions of the defence.

- In the source, the name “Azerbaijan” is written as it is;

- The territory mentioned in the source as “Armeniyye” and “Irminiyye” is the same place and is not the territory of modern Armenia;

- The first battle between the Arab caliphate and the Khazar Khaganate took place on the lands of Azerbaijan;

- In the Middle Ages, especially during the Seljuk era, a number of our cities had a high level of development and were distinguished by their characteristics;

- The information given in the source about the socio-economic situation of the city of Tabriz is very different compared to other sources;

- The Khoi rebellion against the Seljuks in 1063 is detailed;

- As a result of the Seljuk campaigns, new Turkic tribes settled in the territory of Azerbaijan. Especially there is information about the Navakiyya tribes.

Scientific novelty of the research. The name of Sibti ibn al-Jawzi Qizoglu is almost unknown in Azerbaijan. His works on various topics, especially those written by him as a cleric, have been studied by both Turkish and European historians. However, “Miratuz-zaman”, which is the only historical work he wrote, has been studied very little. Based on the translations of the manuscript (volume1) and printed copies of the work “Miratuz-zaman” from the Arabic language, the collection of information related to the history of Azerbaijan from each volume and the translation from the original constitutes the scientific innovation of the research. Thus:

- Volume I of Ibn al-Jawzi Qizoglu’s “Miratuz-zaman” kept at Muhammad Fuzuli Institute of Manuscripts of ANAS;

- Manuscript copy stored in Topkapi Museum in Turkiye;

- In this dissertation based on the 23 volumes published in Beirut-Lebanon, information about Azerbaijan and its history was presented to the scientific community for the first time in the Azerbaijani language;

- The subject, scientific significance of the work was studied and the scientific significance of the work was determined based on the sources used by the author in its writing;

- In the work, the written information related to the history of Azerbaijan was selected and compared with the sources of the medieval and modern times;

– Considering that the work has never been a subject of research in the study of the history of Azerbaijan, it has been determined that the chronicle is a valuable source for the broader study of our medieval history.

Theoretical and practical significance of the research. The research work is important from the viewpoint of studying the early medieval history based on the primary historical source. The literature, materials and results of the dissertation can be used in the researches related to the history of Azerbaijan, in the preparation of teaching aids and textbooks, and lecture courses.

While working on the work, it was not enough only to study the problem and collect actual materials, but at the same time to thoroughly and deeply analyze those facts, to reveal the connections and contradictions between them.

Approbation and application. The main content and provisions of the dissertation have been reflected in the author's published articles, speeches at republican and international scientific conferences.

The name of the institution where the dissertation work was performed. The dissertation was performed at the "Translation and information" department of Muhammad Fuzuli Institute of Manuscripts of the Azerbaijan National Academy of Sciences.

The total volume of the dissertation characters indicating the volume of the structural sections of the dissertation separately. The total volume of the dissertation is 264.585 conditional characters. Dissertation consists of the introduction – 18.296 characters, Chapter I – 26.778 characters, Chapter II – 98.688 characters, Chapter III – 87.318 characters, Conclusion – 12.122 characters and a list of used literature.

II. THE MAIN CONTENT OF THE DISSERTATION

In the **Introduction**, information is provided about the general nature of the work, the relevance of the topic, the chronological framework of the problem, the goals and objectives of the research, the level of studying of the problem, the source base and the

methodological basis of the research, the scientific novelty and practical importance of the dissertation.

Chapter I of the dissertation is entitled **“Ibn al-Jawzi Qizoglu’s life and scientific activity”** and consists of four paragraphs. In the first paragraph entitled as “His life, the environment that nurtured him and his creativity”, is mentioned that he was born in the city of Baghdad in H. 582/1186. His father was Husameddin Qizoglu, originally from Turkey. His grandfather Jamal-uddin Abu-l Faraj b. Al-Jawzi was also one of the famous peoples of his time. He has a famous tafsir called “Zadu-l Masir fi ilmut-tafsir”, a work “Tarikhi-kabir” and another book in which he collected hadiths in 4 volumes. Sibti lost his father at a young age (about 3 years old), he was brought up by his grandfather. He also learned history and many Islamic sciences from his grandfather. Sibti, who first received his scientific education from his grandfather, was educated in Baghdad and Mosul by one of the most famous scientists of his time. He died in 1257 in his house located at the foot of Mount Qasiyun in Damascus, which he chose as his second homeland, and was buried there. The fact that one of the Ayyubi rulers, al-Malikun-Nasir Salahuddin Yusif, participated in his funeral along with a large crowd of people is proof of how much respect he gained from both the people and the government.³³

