

RESEARCH ARTICLE / ARAŞTIRMA MAKALESİ

About the life and creativity of Hajimolla Mahammad Nakhchivani, a great representative of the XIX century

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Abstract

The article studies the life and work of Haji Molla Mahammad Nakhchivani, who is important for the study of manuscripts about Nakhchivan in the late 19th and early 20th centuries, which are still unknown to the scientific community. Thus, the structure, philological-textological analysis and palaeographic features of his works "Sahabad-Dumu", "Kashkulun-Nur", "Mazahir al-Anwar", "Gurratul-Absar", "Durratul-Abrar" were widely studied and certain scientific conclusions have been reached. Based on the research, it was determined how rich and comprehensive the creative activity of H.M Nakhchivani is. Also, along with the structural analysis of these works, which are a valuable product of his intense creative work, it was determined that their palaeographic features are even more scientific for the modern period. Purposeful research on the life and work of prominent scientists formed by the Nakhchivan environment in the late nineteenth and early twentieth centuries shows that authors with truly rich knowledge and skills beme indelible figures in history. The works of Nasreddin Tusi, Ekmeleddin Nakhchivani, Najmaddin Nakhchivani, Hindushah Nakhchivani, Nematullah Nakhchivani, Mahammadali Nakhchivani, Huseyn Javid, Mirza Jalil, Mahammad Taghi Sidgi, Mammad Said Ordubadi and others, who made remarkable efforts in enlightening of Azerbaijani people, could find their worthy place. The works of such well-known personalities have found their rightful place. Any work written by them was included in the list of pearls of human culture and has been serving mankind for centuries. These valuable sources of philosophical, literary, artistic, scientific, historical and logical ideas created by our thinkers save their value by passing down from generation to generation as our national treasure. One of such thinkers is Haji Molla Mahammad Nakhchivani, who was born in Nakhchivan in the late 19th and early 20th centuries and received material and spiritual nourishment from this land.

Keywords: Haji Molla Mahammad Nakhchivani, philological-textological, work, structure, palaeographic, manuscript, text, feature.

Citation/Atıf: IBRAHİMOV, S. (2022). About the life and creativity of Hajimolla Mahammad Nakhchivani, a great representative of the XIX century. *International Journal of Language and Awareness*. 1(2), 49-55. DOI: 10.33390/ijla.1895

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INTRODUCTION

Manuscripts, which are precious resources of the cultural treasure that have reached our time, have an unparalleled role in conveying the literary history of the past to our contemporaries and in educating the younger generation. From this point of view, researching and presenting the works of classical Azerbaijani thinkers, including Nakhchivan poets and writers, to the public is one of the important issues ahead.

Logical-philosophical motifs in the literary schools that arose in the ancient land of Nakhchivan are often encountered in the end of the 19th and beginning of the 20th centuries, despite the fact that they occur mostly from the Middle Ages. This causes a great interest for the philological and textological processing of manuscripts about Nakhchivan for our time. So, when we take a deep look at certain philosophical aspects of history, it becomes clear once again how wide and comprehensive the philosophy of history is. For this, it is required to expand scientific research related to the study of written monuments. Thus, as in the whole of Azerbaijan, the roots of Muslim culture in Nakhchivan go back to the 7th century. Starting from the second half of that century, prominent representatives of Nakhchivan, who settled in various scientific, educational and cultural centers of the caliphate, wrote their works in Arabic, while the authors living in the territory of ancient Nakhchivan began to write and create in Arabic only from the 10th century. Later, the change of historical conditions led to the enrichment of Nakhchivan literature and culture, the emergence of a literary field written in Persian and Turkish languages, along with Arabic.

Books used in Nakhchivan In the late 19th and early 20th centuries, some authors preferred to write their works in Arabic, Persian, and Turkish. One of the authors who wrote his works in Azerbaijani, Arabic and Persian languages is Haji Molla Muhammad Nakhchivani, who lived and created in the 19th and 20th centuries. The author's works have not yet been delivered to the scientific community. Our research on this is new and the article provides enough information about it.

