

AZERBAIJANI SCIENTISTS WHO LIVED AND WORKED IN THE CALIPHATE DURING THE ISLAMIC ERA

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Abstract. These Azerbaijani poets, who lived and created in the VII-VIII centuries and were called mavali poets, greatly helped the development of Arabic poetry and at the same time, they were connected with the artistic and philosophical thinking of their people. Their creativity proves that the artistic thinking of the Azerbaijani people at that time did not lag behind the cultural level of other Muslim nations and the Arabic language poetry, which was formed as a result of the joint efforts of many nations, gained new qualities, deepened its form and content and penetrated deeply into social and political life did not spare the benefits. Azerbaijani spirit, Azerbaijani thinking, Azerbaijani taste entered the Arabic-language literature and became one of the main factors of the expansion of this literature. The Arabic language poetry that arose in Azerbaijan in the 10th-11th centuries rose on such a basis and went towards independence in terms of content.

Keywords: Azerbaijan, Arab countries, writer, poet, Baghdad, Tabriz, emigration.

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1. Introduction

Since ancient times, Azerbaijan is located on the border of Asia and Europe, so it has been constantly attacked by neighboring countries. The military interventions that took place in those years caused the local population to emigrate to neighboring countries. As Manna, Midia, Albania, Atropotena and other states were formed in the territory of our country and on its borders, military interventions often took place. Azerbaijani merchants often visited European and Asian countries. During the reign of the Sassanids and the period before Islam, Azerbaijanis established relations with countries such as Rome, China, India and Iran through the Silk Road. Azerbaijanis who were captured during the wars of this century were forcibly transferred from their native homes and taken to other countries. After the spread of Islam, Azerbaijanis played an important role in the cultural and economic development of Baghdad, Kufa, Basra, Aleppo, Damascus, Cairo and other cities. In particular, during the time of Caliph al-Motasim ibn Harun al-Rashid, Azerbaijanis were settled in Baghdad and the surrounding areas. In 735, a neighborhood of Azerbaijanis was established in Baghdad. With the establishment of the city of Samira, the first large colony of other Turkic-speaking peoples, including Azerbaijanis, appeared in Iraq.

2. History

From the end of the 7th century, the process of spreading Islam began in Azerbaijan. Most of the local fire worshipers did not convert to Islam and had to emigrate to India, China and other countries.

This period is characterized by the establishment of Islam in the territory of Azerbaijan, the spread of Arabic-language science and literature. As a result of trade, cultural and scientific relations between Azerbaijan and Mecca, Baghdad, Medina and other Arab cities, some of our compatriots had to move to these cities.

Our compatriots, who played an important role in the cultural and economic development of Baghdad, Kufa, Basra, Aleppo, Damascus, Cairo and other cities, tried to take their rightful place in all fields and contributed to the common cultural treasure.

3. Scientists

In Arabic sources, science, trade and various professions of Azerbaijan information about the defects can be found. It is mentioned in one source about the "Brothers of Purity" society created in Basra that one of the founders of the society was an Azerbaijani. There were many Azerbaijanis in this society. Azerbaijani Abulhasan Ali ibn Harun az-Zanjani was one of the 5 authors of the comprehensive encyclopedia "Treatises of the Brothers of Purity and Munis of Loyalty".

Emigrants from Azerbaijan also served in the Arab army. In particular, during the time of Caliph al-Motasim ibn Harun al-Rashid, Azerbaijanis were settled in Baghdad and the surrounding areas. In 735, a neighborhood of Azerbaijanis was established in Baghdad. With the establishment of the city of Samira, the first large colony of other Turkic-speaking peoples, including Azerbaijanis, appeared in Iraq.

During this period, Azerbaijani scientists and literary figures were not known even in the surrounding regions. The names of well-known Azerbaijanis during the caliphate are mentioned in Ibn Qutayba's "Kitab ash-sher va shuira", "Kitab al-ajani" by Abulfaraj Isfahani, and "Danishmandane-Azerbaijan" by the Azerbaijani writer Mirza Muhammadali Tarbiyat, who lived and created in the years 1875-1940.