Ibn al-Jawzi spent part of his life in Baghdad and the rest in Damascus. Until he was about 18 years old, he lived under the care of his grandfather in the city of Baghdad where he was born. The city of Baghdad, which was under the rule of the Abbasids at that time, was captured by the Seljuk ruler Sultan Togrul in 1055. The Seljuks ruled here until 1152, and he lived in Baghdad during those times.³⁴

After the death of his grandfather, in 1200, when he was about 18-20 years old, Sibti left Baghdad and moved to Damascus. At that time, Damascus was under the rule of the Ayyubis and was one of

³³ Sibti İbn el-Cövzi Mir'atu'z zaman fi tarixil-a'yanda Selçuklular / değerlendirme prof.dr. A. Sevim. – Ankara: Türk tarih kurumu yayınları, – 2011. – 15 s.

³⁴ Marr, A.P. Baghdad: [Electronic resource] / Encyclopædia Britannica Online, – 9 sentyabr, <https://www.britannica.com/place/Baghdad>

the leading cities of the time. The Ayyubi sultans, who attached great importance to science and education, and won the sympathy of Muslim scholars. During this period, valuable scientists who got matured in religion, politics, philosophy, and history, and whose works are known even in our time, grew up. Madrasahs had a great role in the training of scientists and the spread of science and knowledge to wider areas³⁵. Among these madrasahs' names of Salahiyye, Asriniyye, Ikbiliyye, Shibliyye and others can be mentioned. Taj al-Din Abu Yumn al-Kindi (613/1217) and Imad al-Din al-Isfahani (597/1201), who were among the philologists of the time, taught Sibt ibn al-Jawzi.³⁶

This paragraph also mentions the names of the works of Sibt ibn al-Jawzi that have come down to our time and gives brief information about those works.

The second paragraph, entitled **“General information about “Miratuz-zaman”**, deals with the date of writing of the work and manuscript copies. The manuscript of the work “Miratuz-zaman fi tavarikhi-l-a`yan” (“The Mirror of Time in the History of the Nobles”) is one of the most valuable sources for studying the medieval history of the East.

In writing the work, the author was based on these principles:

I- to know the history and information of the Arabs about the history;

II-history in the opinion of historical sources;

III- about the creation of the world;

IV- what sequence and orderly speech the author uses when writing the work;

V- General information about chapters.

Historians providing information about the Chronicle have given different information about its volumes. Among them, Ibn Hallikan (1211-1282) wrote that he saw the work “Miratuz-zaman fi

³⁵ Bozkurt, N. Medrese // İslam ansiklopedisi. – İstanbul: Türkiye Diyanet Vakfı yayınları, – 2007. c.28, – s. 324.

³⁶ Basuğuy, B. Selahaddin-i Eyyubi Devrinde İlmî Faaliyetler / B.Basuğuy. – İstanbul: – 2006. – 221 s.

tarikhih-a`yan” of Sibt ibn Jawzi in Damascus, which contained 40 volumes and each volume was signed by the author. From the ancient historians, al-Yunini wrote that it had 37 volumes, and Ibn al-Kasir wrote that “Miratuz-zaman” was a very good historical work consisting of 20 volumes.³⁷ Unfortunately, many volumes of the work have been lost, and only some volumes have survived. The manuscript of volume I of the “Miratuz-zaman” is protected under the code D-23 at Muhammad Fuzuli Institute of Manuscripts of ANAS.