1. Life and creativity of H.M. Nakhchivani

Purposeful research on the life and work of prominent scientists formed by the Nakhchivan environment in the late nineteenth and early twentieth centuries shows that authors with truly rich knowledge and skills became indelible figures in history. Researches were carried out in several directions on the research of the books of the prominent Haji Molla Mahammad Nakhchivani (1844-1923), who took a worthy place among Nakhchivan authors, preserved in the Manuscripts Fund of the Nakhchivan Branch of ANAS and it was found out that the author's five books have been published so far. One of these books was written in Azerbaijani, the other in Azerbaijani, Arabic and Persian, and three in Persian. According to printing features some of his works were printed/published in the form of "custod", "pagination" (ie. the first word of the line is written in the lower left corner of the page before the end of the last line and the second line is written before the end of the last page) form and some were written in simple form. The author's works were mainly written with examples of calligraphy. Thus, according to the requirements of the period, the printing characteristics of old printed books; scientific books were published in Arabic, fiction books in Persian, and traditional books in Azerbaijani, which in turn had a wide range of readers. Although it is not known when Haji Molla Mahammad Nakhchivani was born and when he died, locals say he was born in the Shahab neighborhood of Nakhchivan in the mid-19th century. His interest in science and education made him interested in studying in Najafi-Ashraf. He returned to his native Nakhchivan and became the preacher of Nakhchivan "religious leader, akhund, veteran". It is undeniable that he was with the people in 1905-1906, as well as in 1918-1920, and showed strong resistance to provocative enemies.

Unfortunately, it was not possible for this intellectual to stay in Nakhchivan after 1920, and he moved to Najafi-Ashraf, where he lived, but did not consider himself a stranger in a foreign country and perfected his science " *دعوت اجلا بصنم* " that is; - He was promoted to the position of Deputy Head of the University, Vice-Rector" and worked in this position.

2. Important works of H.M Nakhchivani

Haji Molla Mahammad Nakhchivani's first book, which formed the basis of his religious and scientific work, was "Sahabad-Dumu" (Tears of the Clouds) in 1309 AH (1887 CE) (الم جاح ین اوج خن) (دم حم 1309). Along with the history of Islam, the work considers the features of the Karbala event, the chronological sequence of any event that took place in it, and as a result, the existence of universal ideas, the assessment of national and spiritual values, moral values and human values.

The author's second book was "Kashkulun-Nur" (Light pot) in 1312 AH (1892 CE) (الم جاح ین اوج خن) (دم حم 1312). The book is full of instructive sayings, exhortations, verses from the Qur'an, hadiths and some historical events. The work is mainly written in three languages: Azerbaijani, Arabic and Persian.

The author's third book "Durratul-abrar" (Unspoken pearl words) was published in 1315 AH. (AD - 1894) (الم جاح ین اوج خن) (دم حم 1315). The work is written mainly in Persian with a calligraphic pattern. This book by H.M. Nakhchivani is rich in valuable information. The author describes the formation of the social environment of Nakhchivan in a pure and healthy way, behaving on the basis of logical, scientific understanding, many areas of the thought process, the spiritual sphere and so on. In order to develop it, he turned to very deep and at the same time interesting sources. The scientific and philosophical feelings and manifestations of the mind experienced in the work are unreplacable.

The fourth "Gurratul-Absar" ("Light of the Eyes") of Haji Molla Mahammad Nakhchivani was written in 1318 A.H. (1896) is also of special scientific (الم جاح ین اوج خن) (دم حم 1318). The manuscript reflects Islamic philosophy.

The fifth work of Haji Molla Mahammad Nakhchivani "Mazahir al-Anwar" ("Places where the light appear") was published in 1317 A.H. (AD - 1898) (الم جاح ین اوج خن) (دم حم 1317). This work, in essence, expresses deep thoughts and issues that are considered necessary in the field of Muslim education of the time. We also see the connection of several historical events related to Nakhchivan in the work. Thus, Muzaffaraddin Shah's visit to Nakhchivan and its holy places

to France is widely mentioned in the work. The work even mentions in detail that he "traveled to Nakhchivan via the Julfa Bridge and then to France" (دم حم الم جاح ین اوج خن) (1317: 245) The manuscript also states that a profound poem was written about his arrival in Nakhchivan. "This poem was written in honor of Sultan Muzaffaraddin Shah's arrival in Nakhchivan, which is famous for its beauty and grandeur, crossing the Julfa Bridge, and from there to France" (الم جاح ین اوج خن) (دم حم 1317: 249).

