

The work was performed at the department of the
“Research of Turkish manuscripts” at Azerbaijan National
Academy of Sciences Institute of Manuscripts named after
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SCIENTIFIC CHARACTERISTICS OF THE WORK

Relevance and development of the topic. Along with the national thinking, philosophical worldview, ideological way of thinking, one of the spiritual values that bind the peoples of the Near and Middle East is the common material - cultural monuments. The common material - cultural monuments formed in the environment of the Turkish community serve the spiritual and psychological solution of the human problem guided by religious values.

In modern times, the study of Muhyi Gulshani's work "Managibi-Ibrahim Gulshani" is relevant in terms of the development of Azerbaijan-Turkish literary relations in the past, the disclosure of facts hidden from the scientific community.

There is no consensus in the historical sources and tazkiras about the place of birth of the Sufi poet Ibrahim Gulshani. However, referring to Muhyi's "Managibi-Ibrahim Gulshani", we can assume that he was born in Barda, Azerbaijan. The textual research of this work dedicated to Gulshani Bardai is of special importance. In modern times, it is very important to involve Gulshani Bardai's personality in research without distorting his way of life, creative style and mystical views.

The literary monument, which was created several centuries ago, has not been fundamentally involved in research from point of view of analyzing the real facts about Azerbaijan, historical processes and correctly conveying them to the public. In what sense is the research relevant?

– The dissertation was written for the first time on the basis of 5 manuscripts of a valuable monument "Managibi-Ibrahim Gulshani" dedicated to Azerbaijan, to the universal personality of Azerbaijan;

– "Managibi-Ibrahim Gulshani" is a primary and valuable source that always reminds the founder of the sect, the emigrant poet Gulshani Bardai as a child of Barda;

– In this study "Managib", an original monument that objectively contains the realities of Azerbaijan throughout its history

and its author Muhyi Gulshani, were first involved in a detailed study in Azerbaijan;

– From the point of view of both Azerbaijan literature, textual studies and source studies, the scientific information about the monument and its author was systematically studied and the facts about Gulshani Bardai's life, poetic heritage and position in the sect were revealed and proved with solid evidence;

– “Managibi-Ibrahim Gulshani” contains some real facts about the history of Azerbaijan, processes, interesting points about the language-style, norms-principles, graphic-orthographic features typical for the period.

It was in this research work that the creative poetics and mystical worldview of Gulshani Bardai were studied for the first time with reference to 5 manuscripts of the work “Managibi-Ibrahim Gulshani” and the artistic heritage of the brilliant intellectuals of the time was discussed.

Scholars and researchers such as Mahammad Tahir Bursali¹, Mahammad Suraya², Tahsin Yazichi³, Mustafa Koch⁴ remember Edirnali Muhyi as a representative of the Gulshaniyya sect when commenting on his life and literary activity.

Academician Ziya Bunyadov's research on the medieval Sufi way of thinking, which has a special place in the history of Eastern poetic and philosophical thought, includes his views on the Gulshaniyya sect, its representatives, the way of life in the sect and religious rites⁵.

¹ Bursalı, M.T. Osmanlı müellifleri: [3 ciltte] / - İstanbul: 1972. – c.1. – s. 151-153

² Süreyya, M. Sicili-Osmani: [4 ciltte] / - İstanbul: Numune Matbaacılık, - 1996. – c. 4, - s. 1104-1105

³ Yazıcı, T.M. Muhyi-yi Gülşeni Menakib-i İbrahim-i Gülşeni ve Şemlelizade Ahmet Efendi. Şive-i tarikat-i Gülşeniye / - Ankara: Türk Tarih Kurumu Basımevi, - 1982. - s. VIII

⁴ Koç, M., Menakıb-ı İbrahim-i Gülşeni (İnceleme-Metin) // – İstanbul: Türkiye Yazma Eserler Kurumu Başkanlığı, - 2014. – s. 9-11

⁵ Буниятов, З.М. Избранные сочинения; [3 томах] / - Баку: ЭЛМ, - 1999. - т. 3. - с. 282-289

Doctor of Philological Sciences, professor Azada Musabeyli considers the work “Managibi-Ibrahim Gulshani” as a valuable source commenting on the spiritual connection of Dada Omar Rovshani – Ibrahim Gulshani – Muhyi Gulshani⁶.