The third paragraph of Chapter I is entitled **“Sources used in writing the work”**. The information in the work is usually proven by materials collected from the works of other authors. In this regard, Sibt used many works written in those periods as sources to write the parts of the work that cover the periods before him. The source work that author mostly benefitted was Muhammad b. Hilal Abu-l-Hasan Qarsun-nime al-Sabi’s book “Uyunut-tavarikh”. Qarsun-nime wrote it as a zeyl (an addition) to his father Hilal b. Muhassin al-Sabin’s historical work covering the years H. 360-448 and continued it until H. 479 (1086/1087). Sibt brought “Uyunut-tavarikh” which is known to have been written in Baghdad in the 11th century, to Damascus and used it, but there is no information about the subsequent fate of the work in the sources.³⁸ However, despite all this, the work “Uyunut-tavarikh” is very important in terms of studying the history of the Seljuk Empire. Because its author Garsu`n-ni`me himself lived in that period and personally saw the events, especially he gives full information about the events related to the period of Togrul Bey, Alp Arslan and Melik Shah.³⁹

This great work of Sibt was later shortened and rewritten by Kutubiddin Musa b. Muhammad al-Yununi al-Bealbeki (d. 1326).

³⁷ شمس الدين ابي المظفر يوسف قز اوغلي بن عبد الله سبط ابن الجوزي. مراة الزمان في تاريخ الاعيان /دراسة و تحقيق جنان خليل محمد الهموندي.- بغداد: الدار الوطنية - ١٩٩٠-٤٦٧ ص

³⁸ Sadıqova, K. F. Sibt ibn əl-Cövzi və onun “Mir`atuz-zaman fi tərrixil-ə`yan” əsəri // Orta əsr əlyazmaları və Azərbaycan mədəniyyəti tarixi problemləri XII Respublika elmi konfransının materialları, – Bakı: – 2011, – s. 345-348.

³⁹ سبط ابن الجوزي يوسف قز اوغلي مراة الزمان في تاريخ الاعيان/ تحقيق: احسان عباس.- بيروت: دار الشروق - ١٩٧٥-٤٧٦ ص.

Yununi also wrote a zeyl (an addition) to “Miratuz-zaman” that ended with the events of H. 654 and continued it until H. 713.⁴⁰

There are various copies of “Miratuz-zaman” both in Turkiye and in libraries of the European and Asian countries. Among them: the information about the copy of Topkapi Palace, the copy from Library of Ahmed III, the copy from Paris National Library, the copy from Turkish-Islamic Works museum is reflected in this paragraph.

In the fourth paragraph of Chapter I, which is entitled **“Parts and manuscript copies of the work published until now”**, is given detailed information about the parts of the work that have been printed so far, as well as the libraries and copies of the work.

According to the work “Miratuz-zaman”, Chapter II entitled **“Events that happened here before the arrival of the Seljuks to Azerbaijan (up to the 11th century)”** consists of three paragraphs. In the first paragraph of Chapter II entitled “Political situation in Azerbaijan” was collected the information related to the early Futuhat period in “Miratuz-zaman”. The author writes about the campaigns of the caliphate to Azerbaijan beginning from the 7th century (vol. v) and the battle of Nahavend that in H. 21/641-642, Omar Osman ibn Abi al-As al-Saqafi was sent to Armeniyye with an army, and Safwan ibn al-Muattal al-Sulami was martyred there. It is said that the battle of Nahavend really took place in this year (H. 21) and we remember it. Here I appointed Omar b. Yasir as the emir of Kufa, and Ibn Masud as a teacher and vizier in Baitul-mal. Because they are among the noble relatives of the Prophet (pbuh), they are the people of Badr, listen to them and obey them.⁴¹ Also in this volume, the conquest of Hamadan (p. 323), the capture of Armeniyye (p. 367), the conquest of Bilajari (p. 387), the governors appointed by the Caliphate to Azerbaijan, in volume VII, the capture of Ardabil (p.

⁴⁰ Guo, L. Early mamluk Syrian historiography al-Yunini's Dhayl Mir'at al-zaman: [in 2 vol] / L.Guo. – Chicago, – v.1. – 1997. – 241 p.

⁴¹ سبط ابن الجوزي يوسف قزاوغي مرآة الزمان في تاريخ الاعيان: [في ٣٢ مجلدات] بيروت: الرسالة العالمية، -ج. ٥ - ٢٠١٣. - ٥٣٤ ص

5) ⁴², and in volume XI the conflicts that took place between the Caliphate and the Khazar Khaganate⁴³, in the XIII and XIV volumes, the Khurrami uprising under the leadership of Babek, and its consequences⁴⁴ are discussed. Then, some information about the feudal dynasties ruling in Azerbaijan since the 9th century is presented and the political situation is discussed.