3. Philosophical aspects of "Gurratul-Absar"

The author commented on national and spiritual values, national culture, philosophical worldview, as well as cultural heritage in the form of "Quarter" (ie, four symbolic, quartet). The author describes the earth, sky, oceans, rivers, letters, angels, heavenly books, etc. in the work. talked about. The logical essence of each word, which is enumerated by four signs, is that the book "Gurrat al-Absar" is related to the events consisting of four chapters. After the introduction, the first chapter reflects the life and work of the Prophet Muhammad, the creative founder of Islam, his achievements during his 23 years of prophecy and his hard struggle. The second chapter provides detailed information about the virtues of Hadrat Ali (as), his birth in the Ka'bah, the miraculous house of God, his martyrdom in the mosque in the house of God, being a worthy guardian of our beloved Prophet, and his heroic deeds in Islam. The third chapter describes in detail the tragedies that befell the beloved daughter of the Prophet (peace and blessings of Allaah be upon him) after her father, and the unbearable loss that befell her, and the reasons for her death. In the fourth chapter, the glorious life of Imam Hasan (as), his virtues, and the great tragedies that befell him are explained in several stages. Haji Molla Mahammad Nakhchivani's work "Gurratul-Absar" is of special scientific importance. The manuscript covered many areas of Islamic philosophy. The author states that God really has four attributes: Akhyar (benevolent), Abrar (truthful), Qadir (mighty) and Qahhar (strong enough), and Arshiazimi (the ninth and greatest of the thrones of Allah). He placed the throne on these pillars and decided and exalted it (الم جاح ین اوج خن) (دم حم 1317: 249).

1318: 3).

The words "Subhanallah", "Praise be to Allaah" and "La ilaha illallah" and "Allaahu akbar" (دَمَحَم الم ج ا ح ى ن ا و ج خ ن, 1318: 3) contain the four most beautiful and honorable tasbihs in remembrance of man day and night. He singled out the biggest holidays in the Muslim world, Eid al-Fitr, Eid al-Adha, Juma, and Qadir al-Khumm. The four Muslim months are have special value in the sight of Allah, and it is haraam to wage war, shed blood, create war and conflict during this month, which are the months of Dhul-Hijjah, Dhul-Hijjah al-Haram, Muharram al-Haram and Rajab al-Murajab. Allah's great name, "Bismillahir-rahmanir-rahim," refers to the flow of four springs and water with different tastes: "The first is the fountain of mim, which flows from the white part of the eye, which is literally called the fountain of water; the second is the "ha" fountain flowing from the whites of the eyes, which is called the "fountain of milk" after the letter "Allah"; the third is the "mim" fountain flowing from the white of the eye, which is called the "fountain of wine in paradise" with the letter "rahman"; the fourth is the "mim" fountain flowing from the white part of the eye, which he called "the fountain of honey" as a letter of the word "rahim" (دَمَحَم الم ج ا ح ى ن ا و ج خ ن, 1318: 3).

"Allah Almighty has created four great rivers in the world, of which the Euphrates, the Nile, the Jeyhun (Amur River) and the Seyhan (Syrdarya) rivers" (دَمَحَم الم ج ا ح ى ن ا و ج خ ن, 1312: 3).

It is also narrated in the book from the book Kafi that the Prophet (peace and blessings of Allaah be upon him) said: There are four signs of misfortune: perversion, treacherous heart, worldliness and persistence in sinning (دَمَحَم الم ج ا ح ى ن ا و ج خ ن, 1318: 3).

There are only four places in the world from East to West where the traveler prays in the whole form: The Sacred Mosque (Mecca, the House of the Kaaba), the Prophet's Mosque (Medina), the Kufa Mosque (Najafi Ashraf) and Karbala mosque (Karbala)" (دَمَحَم الم ج ا ح ى ن ا و ج خ ن, 1318: 3).