Phd in History, Associate Professor Nasrin Alasgarova used Muhyi Gulshani's work "Managibi-Ibrahim Gulshani" as a valuable source in her book “Sufi brotherhood Gulshaniyya” about the life of Gulshani Bardai, which began in Azerbaijan and ended in Egypt⁷.

It should be noted that Muhyi Gulshani's work "Managibi-Ibrahim Gulshani" has been the subject of research by foreign scholars and has become the object of research of scientists with different ways of thinking. As for the textual study of "Managibi-Ibrahim Gulshani", it should be noted that the manuscripts of the work, their graphic-spelling features, differences in copies have not been studied before.

Object and subject of research. The object of the dissertation is Muhyi Gulshani's work "Managibi-Ibrahim Gulshani". The research was conducted with reference to 5 available manuscripts of the work "Managibi-Ibrahim Gulshani" and the author's copy is taken as a basis. The subject of the research is the study of philological and textological features of the work "Managibi-Ibrahim Gulshani".

Objectives and tasks of the research. Muhyi Gulshani's work "Managibi-Ibrahim Gulshani" is a valuable monument that needs to be studied from the point of view of textual studies. For this purpose, the study of the work from the textual point of view has been identified as the main task in the research process. In general, during the study of "Managibi-Ibrahim Gulshani" two goals were identified: the study of the essence-content-aim and textual, textological study of the work.

⁶ Musabəyli, A.Ş. Şeyx İbrahim Gülşəni Bərdəi və Türk Divanı : [2 cilddə] / - Bakı: Elm və təhsil, - 2012. – c. 1. - s. 15-19

⁷Алескерова, Н.Э. Суфийское братство Гюлшанийя / - Санкт-Петербург: Петербургское Востоковедение, - 2002. – с. 11-20

The following tasks have been set in the first direction:

- To provide comprehensive information about the political, literary and cultural environment during the Muhyi period;
- To look at the history of research of Muhyi's life and work;
- To analyze Muhyi's scientific and poetic heritage;
- To summarize the information about Sheikh Gulshani Bardai given in primary sources and literary researches;
- To form a detailed opinion on the area of distribution of managibnamas in Turkish literature;
- To touch on Gulshani Bardai's literary heritage and creative style;
- To give general information about the evolutionary history of the Gulshaniyya sect and how to describe the rules of etiquette in Turkish Sufi literature;
- To analyze the artistic language structure of "Managib" in terms of the development of classical genre and form of rhetoric folk sayings, examples of folklore.

The following tasks have been set in the second direction:

- To give a scientific and paleographic description of the manuscripts of the work "Managibi-Ibrahim Gulshani", to create a first impression about modern publications;
- Carrying out textological research taking into account the graphic-orthographic features of the manuscripts of "Managib";
- Systematize the results obtained in the research process by involving copies in textological analysis.

Research methods. In carrying out the dissertation work, based on traditional experience, the principles and methods used by textual scholars at both - empirical and theoretical levels, are taken as a basis:

- collection of facts and materials;
- systematic interpretation and analysis;
- historical-comparative approach in substantiating the analyzed facts;
- drawing scientific conclusions by summarizing the information obtained.

The main provisions of the defense. The research is based on Muhyi Gulshani's work "Managibi-Ibrahim Gulshani" and analyzes the scientific-gnosis activity and poetic ability of Gulshani Bardai, who had invaluable services in the history of Sufism. During the philological-textological research of the work "Managibi-Ibrahim Gulshani" geographical places, material-cultural monuments, underground-surface resources were also involved in the research. Taking all this into account, the following provisions should be observed during the research:

- In the example of Muhyi Gulshani's work "Managibi-Ibrahim Gulshani" it was determined that managibnamas have a special place in Turkish folk culture and play an important role in the formation of moral values;

- The fact that the Gulshaniyya sect, founded by Gulshani Bardai, is of special importance in the history of Turkish Sufism and in the system of public administration has been proved.