The second paragraph is entitled **“Socio-economic situation in Azerbaijan”**. This paragraph is about agriculture, cities, crafts and trade in Azerbaijan in the early Middle Ages. Most of the transit trade routes, beginning from the ancient “Silk Road” that started from China and went to various orientations from the Eastern countries, passed through Azerbaijan. Important capital cities of Azerbaijan, as well as large art and trade centers, had become the main stops and shopping centers of international transit trade routes throughout history.⁴⁵ The cities of Azerbaijan and Arran, which have rich markets and a variety of products produced by local artisans, participated in trade operations and led to the growth of trade relations with the European and Asian countries of the Caliphate.⁴⁶

The third paragraph entitled **“Cultural situation in Azerbaijan”** deals with many areas of culture that arose and developed in Azerbaijan during those times, especially architecture, metalworking and the development of science along with others. It is noted that the progress of Azerbaijani culture accelerated from the mid of the 9th century. The main historical basis for this was created. The revival of the ancient statehood traditions of Azerbaijan - the

⁴² سبط ابن الجوزي يوسف قزاوغلي مراة الزمان في تاريخ الاعيان: [في ٣٢ مجلدات]/ بيروت: الرسالة العالمية، - ج.٧- ٢٠١٣. - ٩١٥ ص

⁴³ سبط ابن الجوزي يوسف قزاوغلي مراة الزمان في تواريخ الاعيان: [في ٢٣ مجلدات]/ بيروت: الرسالة العالمية، - ج.١١- ٢٠١٣. - ٤٩٦ ص

⁴⁴ سبط ابن الجوزي يوسف قزاوغلي مراة الزمان في تواريخ الاعيان: [في ٢٣ مجلدات]/ بيروت: الرسالة العالمية، - ج.١٣- ٢٠١٣. - ٤٤٨ ص

سبط ابن الجوزي يوسف قزاوغلي. مراة الزمان في تواريخ الاعيان: [في ٢٣ مجلدات]/ بيروت: الرسالة العالمية، - ج.١٤- ٢٠١٣. - ٤٧٧ ص

⁴⁵ Sadıqova, K.F. Erkən orta əsrlərdə Azərbaycanca elmin inkişafı //– Bakı: Elmi Əsərlər, AMEA Tarix İnstitutu, – 2012. № 41-43, – s.16;

⁴⁶ Azərbaycan tarixi: [7 cildə] / red. N.Vəlixanlı. – Bakı: Elm, – c.2. – 2007.– 608 s.

emergence of the states of Shirvanshahs, Sajis, Salaris, Ravvadis, Shaddads as a result of the collapse of the Arab caliphate, and the political independence achieved due to the persistent struggle of the people against foreigners created more favorable conditions for the awakening of material and spiritual culture.⁴⁷ The increasing political power of the country, the development of trade, exchange and relations with foreign countries, the fact that many of the cities of Azerbaijan were transit cities opened wide opportunities for the advancement of science and culture.⁴⁸

Chapter III of the dissertation work is entitled **“Azerbaijan under the rule of the Seljuks”** based on the work “Miratuz-zaman”. This chapter covers the processes after the arrival of the Seljuks to Azerbaijan. Based on the work “Miratuz-zaman fi tavarikhi-l a`yan”, in this chapter, which deals with the study of the history of Azerbaijan after the arrival of the Seljuks to Azerbaijan, based on the printed copies of the manuscript of the work “Miratuz-zaman” by Ibn al-Jawzi, the events that took place in the Seljuk period in Azerbaijan are examined and an overview of our history is given, facts that are not in many sources have been revealed and researched. In this chapter, both the 1907 edition of “Miratuz-zaman” in Chicago, the Turkish Topkapi palace copy, and the 1990 editions of “Miratuz-zaman” in Beirut by Janan Jalil Muhammad Hamevoundi were used. Volumes 19, 20, 21, and 22 of the Chronicle are included in the study in this chapter. Chapter III consists of three paragraphs. The first paragraph is called **“The Seljuk Empire and the period of Sultan Togrul Bey”**. Here is a brief information given about the Seljuk Empire. The 11th-12th centuries are characterized by a new stage in the ethnic history of Azerbaijan due to the arrival of the Seljuk-Oghouzes from Central Asia to Front Asia and the South Caucasus. Already from the 11th century, Azerbaijan was included in the Great Seljuk Empire, which covered large areas from Central