The names of five influential Azerbaijanis in the VII-VIII centuries are mentioned with special respect: Musa Shahawat, Abul Abbas al-Ama, Ismail ibn Yasar, as well as his son Ibrahim and his brother Muhammad (Aliyev, 2005).

It is possible to find enough information about Musa ibn Shahawat in Arabic sources. The poems of Musa ibn Shahawat, who was influential in the general Arabic poetry of the middle Ages, were loved in the caliphate and the court. In Abulfaraj's "Book of Songs" it is said about Musa ibn Shahawat: "Musa is originally from Azerbaijan. He often goes to Azerbaijan, where he bought and brought sugar and other sweets. Musa, nicknamed Shahawat (Sweet) because of his penchant for sweets, had good relations with officials in the caliphate. In 686-687, Musa ibn Shahawat, whose eulogy dedicated to the governor of Iraq Hamza ibn Abdullah, satire, wise words and poems written about the governor of Medina Abubakr ibn Abdurrahman, have survived to this day, was also engaged in trade.

Musa bin Yasar al-Madani, Abu Muhammad. He is one of the poets of Mavali. He grew up and lived in Medina. He came to the city of Damascus during the reign of Suleiman ibn Abdul Malik and became one of its poets. He is originally from Azerbaijan. There are different opinions about his nickname Shahawat. According to Ibn Kalbi, he

was called by this nickname because he said this joke about Yazid ibn Muawiya: (Neither you are from us, nor your uncle. O person who harms the prayer with his desires and lusts!). According to what was said, he was also engaged in sugar and sugar trade" (College of Orientalists, 1925).

Ismail ibn Yasar, his son Ibrahim and his brother Muhammad were also Azerbaijanis. They lived in Medina and Damascus. Due to the reputation he gained and the position he held, Ismayil ibn Yasar defended the position of Azerbaijan in matters related to his homeland. For this reason, the Arab poets around him threatened him and oppressed him because he was a patriot. According to Arab sources, Ibn Yasar, an active member of the Shuubiyya movement, "was sick of being proud of the commoners (Azerbaijani)".

Abdul-Abbas al-Arma was one of the poets and scholars who lived in Mecca in the 7th-8th centuries, and the author of a number of laments, praises and hajvs. In the Caliphate, Ush al-Arma was loved by everyone for his art.

The joining and active participation of the Azerbaijani people in the general Islamic renaissance took place in the 8th - 10th centuries. This can be seen from the writings of Ibn Kutayba ad-Dinavari, who refers to Abul Yazgan (died in 806), in his work entitled "Ash-shir vash-shoora" (Poetry and Poets):

"It is impossible to find a poet who is not originally from Azerbaijan among the poets in Medina. Ismail Yassar son, his brother Musa Shahawat and Abulabbas.

From the Arabic-language poems of Musa Shahavat mentioned here, which have reached our times, it seems that he did not like Arabs, called them "lizard eaters" and was proud of the glorious history of the people he belonged to. Although the birth and death dates of this poet are not known, it is known that he met Abdulmalik Marwan (685-705) after his accession to the throne, and that he lived and created in the palace of Caliph Walid ibn Yazid (743-744).

In the sources, it is possible to find the names of many Azerbaijani scientists who work and teach in various scientific and educational centers of the Islamic world. Among them, Isa ar - Raki of Tiflis (10th century) was famous as a famous medical scientist and doctor. His work "Medical" played a special role in the development of medical science and was taught in universities for a long time.