- During the comprehensive study of Gulshani Bardai's life stories, miracles and mystical views, it was revealed that he was spiritually connected to the lands of Azerbaijan;

- During the philological research of "Managibi-Ibrahim Gulshani" the samples of folklore, proverbs and folk sayings were revealed in the literary monument;

- Analysis of the spelling features of onomastic units (toponyms, hydronyms) with reference to the manuscripts of the work "Managibi-Ibrahim Gulshani" makes the literary monument valuable from the point of view of textology.

- During the textological study of the work "Managibi-Ibrahim Gulshani", while studying the graphic-orthographic features of the manuscripts, certain points were found, that are similar to the events and regularities typical of the medieval Azerbaijan literary language.

Scientific novelty of the research. The following scientific innovations were obtained by analyzing the work "Managibi-Ibrahim Gulshani" in terms of textual studies:

- During the dominance of Aghgoyunlu, Safavid, Ottoman, Mamluk states, it was determined that this work served as a prima-

ry source for textual studies as a valuable monument reflecting the powerful poet-thinker class of the period, literary-social environment and historical processes;

– The direct influence of Gulshaniyya, a branch of the Sufi sect in the Middle Ages, on the Aghgoyunlu-Safavi-Mamluk state administration systems and its history as one of the sects protected by the authorities have been proved by facts;

– Sheikh Gulshani Bardai's (with the Gulshaniyya sect he founded, his personality, religious and philosophical views) active involvement in the socio-political, cultural, literary and political sphere of Aghgoyunlu, his role in the organization of statehood and his wise and far-sighted intellectuals were confirmed by the provisions;

– During the analysis of the graphic-orthographic features of the manuscripts of the work "Managibi-Ibrahim Gulshani", there were cases of image changes in the spelling of language units, taking into account the linguistic and stylistic features of the monument.

Theoretical and practical significance of the research.

Textual, philological and textological research of Muhyi Gulshani's "Managibi-Ibrahim Gulshani" in the modern context clarifies both - the position of managibnamas in Turkish literature, the analysis of their distribution area and the obscure aspects of Gulshani Bardai's life and literary activity.

The main provisions of the dissertation and the results obtained during the research can be used in the following cases:

– Enrichment of theoretical principles of sciences such as textual studies, source studies with the results obtained in the research process;

– Compilation of curricula, textbooks, teaching aids and thematic collections on textology, source studies, comparative literature in higher education.

Approbation and application of research. The dissertation was discussed at the joint meeting of the departments of "Research of Turkish manuscripts" and "Multidisciplinary manuscripts" of the Institute of Manuscripts named after Mahammad Fuzuli of ANAS.

The results of the study were published in journals and magazines recommended by the Supreme Attestation Commission under the President of the Republic of Azerbaijan. At the same time, the scientific provisions and results of the research are reflected in the articles of the researcher published in scientific journals of both - Azerbaijan and foreign countries, in the materials of national and international conferences.

Name of the organization where the dissertation work is performed. The dissertation work was carried out in the "Research of Turkish manuscripts" department of the Institute of Manuscripts named after Mahammad Fuzuli of ANAS.

The structure and total volume of the dissertation. The dissertation was written in accordance with the requirements set by the Supreme Attestation Commission under the President of the Republic of Azerbaijan.

Dissertation work consists of the introduction (13192 symbols), 3 chapters (the first chapter 3 paragraphs 77012 symbols; the second chapter 3 paragraphs – 69795 symbols; the third chapter 2 paragraphs – 48235 symbols), the conclusion (5819), the list of the used literature and 141 pages. There are 2 tables in the dissertation. The total volume of the dissertation is 216295 symbols.