⁴⁷ Mahmudov, Y. Azərbaycan tarixi. İntibah dövrü: IX əsrin ikinci yarısı–XIII əsrin əvvəlləri / Y.Mahmudov. – Bakı: Altay dünyası, – 1996. – 84 s.

⁴⁸ Sadıqova, K.F. IX-XI əsrlərdə Azərbaycanda sənətkarlıq və ticarət // – Bakı: Gənc alimlərin əsərləri, – 2013. № 8, – s. 314-320.

Asia to the Mediterranean coasts and from the Darband Pass to the Persian Gulf.⁴⁹

The Seljuks had an active influence on the course of world history and left a deep trace on the ethnic, military-political and socio-economic history of the Near and Middle East. These traces showed themselves in Azerbaijan and played an important role in the socio-political, philosophical and cultural life of Azerbaijan. After the Seljuks, a thousand-year Turkish realm was re-established in Azerbaijan. During this thousand-year period, local states such as the Atabeyhs, Shirvanshahs, Garagoyunlues, Aghgoyunlues, Safavids, Afshars and Qajars, and Turkish states such as the Kharazmshahs, Elkhaniids and Timurids left their traces in history. Although the artistic, philosophical language was not Turkish, the common means of communication in the region was Turkish, and the tradition of Azerbaijani statehood was preserved.⁵⁰

It is a historical fact that there were Turkic tribes in Azerbaijan before the arrival of the Seljuk Turks. Thus, long before the influx of Seljuk Turks and the emergence of the Great Seljuk Empire, Azerbaijan was part of the common territory inhabited by ancient Turkic tribes, including the Oghouz Turks. On the eve of the influx of Seljuk Turks, the process of creating a single Azerbaijani Turkic people was almost ending.⁵¹ C.E. Bosworth writes about the Seljuks: *"The Seljuks belonged to the Kinik tribe of the Oghouz Turks and appeared in history as a group of nine tribes or the Nine Oghouz. They accepted Islam in the 10th century"*.⁵²

⁴⁹ Sadıqova, K.F. "Mir`atuz-zaman fi t̄arixil-ə`yan" əsəri Azərbaycan tarixinin öyrənilməsində mənbə kimi // – Bakı: Tarix və onun problemləri jurnalı, – 2014. № 2. – s. 343.

⁵⁰ Qasımlı, A.M. Türklər (Tarixi öçerklər) / A.M.Qasımlı. – Bakı: Türk dünyası, – 2012. – 522 s.

⁵¹ Qeybullayev, Q. Azərbaycan türklərinin təşəkkülü tarixindən / Q. Qeybullayeva. – Bakı: Azərənəşr, – 1994. – 248 s.

⁵² Босфорт, Е. Мусульманские династии [Справочник по хронологии и генеалогии] / Е. Босфорт, пер. англ. П.А.Грязневича. – Москва: Наука. – 1983. – с.162.

In this paragraph, the period of Sultan Togrul Bey, the first ruler of the Seljuk Empire, was spoken, and according to the work “Miratuz-zaman”, the period during which he was in power and the events that took place in Azerbaijan during that period were investigated. The first stage of the Seljuk state begins with the coming to power of Togrul Bey, the first Seljuk sultan. Nakhchivan and the surrounding Azerbaijani lands came under the control of the Seljuks. In 1054, the military forces of Sultan Togrul approached Tabriz⁵³. The Ravvadi ruler, Vahsudan submitted to the Seljuk sultan and put the state to vassal dependence. The Shaddadi ruler, Abulasuvar Shavur, also submitted to the Seljuks. Sultan Togrul I captured Baghdad in 1055 in order to strengthen the newly created state with the spiritual authority of the Caliph of Baghdad. The Abbasids became dependent on the Seljuk Turks and were forced to recognize Sultan Togrul I as the ruler of the entire East and West.