Scholars from Azerbaijan were more active in the field of fiqh (Islamic law). Until our time, Abulhasan Bardali (10th century), Ahmad Bardali (died in 914), Abdulmalik Hunajli (died in 935), Makki Bardali (died in 965), Javar Maragali (889 - 967), Abu Muhammad Ardabilli (died in 953 or 964), Musa Salmasli (died in 990), Abulhasan Ardabilli (10th century), Ahmad Suleyman oglu Tabrizli (10th century), Abu Turab Maragali (died in 1025 or 1026), Abubakr Shirvanli, Huseyn Bardali (died in 1029), Abubakr Maragali (10th century), Javar Ardabilli (10th century), Amineddin Tabrizli and many other legal scholars have survived (Kayık, 2007).

Among these scholars, Abulhasan Bardali, Abu Turab Maragali and Abubakr Shirvanli taught Islamic law in Baghdad and Abu Muhammad Ardabilli in Isfahan. Although it is known that Abulhasan Ardabilli and Ahmad Süleyman oglu Tabrizli lived and created in Baghdad, their works have not reached our time. However, there were not a few scholars whose works we have knowledge of at one level or another. In this regard, Abulhasan Bardali's book "Summary" dedicated to the science of jurisprudence, Amineddin Tabrizli's three-volume "Sima al-farand" (Pearl pearl) and his two-volume "Sabt al-masa'il" (Collection of Issues), as well as the greatest linguist of the time It is

possible to name works such as "Kitab mukhtasar fin - nikhv" (Comparative syntax book) of Abubakr Bardali, who gained fame as one of the scientists.

Among the Azerbaijani philosophers who wrote and created in Arabic at that time, the well-known philosopher Muhammadali Bakuli, who was also known by the nickname "Kuhi" (Mountain) and his poems "Divani", "The beginning and end of Hallaj Mansur", "Information about those who turned away from their religion" and "Information about Sufis" the names of the treatises should also be mentioned. At the same time, in the book "Al-fahrist" by Ibn al-Nadim (died in 995), we find the name of a great Azerbaijani scientist and writer, Ali oglu Abubakr Muhammed Maragali.

One of these personalities is Ismail ibn Yasar, who lived in the 1st-2nd Hijri and 7th-8th centuries AD. According to the information provided by Ibn Qutayba and Abul-faraj al-Isfahani, he is originally from Azerbaijan. In the information given by the historical sources, it is mentioned that he lived in the city of Medina and was considered one of the famous poets.

Since Ismail ibn Yasar's (died 748 AD) period of activity coincided with the reign of the Umayyads, his creativity developed more in the context of Arab-Jam relations. The content of the poet's odes mainly covers a number of problems such as political, social and household issues that arose between the Arabs and other peoples who had recently accepted Islam.

In this direction, Ismail ibn Yasar, as a poet with national consciousness, did not hesitate to criticize the Umayyad caliphs and Arab tyrants of his time.

Ismail ibn Yasar tried to determine their cultural level by asking rhetorical questions to some Arab nobles and elite officials who considered themselves representatives of the superior race. The poet wants to say clearly to some people suffering from the disease of extreme Arab nationalism that you Arabs were brutally burying their girls alive about a century ago, while we Azerbaijanis were giving education and training to our girls (Mahmudov, 1983).

Ali al-Baharzini (died in 1074), the author of the work "Dümat al-qasr wa usrat ahl al-asr" (Brief information about distinguished personalities of the period) dedicated a whole chapter of his work to Azerbaijani poets and provided information about 70 Azerbaijani poets. Speaking of the great scientists of that time, it is necessary to mention the genius philosopher Abdulhasan Bahmenyar Azeri (died in 1066), who was a student of Abu Ali ibn Sina and was originally from Shamakhi. His philosophical works "Maudu ilm ma bad et tabiyya" (Book on the science of metaphysics) and "Maratib al - existent" (The degrees of existence) played an immeasurable role in the development of Islamic and world philosophy and were first published in Cairo in 1329. Apart from these, his "Kitab at - tahsil" (Book of Education), "Kitab az - zinatul - logic" (Book of Decorations of Logic), "Kitab al - bahja bas - saada" (Book of Happiness and Happiness) and "Kitab fil - music" (Book about Music) was also very popular. Manuscript copies of his "Kitab et - tahsil" are still in Beirut, Cairo, Tehran, London, etc. preserved in manuscripts and ancient book funds of cities (Gulkhani, 2015).