MAIN CONTENT OF THE DISSERTATION WORK

The "**Introduction**" part of the dissertation substantiates the relevance and degree of development of the topic, indicates the object and subject of research, goals and objectives, methods, lists the main provisions, discusses the scientific novelty, theoretical and practical significance of the dissertation, approbation of research work, the name of the organization where the dissertation was carried out. The structural units and the total volume with a sign are given separately.

The first chapter of the dissertation "**General information about Muhyi Gulshani and Sheikh Ibrahim Gulshani Bardai**" consists of three paragraphs. The first paragraph entitled "**Politi-**

cal-literary-cultural environment in Muhyi's time. History of the study of Muhyi's life and work", deals with the formation of statehood traditions with the coming to power of the Safavid dynasty in the XVI century, the rise of the Azerbaijan language to the level of state language, philosophy, medicine, logic, astrology, culture, architecture, carpet weaving, miniature⁸. In poetry, taking into account the predominance of philosophical thought, moral values and gnosis, it is noteworthy that the examples of poetry of that time are characterized by spiritual values such as Sufi tendencies, divine love and distancing oneself from material blessings.

Opinions about the life and poetic style of Muhyi Gulshani can be found in the researches of such scientists and researchers as Mahammad Tahir Bursali⁹, Mahammad Suraya¹⁰, Mustafa Koch¹¹, Ehsan Ishik¹², Abdulla Ari¹³, academician Ziya Bunyadov¹⁴, professor Azada Musabeyli¹⁵, Associate Professor Nasrin Alasgarova¹⁶.

Muhyi Gulshani's birth in Edirne, poems dedicated to the Ottoman Sultan Suleiman Ganuni, being given the title of "Owner of the history" by Sheikh-ul-Islam Abu Said Efendi, visiting his

⁸ Özdək, R. Türkün qızıl kitabı / - Bakı: Yazıçı, - 1997. – s. 218

⁹ Bursalı, M.T. Osmanlı müellifleri: [3 ciltte] / - İstanbul: Meral Yayınevi, - 1972. – c.1. - s. 151-153

¹⁰ Süreyya, M. Sicili-Osmani: [4 ciltte] / - İstanbul: Numune Matbaacılık, - 1996. – c. 4. - s.1104-1105

¹¹ Koç, M. Menakıb-ı İbrahim-i Gülşeni (İnceleme-Metin) / – İstanbul: Türkiye Yazma Eserler Kurumu Başkanlığı, - 2014. – 414 s.

¹² İşik, İ.S. Türkiye edebiyatçıları ve kültür adamları ansiklopedisi: [11 ciltte] / - Ankara: Elvan, - 2007. – c. 5. - s.1783

¹³ Arı, A. Muhyi-i Gülşenin Siret-i Murad-ı Cihan isimli eseri // - Manisa: Mevlana düşüncesi Araştırmaları Derneği: Sufi Araştırmaları-Sufi Studies, - 2001. №3, - s. 51-76

¹⁴ Буниятов З. М. Избранные сочинения: [3 тома] / - Баку: ЭЛМ, - 1999. - т. 3. - с. 282-289

¹⁵ Musabeyli. A.Ş. Şeyx İbrahim Gülşeni Bərdəi və Türk Divanı: [2 cilddə] / - Bakı: Elm və təhsil, - 2012,- c.1. - s.15-19

¹⁶ Алескерова, Н.Э. Суфийское братство Гюлшанийя / - Санкт-Петербург: Петербургское Востоковедение, - 2002. – с. 11-20

brother, who worked as a clerk in Egypt, and spent the rest of his life in Egypt analyzing Muhyiddin Ibnul Arabi's work "Fusus al-hikam" is reflected here¹⁷.

The second paragraph of the first chapter is called "**Muhyi's scientific and poetic heritage**". In Muhyi's works, the description of a person's inner world and emotional state comes to the fore in poetic examples that glorify divine love and are distinguished by the fluency of his language¹⁸. His works "Nafahatul-azhar", "Silsilatul-eshg", "Akhlagi-kabir", "Husnu-dil", "Sharhi-hadisi-Jibril", "Kitabi-haggul-yagin", "Managibi-Ibrahim Gulshani", "Sirati-Muradi-Jihan", "Zanjiri-zahab" are of this kind.