For the first time, the Oghouz started marching to Azerbaijan between 1018 and 1021.⁵⁴ During those times, the Oghouz raiding the southern provinces of Azerbaijan, and from there to Arran many times, marched to these places not only from the south-Iranian side, but also from the north - via the Darband pass⁵⁵, as shown in the work “Oghouznameh” written by the historian Rashidaddin. The Armenian historian Vardan reported on the first known campaign of the Oghouz in 1021, and Ibn al-Asir reported on their campaign to Maragha and Urmiya in 1029. Ibn al-Jawzi also provides some information.

From the first conquest of the Oghouz in Azerbaijan to the arrival of Togrul Bey in this country, there was no notable Oghouz activity in the region.⁵⁶ Ibn al-Jawzi gives the following information about this in his work: “*The governor of the city of Tabriz, Abu Nasr*

⁵³ سبط ابن الجوزي يوسف قزاوغلي. مرآة الزمان في تواريخ الاعيان: [في ٢٣ مجلدات]- بيروت: الرسالة العالمية، ج. ١٧- ٢٠١٣. ص. ٥٣٦.

⁵⁴ Azərbaycan tarixi: Ən qədim dövrlərdən XX əsrin əvvəllərinə qədər / baş red. İ. Əliyev. – Bakı: Elm, – 1993. – 284 s.

⁵⁵ Rəşidəddin, F. Oğuznamə / F.Rəşidəddin. – Bakı: Şərq-Qərb, – 2006. – 216 s.

⁵⁶ Nəcəfov, Ə.N. Səlcuqlu dövlətləri və Atabəyləri tarixi (Oğuzların ortaya çıxmasından XIV əsrə qədər) / Ə.N.Nəcəfov. – Bakı: Qanun, – 2010. – 55 s.

*Muhammad b. Vahsudan stood ready in front of the sultan's door, and it was decided that he should give a certain amount of money, and he gave a large part of this money and left his son as a hostage for the rest.*⁵⁷ Information provided by Sibṭ about the socio-economic situation of Tabriz city is very different compared to other sources. According to Sibṭ ibn al-Jawzī, when Togrul Bey came there to capture Tabriz, Tabriz was in a very bad condition, it was destroyed and the people were living in bad conditions. The reason for this was the earthquake that occurred in October 1042.⁵⁸

The second paragraph is entitled **“The period of Sultan Alp Arslan”**. In this chapter, as in the first paragraph, the history of Azerbaijan was studied in the work “Miratuz-zaman” and the events that took place in Azerbaijan during the reign of Sultan Alp Arslan were compared with other historical sources.

With the coming of Alp Arslan to power, the names of different regions of Azerbaijan began to become more widespread in Sibṭ's work. Thus, in 1066, with the vassal dependence of the Sirvanshah state, Azerbaijan was completely subordinated to the Great Seljuk Empire. In 1071, in the battle of Malazgird, one of the main battles in the history of the Seljuk state, he defeated the Byzantine Empire and captured Asia Minor. After this battle, Azerbaijan stopped fighting against the Seljuks. As a result, the rule of the Seljuks was established in Azerbaijan in the 70s - 80s of the century. This took place during the reign of Melikshah, the third great ruler of the Seljuks. The third stage covers the years of Sultan Melikshah's reign.

The third paragraph of Chapter III of the thesis is entitled **“The period of Sultan Melikshah”**. In this paragraph, the period when Sultan Melikshah was in power and the events that took place in Azerbaijan during this period were studied based on the work “Miratuz-zaman”. During Melikshah's reign, the Oghouzes were no

⁵⁷ İbn el-Cöwzi Mir'atu'z zaman fî tarîxil-a'yanda Selçuklular / değerlendirme prof.dr. A. Sevim. – Ankara: Türk tarih kurumu yayınları, – 2011. – s. 108-109.