This tradition, which began in the 4th century and reached its height in the 10th - 10th centuries, continued in the 11th - 19th centuries. If until this period Azerbaijani scholars and scholars wrote and created mainly in Arabic, since the Seljuk period, the tradition of writing and creating in Persian also emerged. In literature, the Persian language gradually supplants the Arabic language, but the Arabic language has been able to maintain its position as the language of science for a long time. However, scientific works, especially historical works and dictionaries, are also written in Persian. We have

already mentioned that Qatran Tabrizli, Afzaleddin Khagani, Nizami Ganjali, etc. They wrote and created in Persian language.

One of the greatest scientists of that time was Fazil Faridaddin Shirvanli. This person, who gained fame as the greatest astronomer of his time, compiled one of the first star charts in the world. The name of another great Azerbaijani astronomer who lived in the same period is also known. This was Muhammed Falaki Shirvanli, who lived during the reign of Shirvanshah III Manuchohr and was also known as a poet. His most famous work was "Ahkam-i nūjum" (Judgment of the Stars). In this work, he touched on the movements of the stars and the influence of the processes on the earth and gave advance information about the earthquake that will occur in Shamakhi 39 years later. His prediction was completely justified.

Nazim Rizvan, who conducted extensive research on the Azerbaijanis of this period, lived and worked in the cities belonging to the Arabs, Abu Bakir Ahmed ibn Harun ibn Ruh al-Bardici, Abu Said Ahmad Huseynoglu Bardai, Abulhasan Kashini, Huseyin ibn Faraj ibn Muhammad Abdullah ibn Salmasi, Abu an-Mkhid al-Urmavi, Abdul-Gasim Bardai, Abu Tahir ibn Salmas, Khatib Tabrizi son of Yahya Ali, Abulhasan Ali ibn Hasan Miyanaji, Abuhafis Omar ibn Ali Zanjani, Abu Omar Osman Safbandi, Abu-Fade Muhammad ibn Omar ibn Yusif ibn Muhammad al-Urmavi and the emigration of Azerbaijan provides detailed information about other prominent representatives. Among them, the name of Abulhasan Bardashi can be mentioned in particular. Shamseddin Khoylu (born in 1187), his son Shihabaddin Khoylu (1229-1294), Sirajeddin Urmavi (1198-1283), Afzaleddin Hunaidci (1193-1248), Safyeddin Urmavi, among the well-known Azerbaijanis in the Arab East until the 15th century. Tajeddin Tabrizi (1277-1346), Sharafeddin Maraghi (1327-1388) and others can be named (İbnü'l-İmâd).

4. Conclusion

The work of Azerbaijanis in science and culture centers of the Middle East, the development of commercial and cultural relations, the role of Azerbaijani national thought in the renaissance of the peoples of the region. Societies and sects, interstate relations, period of diplomatic relations: this period starting from the 10th century to the 19th century is accompanied by the development of various historical events. During this period, Azerbaijan had comprehensive relations with a number of countries in Asia and Europe. Starting from the twelfth century, various sects and religious groups emerged in the social and political life of Azerbaijan, in which Azerbaijanis living not only in Azerbaijan, but also in other cities took an active part in their activities. In particular, the members of the Union of Akhi Brothers included well-known Azerbaijanis living abroad and at home. "Union of Akhi Brothers", which has followers and branches in Asia Minor, Iran, the South Caucasus, Turkey and the Middle East, supports the struggle of Azerbaijanis against feudal oppression and helps Azerbaijani youth work in science and culture centers.

Information about Sufi societies can also be found in scientific literature. Azerbaijanis who are active in such societies are known in many cities.

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