Muhyi Gulshani, who left his mark on history as the creator of the first artificial language in the East, invented the "Balibilen" language for Turks, Persians and Arabs, which served to bridge the international language gap. Based on the principle followed by Muhyi in "Lugahati-Gavaidi-Balibilen" it is possible to see that the Arabic word order has a leading position, the grammatical rules of the language are explained in Ottoman Turkish and the examples are mentioned in Turkish, Persian and Arabic with their equivalents¹⁹.

"Managibi-Ibrahim Gulshani" was written by Muhyi Gulshani, at the request of Ahmad Khayali, son of Sheikh Gulshani Bardai (Sheikh of Gulshaniya sect). He spent 36 years writing the work (1569-1605). This point is similar to the writing of Aflaki's "Managibul-Arif". Thus, Aflaki also spent 36 years writing "Managibul-Arif". Tahsin Yazichi notes, that in the initial version "Managibi-Ibrahim Gulshani" was titled "Galbi-kitabi-eshabi-

¹⁷ Yazıcı, T.M. Muhyi-yi Gülşeni Menakib-i İbrahim-i Gülşeni ve Şemlelizade Ahmet Efendi. Şive-i tarikat-i Gülşeniye / - Ankara: Türk Tarih Kurumu Basımevi, - 1982. - s. VII-XI

¹⁸Sultanova, H.H. Muhyi Gülşenin həyatı və əsərləri // Ümummilli lider Heydər Əliyevin anadan olmasının 90-cı ildönümünə həsr olunmuş "Orta əsr əlyazmaları və Azərbaycan mədəniyyəti tarixi problemləri" XIII Respublika elmi konfransının materialları. – Bakı: - 24 may, - 2013, - s. 434-441

¹⁹ Eren, G. Osmanlı. Kültür və sanat: [12 ciltte] / - İstanbul: Yeni Türkiye Yayınları, - 1999. - c. 9. - s. 464-468

tarayig"²⁰. This expression also indicates the date of writing the work in abjad (977/1569)²¹.

The third paragraph of the first chapter is entitled "**Sheikh Gulshani Bardai in primary sources and literary research.**" This paragraph touches on the art of speech and creative style of love devotees, living in foreign countries, distinguished by their artistic beliefs, subjective opinions, socio-political views such as Arif, Basiri, Sururi, Hafizaddin Bardai, Niyazi, Gulshani Bardai, who were expelled from their homeland with their poetic pearls during the intensification of the nationwide struggle against foreign invaders²².

In this paragraph, thoughts of such scientists and researchers as Gastamonulu Latifi²³, Abbas Panahi Makulu²⁴, Ovliya Chalabi²⁵, Ziya Beg²⁶, Vasfi Mahir Gojaturk²⁷, Abdulbagi Golpinarli²⁸, Nihad Sami Banarli²⁹, Himmat Gonur³⁰, Professor Azada Musa-

²⁰ Yazıcı, T.M.. Muhyi-yi Gülşeni Menakib-i İbrahim-i Gülşeni ve Şemlelizade Ahmet Efendi. Şive-i tarikat-i Gülşeniye / - Ankara: Türk Tarih Kurumu Basımevi, - 1982. – s. XXVI

²¹ گلشنی، محیی. مناقب ابراهیم گلشنی \ - استانبول: بایبی کردی سرمت چیفتئر کتابخانه سی Y.0979, 2a.