⁵⁸ شمس الدين ابن المطهر يوسف بن قزواغلي سبط ابن الجوزي. مرآة الزمان في تواريخ الاعيان. - انقرة: مطبعة الجمعية التاريخية التركية، - ١٩٧٨ - ٢٧٥ ص.

longer satisfied with just loot and captives, they tried to capture important strategic and political areas. Starting from the borders of the Mediterranean Sea in the west to the border of China in the east, Yemen in the south, Khorezm and Abkhazia in the east, all came under Melikshah's rule. Science, trade, and politics developed in the country. The era of Melikshah is considered by both Muslim and non-Muslim authors as a period of just rule. With the death of Sultan Melikshah in 1092, this period ended.

Thus, as a result of Azerbaijan becoming a part of the Great Seljuk Empire, the Islamic religion strengthened in Azerbaijan, the process of formation of the Azerbaijani people was accelerated, and in different historical periods, the process of the formation of the Azerbaijani people, in which mainly Iscythian (Scythian), Saka, Massaget, Hun, Bulgar, Khazar, Barsil, the Pechenegs, Suvars, as well as other Turkic and non-Turkic ethnic groups participated, and where the Oghouz Turks (Garagoyunlu, Aghgoyunlu, Seljuk, etc.) played a decisive role, was completed; The Azerbaijani language became the main means of communication in the entire South Caucasus, including in the territory of Azerbaijan. The simple and understandable Azerbaijani language has become a living means of communication throughout the country, displacing languages used in a limited circle, as well as Arabic and Persian.

In the **“Conclusion”** section of the dissertation, the scientific and theoretical information obtained during the research is systematized. Thus, by summing up the research work “Issues of Azerbaijan history in Ibn al-Jawzi Qizoglu's work “Miratuz-zaman” we can come to the conclusion that the work begins with the study of the early Futuh period and the rule of the Seljuk Empire, is one of the important sources in the direction of studying the history of Azerbaijan especially during the reign of Sultan Toghrul, Alp Arslan and Melikshah. The work mentions the names of some Azerbaijani scholars and philosophers, and gives information about them, mentions the names of our medieval cities, shows the historical events that happened sequentially, and conveys the information in a complete way, which gives it reason to be a source. The only

historical work of Sibt Ibn al-Jawzi, written in the chronicle type, was almost not a research topic or a source in the study of our history. In this respect it should be noted that the work is valuable as one of the Arabic-language sources. From the information about the history of Azerbaijan in “Miratuz-zaman”:

1. Considering that the work is not a research topic in the study of the history of Azerbaijan, it was determined to be a valuable source for the wider study of our medieval history;

2. During the research, we found out that the work “Miratuz-zaman” is a source for researching the history of Azerbaijan during the caliphate;

3. The work “Miratuz-zaman” shows new evidence of the analysis of the events that took place in Azerbaijan during the early Futuh era;

4. It is distinguished by examples in the study of the historical course of the Khurrami movement, which rose up against the Caliphate and continued for a long time;

5. During the research, we can come to the conclusion that the Seljuks simply created the basis for the formation of the Azerbaijani language and its use in the literary environment, they increased the characteristic features of the Oghouz languages in the Azerbaijani language;

6. It was confirmed once again that Azerbaijan played a leading role in the South Caucasus and Western Asia before and after the Seljuks marched here;

7. It was highlighted that in the Middle Ages, especially during the Seljuk period, a number of our cities had a high level of development and were distinguished for their characteristics;

8. It was shown with new evidence that with the arrival of the Seljuk Turks, the majority of the Oghouz tribes who migrated here did not stay in our country, and the rest intermingled with the local population, and thus the Seljuks were not the ones who Turkified Azerbaijan;

9. In the work, the names of many Azerbaijani scholars and religious figures were mentioned, and the information given about them was included in the research;

10. The names of the medieval Azerbaijani cities mentioned in the chronicle, also in the research, a special place is given to the information about the territory of Armeniyye and Arran.