There are four angels who are closest to God and have special places: "Gabriel, Michael, Israfil and Azrael (peace be upon him)" (دَمَحَم الم ج ا ح ى ن ا و ج خ ن, 1318: 4).

There are four obligatory prostrations in the Qur'an that every Muslim should listen to when he hears them, and it is haraam for an unclean person to recite them. (دَمَحَم الم ج ا ح ى ن ا و ج خ ن, 1318: 4).

Four basic heavenly books were sent to the four prophets: "The Psalms of David, the Torah, Moses, the Bible, Jesus, and the Holy Qur'an, Muhammad" (دَمَحَم الم ج ا ح ى ن ا و ج خ ن, 1318: 4).

4. Structure and palographic features of work "Kashkulun-Nur".

The subject of research, Haji Molla Mahammad ibn Mashhadi Baba bin Bayramali Kangarli Nakhchivani is a book called "Kashkulun-Nur" ("Pot of Light") written in 1312 AH (AD - 1892). The author describes not only the formation of the Nakhchivan social environment, but also human principles of human ideas in a pure and healthy way, behavior based on scientific understanding, many necessary areas of the method of thinking, the spiritual sphere, the function of the philosophical worldview, etc. has turned to many rich sources in terms of development. The scientific and philosophical feelings experienced in the work, the manifestation of the mind and thinking are unshakable. Prominent philosopher-scientist Nasreddin Tusi, who played a significant role in the formation of the socio-political and cultural environment of Azerbaijan, said: "Although scholars have different views on thinking, the summary of all the definitions is that thinking is the fact that the human heart follows the goal from the beginning." (دَمَحَم الم ج ا ح ى ن ا و ج خ ن, 1312: 5).

The history of the creation of the text by man, who is considered the caliph of mankind, is also a part of his thinking, the embodiment of human perception, and the path, development, and path of the human heart from the beginning to the goal. Thus, first there was a word, a simple idea was expressed in the word, and then a sentence (finished idea) was formed from the words. First the sentence (finished thought) is drawn, then the sentences (finished thoughts) are multiplied (the text is created). Finally, it was necessary to memorize these sentences (text) and pass them on to others, and then to distant lands.

There is a need for writing for this. "This line of development began at the dawn of mankind and took place before the eyes of man and with the participation of man, as a result of human activity" (Adilov M. 2009).

Thus, the structure of Haji Molla Mahammad Nakhchivani's valuable text, which we approach from the point of view of thinking, consists of two parts, being a one-volume book. The first part is 188 sheets, starting from page 1 and ending on page 376. The second part, with 184 sheets, begins on page 1 and ends on page 368. The writing structure of the work is also different. Thus, each subheading, whether it is around a broad topic or a small topic, is written in bold and black letters. More information and comments on the topics covered are given in the margins of the page. These explanations suggest that the content of the work is based on deep meanings. This, in turn, means that the topics are very important in terms of eloquence and rhetoric. Although the work is in three languages in Azerbaijani, Arabic and Persian, the themes are reflected as an indicator of Azerbaijan's literary and artistic art, cultural life, philosophical worldview, logical thinking, moral principles and national-moral values. Although the features of the language are different, the shades of meaning are written in accordance with the traditions, life, beliefs and daily life of our people.

Also, in terms of structure, the examples of poems written in verse in the work are of great importance. Thus, the various examples of poetry written in verse were chosen differently from the others due to their nature and attracted in terms of the form of structure. Another distinctive feature of the work is that the poems written in different verses have a literary and traditional character due to their structure and form of writing. This is due to the fact that poetry is a form of literature based on a certain size and pattern. While the form of poetry belonging to each literary field is reflected in the work, the main preference is given to the form of poetry, which covers all types of poetry. The work covers various poetic motifs on the basis of poetic forms, including rubais, murabbes, nazirs, dubeyts and masnavi, as well as sinazans, poems, ghazals and nohas. The poems are written in Azerbaijani, Arabic

and Persian, as the topics are written differently depending on the language.