²² Musayeva, A.Ş. Əlyazma kitabı və XV-XVI əsrlər Azərbaycan ədəbiyyatı: problemlər, araşdırmalar (tekstoloji, filoloji tədqiqat) / - Bakı: Nurlan, - 2002. – s.65-67

²³ قسطنلو، لطیفی. تذکره لطیفی / - استانبول: در سعادت، - ۱۸۹۶، ۵۳ / ۱۳۱۴ - ۵۲ ص

²⁴ Makulu, A.P. Ədəbi məlumat cədvəli / - Bakı: AzSSR Elmlər Akademiyası, - 1962. – s.197-198

²⁵ Rıhtım, M. Evliya Çelebi Seyahetnamesinde Azərbaycan / - Bakı: Nurlar, - 2012. – s. 252-253

²⁶ ضیا بگ. خرابات (تذکره) / - استانبول، - ۱۲۹۲ / ۱۸۷۵، ۳۳۹-۳۳۳ ص

²⁷ Kocatürk, V.M. Türk edebiyatı tarihi / - Ankara: Edebiyat Yayınevi, - 1964. – s. 394

²⁸ Gölpınarlı, A.A. 100 soruda Türkiyede mezhepler ve tarikatlar / - İstanbul: Gerçek Yayın evi, - 1969. – s.206-207

²⁹ Banarlı, N.S. Resimli türk edebiyatı tarihi / - İstanbul: Milli Eğitim Basımevi, - 2001. – s.265

³⁰ Konur, H. İbrahim Gülşeni: hayatı, eserleri, tarikatı / - İstanbul: İnsan Yayınları, - 2000. – s.13-31

beyli³¹, Associate Professor Nasrin Alasgarova³², John Spencer Trimingham,³³ Elias John Wilkinson Gibb³⁴ who touched on the greatness of Gulshani Bardai's personality and his difficult way of life around the country, were mentioned. The thoughts of above mentioned scholars about the poetic heritage of the sheikh, figurative thinking, gnosis views of the dervishes of Gulshani in this paragraph are of great interest.

If we systematize the information given in the primary sources and literary researches about the connection of Gulshani Bardai with Azerbaijan (Barda), it is possible to see that scientists and researchers are settled on different fronts. Although we do not find any notes on the place of birth of the sheikh in "Managibi-Ibrahim Gulshani", the primary and valuable source about Gulshani Bardai, it is highly probable that Gulshani was from Barda when looking at the events and geographical places of "Managib's" philological and textological research³⁵.

In this paragraph, Gulshani Bardai's miracles from the moment of his birth, going to Maveranehra to further his education, staying in Tabriz at Gazi Hasan's insistence, attending regular literary gatherings, Uzun Hasan's attention, even giving him the highest rank of "tarkhan", sending him to Shiraz by Uzun Hasan after the people complained to the court about Sufi Khalil's unfair behavior and sending him to negotiate peace with Sultan Hussein Baygara are indicators of Gulshani's growing prestige³⁶.

³¹ Musabəyli. A.Ş. Şeyx İbrahim Gülşəni Bərdəi və Türk Divanı: [2 cildə] / - Bakı: Elm və təhsil, - 2012. – 610 s.

³² Алескерова, Н.Э. Суфийское братство Гюлшанийя / - Санкт-Петербург: Петербургское Востоковедение, - 2002. – 135 с.

³³ Тримингем Д.С. Суфийские ордены в Исламе / - Москва: Наука, - 1991. – с. 70-71.

³⁴ Gibb E.J.W. and M.R.A. A history of Ottoman poetry: [in 6 volume] / - London: The Trustees of the "E.J.W. Gibb Memorial" – London: W.C. Messrs.Luzac and Company LTD, - 1909. – v. 2. - p.374-375

³⁵ گلشنی، محیی. مناقب ابراهیم گلشنی \ - استانبول: یایی کردی سرمت چیفتئر کتابخانه سی 0979, 53b

³⁶ گلشنی، محیی. مناقب ابراهیم گلشنی \ - استانبول: یایی کردی سرمت چیفتئر کتابخانه سی 0979, 7b-14a

The second chapter of the dissertation is called "**Philological study of the work" Managibi-Ibrahim Gulshani "**". This chapter consists of three paragraphs. The first paragraph, entitled "**The area of distribution of managibnamas in Turkish literature. Literary Heritage and Creative Style of Gulshani Bardai**", discusses the importance of the extraordinary skills and miracles of the founders of the sect, sheikhs and saints in the history of Sufism, biographical stories that embody extraordinary events and play the role of a historical panorama of the period in which they exist, the reason for the emergence of Managibnamas, the area of their distribution and their literary and historical significance are discussed.