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

1. Qızıoğlu kimdir? // - Bakı: Bakı Dövlət Universitetinin İlahiyyat fakültəsinin Elmi məcmuəsi, - 2008. №10,- s. 427-432.
2. Sibt ibn əl-Cövzi və onun “Mir`atuz-zaman fi tərxi-l-ə`yan” əsəri // Orta əsr əlyazmaları və Azərbaycan mədəniyyəti tarixi problemləri XII Respublika elmi konfransının materialları, – Bakı: – 2011, – s. 345-348.
3. Erkən orta əsrlərdə Azərbaycanda elmin inkişafı //– Bakı: Elmi Əsərlər, AMEA Tarix İnstitutu, – 2012. № 41-43, – s.15-23.
4. IX-XI əsrlərdə Azərbaycanda sənətkarlıq və ticarət // – Bakı: Gənc alimlərin əsərləri, – 2013. № 8, – s. 314-320.
5. Великий султан Алп–Арслан и Азербайджан (на основе произведения Сибт Ибн аль–Джаузи "Мир–ат аз–заман фи тарих аль–айан") // - Киев: Гилея, – 2014. № 6 (85), – с.138-141.
6. Böyük Səlcuq sultanı Toğrul bəy və Azərbaycan (Sibt ibn əl-Cövzinin “Miratuz-zaman fi tərxi-l-ə`yan” əsərindən edilən seçmələr əsasında) // Bakı: Gənc alimlərin əsərləri, - 2014. № 10, - s.263-268.
7. “Mir`atuz-zaman fi tərxi-l-ə`yan” əsəri Azərbaycan tarixinin öyrənilməsində mənbə kimi // – Bakı: Tarix və onun problemləri jurnalı, – 2014. № 2. – s. 342-347.

8. "Miratuz-zaman fi tərxi-l a'yan" əsərində Təbriz şəhəri haqqında verilən məlumatlardan (sultan Toğrul bəy dövrü), // - Bakı: Gənc alimlərin əsərləri, - 2015. № 11, - s.290-294
9. Miratuz-zaman fi tərxi-l a'yan" əsərində Təbriz şəhərində baş verən hadisələrdən // Gənc tədqiqatçıların III Beynəlxalq Elmi konfransı, – Bakı: Qafqaz Universiteti, – 17-18 aprel, – 2015, – s. 1468-1469.
10. Sibt ibn əl-Cövzünün "Miratuz-zaman" ("Zamanın güzgüsü") əsərinə əsasən Sultan Alp Arslanın hakimiyyəti dövründə Azərbaycan // Azərbaycan Əlyazmaları dünya kitabxanalarında I Beynəlxalq Elmi-nəzəri konfransı, - Bakı: AMEA Əlyazmalar İnstitutu, -18 noyabr, -2016, -s.212-213.
11. Sibt ibn əl Cövzinin "Miratuz-zaman" əsərindən edilən tərcümələrə əsasən Səlcuq Sultanı Məlikşahın hakimiyyəti dövründə Azərbaycan // Türkiyə Cümhuriyyətinin yaranmasının 100 illiyi münasibətilə "Əlyazma kitabı Azərbaycan-Türkiyə elmi-mədəni əlaqələr kontekstində" mövzusunda Beynəlxalq Elmi-nəzəri konfrans, – Bakı: – 24 oktyabr, – 2023, – s.190-197.
12. Information about the early Futuhat period in Azerbaijan in the work "Miratuz-zaman" // Proceedings of the 6th International Scientific and Practical Conference «Experimental and Theoretical Research in Modern Science», – Moldavia: – 16-18 march, – 2024, – s.126-127.
13. Information about Early Futuhat Period in the Work of "Miratuz-zaman" // Ukraine: GRANI,- 2024. № 3, - s. 94-97.



The defense of the dissertation will be held on 24 October at 13⁰⁰ the meeting of One-time Dissertation Council BED 1.30/1 operating under A.A. Bakikhanov Institute of History and Ethnology, Azerbaijan National Academy of Sciences.

Address: Az.1073, Baku city, H.Javid avenue 115

The dissertation is available in the Scientific archive and library of A.A. Bakikhanov Institute of History and Ethnology, Azerbaijan National Academy of Sciences.

The electronic version of the abstract is posted on the official website of A.A. Bakikhanov Institute of History and Ethnology, Azerbaijan National Academy of Sciences.

The abstract was sent to the necessary addresses on 23 September 024.

Sent to print: 19.09.2024

Paper format: A5

Volume: 39635

Hard copies: 20