While paying attention to the palaeographic features of the work, it should be noted that, as in any field of research, ancient manuscripts are based on this type of character. Most of the manuscripts about Nakhchivan were written in Azerbaijani, Arabic and Persian. In particular, Haji Molla Mahammad Nakhchivani's book "Kashkulun-Nur" is very important due to its palaeographic features. Thus, the author, secretary, date, type of paper, color, line pattern, ink, language, size, bound cover (cover; leather, cardboard, plain paper), volume, page or page of the book are of scientific importance.

Scientific and palaeographic features can be different. In general, the scientific and paleographic study of manuscripts on the literary and cultural life of Nakhchivan is of great importance. From this point of view, a comprehensive study of the palaeographic field in the field of textual studies is necessary for the study and research of manuscripts about Nakhchivan. Of course, the word paleography means in Greek; palaios - ancient, old; grapho - means I write. As its name suggests, paleography is the study of ancient writing, regardless of the material on which it is written. According to the subject we have studied and the traditional view, the term paleography itself has several auxiliary areas:

- 1) Archeology - a field that studies the material composition of the monument.
- 2) Codicology (Latin; codex - book, logos - teaching, science) - studies ancient manuscripts and their destiny. Its main task is to prepare a wide range of auxiliary equipment for paleography, unified manuscript catalogs and special bibliographic information.
- 3) Archival studies - the purpose of which is the restoration and study of the funds of the ancient temple (synagogue, church and mosque), personal archives and collections.
- 4) Diplomacy (Greek; diploma - means a sheet, document) - studies ancient manuscripts, official manuscripts and correspondence.
- 5) Epigraphy (Greek; epigraphe - means writing

of the 20th century, some authors preferred to write in Arabic, Persian and Turkish. One of these works is "Mazahir al-Anwar" by Haji Molla Mahammad Nakhchivani, who lived and created in the XIX century. The work "Mazahir al-Anwar" (Places of Light) written by the author was published in 1319 AH. (AD - 1898) was printed on stone.

Unfortunately, the work of Mazahir al-Anwar by Haji Molla Mahammad Nakhchivani, who lived and created in the late 19th and early 20th centuries, has not been studied so far.

Although the author's biography is not mentioned in H.M Nakhchivani's books, his enlightenment traditions and kindness were widely spoken among the people. Haji Molla Mahammad Nakhchivani first of all developed his rich creativity on the basis of national and spiritual values. His deep thoughts, enlightenment traditions, philosophical feelings, knowledge and skills penetrated into the deepest layers of the time, led to the new scientific discoveries, writing of valuable books and valuable works. So far, his five main books have attracted more attention in his creative activity.

Other works written by the author, in essence, contain deep thoughts and reflect the issues and doctrines that are considered necessary in the field of Muslim education of the time.

Manuscripts, one of the valuable sources of cultural treasures, have an incomparable role in conveying the literary history of the past to our contemporaries and enlightening them. From this point of view, it is important to study and deliver to the people the works of classical Azerbaijani thinkers, including Nakhchivan poets and writers. From this point of view, Haji Molla Mahammad Nakhchivani's work "Mazahir al-Anwar", which is involved in the study, is one of the main sources of the issues and doctrines considered necessary in the field of Muslim education of the time, expressing deep thoughts. At the same time, we observe in the work that several historical events related to Nakhchivan are significant facts.

RESULTS

As a logical result of the research, it can be concluded that the rich creativity of Haji Molla Mahammad Nakhchivani and the philological-textological, as well as palaeographic structure of his valuable works were of great importance. The diversity of both philological-textological and paleographic features of the works is distinguished by its relevance. The structure and palaeographic features of the author's works are a valuable source for the development of Azerbaijani textual science.

Thus, as a result of the abominable ideological policy of scientific atheism for more than seventy years, prominent scientists of the Azerbaijani people were innocently exterminated, some were shot and some took refuge in the scientific centers of the Middle East, developing their knowledge and skills published their manuscripts.

We believe that the life and work of Haji Molla Mahammad Nakhchivani, the scientific study of his manuscripts will serve to scientifically assess the history of Nakhchivan culture and literature.

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