In this section you can find valuable opinions of professor Aziz Mirahmadov³⁷, professor Füzuli Bayat³⁸, Turkish scientists and researchers Ahmet Yashar Ojag³⁹, Gular Eren⁴⁰ on the conditions of formation of managibnamas, their writing, their role in the formation moral values.

This paragraph contains notes on the fact that the Sufi spirit, which dominated in the poetic works of Gulshani Bardai, was intertwined with elements of folklore in both his ghazals and literary collections⁴¹.

Here, Gulshani Bardai's works "Manavi" and "Sharhi-Masnavi", which occupy an important place in the poetic heritage, are discussed as a work written with respect to "Masnavi", which informs about the existence of a spiritual connection between

³⁷Mirəhmədov, Ə.M. Ədəbiyyatşünaslıq terminləri lüğəti / - Bakı: Maarif, - 2013. – s.107

³⁸ Bayat, F. X. Türk təkkə (təsəvvüf) ədəbiyyatı / - Bakı: Elm və təhsil, - 2011. – s. 383

³⁹ Ocak, A.Y. Kültür kaynağı olarak menakıpnameler / - Ankara: Türk Tarih Kurumu Basımevi, - 1992. - s. 8

⁴⁰ Eren G. Osmanlı. Kültür ve sanat: [12 ciltte] / - İstanbul: Yeni Türkiye Yayınları, - 1999. – c. 9. - s. 37

⁴¹ Султанова Х.Г. Мистическое учение шейха Ибрахима Гюльшани // Одесса: Научный Вестник. Житомирского Державного Университета имени Ивана Франка. - 2017. Выпуск№1 (85), – с.104-108

Sheikh Gulshani and Movlana Jalaladdin Rumi⁴². There is also extensive information about the Persian masnavi, “Kanzul-Jawahir”, written in the form of tuyugh and rubai and “Razname”, developed by Ibrahim Fazlan, a critical text in two copies in the National Library. The paragraph describes the information about Gulshani Bardai's divans in Arabic, Persian, Turkish and their manuscripts in chronological order. The Turkish divan, which is the culmination of Gulshani's work, is mentioned as a collection of divine wisdom, a valuable source of information, as well as manuscripts are listed⁴³.

The second paragraph of the second chapter is entitled **"Description of the evolutionary history and the rules of etiquette of the Gulshaniyya sect in Turkish Sufi literature"**. This paragraph reflects the wave of Sufism that swept the Turkish-Islamic world in the Middle Ages, the tireless struggle of the Sufi traveler for the ideal of truth in order to understand the divine truth and the dangers he faced⁴⁴.

When studying the historical formation of Khalvatism in Shirvan at the end of the 13th century, we find the names of four great architects who had a profound influence on the structure of this sect. One of the most striking features is that all four of these great personalities were Azerbaijanis. These are: 1) Abu-Najib Abdulgadir Suhrawardi (d.563 / 1168); 2) Ibrahim Zahid Gilani (d.681 / 1282); 3) Abu Abdullah Omar Khalvati (d.750 / 1350); 4) Seyid Yahya al-Shirvani al-Bakuvi (d. 1464)⁴⁵. There were more than 30 branches of this sect, which is widespread in

⁴² Sultanova, H.H. İbrahim Gülşəni Bərdəi türk ədəbiyyatında ədəbi şəxsiyyət kimi // “VII Beynəlxalq türk mədəniyyəti, incəsənəti və mədəni irsinin mühafizəsi” simpoziumunun materialları”, - Bakı: – 26-29 iyun, – 2013, – s. 627-632

⁴³Vəliyeva, H.H. Gülşəni Bərdəi irsində əxlaqi dəyərlər // – Bakı: Filologiya məsələləri jurnalı, – 2017. №18, – s. 380-388

⁴⁴ Sultanova, H.H. Təsəvvüfi poeziyanın parlaq nümayəndəsi İbrahim Gülşəni // – Bakı: Filologiya məsələləri jurnalı, – 2014. №10, – s. 252-256

⁴⁵Rıhtım, M. Seyid Yəhya Bakuvi (Həyatı, yaradıcılığı, məktəbi) / - Bakı: Elm və təhsil, - 2013. – s.106

Azerbaijan and Turkey: Rovshaniyya, Gulshaniyya, Djamaliyya and etc.

Historical sources speak about the moments when the gnosis views of the Gulshanis` resonated with different sects⁴⁶. Researchers such as Mahmad Fuad Korpulu⁴⁷, Roya Kilinj⁴⁸, Mustafa Gara⁴⁹ touched upon issues such as the Gulshaniyya sect, religious ceremonies within the sect, their organization, Gulshani poets, composers, food and drink in the sect and table etiquette.

The third paragraph of the second chapter is called **“The artistic language structure of "Managib" (poetic figures, folk sayings and adherence to folklore traditions)**. This paragraph classifies the examples of poetry in the work "Managibi-Ibrahim Gulshani" by of rhetoric means, reveals examples of folklore, points that resonate with folk sayings. In "Managib" it was determined, that the development of rhetorical means such as takrir, artistic speech, artistic contrast, tashbih, ishtigag (committing), tanasub-muraatun-nazir, talmih, tawzi, litota, the samples of poetry meet the requirements of the system of rhyme.

If we look at the author`s copy of “Managibi-Ibrahim Gulshani”, we can see that 15 masnavis, 3 ghazals, 3 rubais, 1 gita were worked out and 2 examples of poetry were mentioned⁵⁰.

At the same time, this paragraph discusses issues, such as the proverbs of the all-Turkic monument "Kitabi-Dada Gorgud", the similarity of the expressions used in "Managib" with folk sayings and the logical repetition of the same idea.

⁴⁶ Gölpınarlı, A.A. Mevlana Celaleddin: hayati, felsefesi, eserleri, eserlerinden seçmeler / - İstanbul: İnkılap kitabevi, - 1985. - s. 230

⁴⁷ Köprülü, M.F. Türk edebiyatı tarihi / - İstanbul: Ötüken, - 1986. – s. 385

⁴⁸ Kılıç, R. Osmanlı devletinde gülşeni tarikatı (genel bir yaklaşım denemesi) // - Ankara; OTAM Ankara Üniversitesi Osmanlı Tarihi Araştırmalar ve Uygulama Dergisi, - 2004. №15, Cilt 15, - s. 209-226

⁴⁹ Kara, M. Gülşeniye ve güldeste// - Uludağ: T.C.Uludağ Üniversitesi İlahiyat fakültesi, - 1998. №7, Cilt:7, – s.41-58

⁵⁰ گلشنی، محیی. مناقب ابراهیم گلشنی \ - استانبول: یاپی کردی سرمت چیفتز کتابخانه سی Y.0979, 212a

An example from "Kitabi-Dada-Gorgud"

Qarı düşmən dost olmaz⁵¹.

An example from "Managibi-Ibrahim Gulshani"

Bilürsün dost olmaz əski düşmən⁵².

An example from "Kitabi-Dada-Gorgud"

Anlar dəxi bu dünyaya gəldi, keçdi.

Karvan kibi qondi, köçdi.

Anları dəxi əcəl aldı, yer gizlədi.

Fani dünya yenə qaldı.

Gəlimlü-gedimlü dünya,

Son ucu ölümlü dünya⁵³.

An example from "Managibi-Ibrahim Gulshani"

Hər gələn getdi, bunda kim qaldı?

Hər kəsin bəklədügi növbətdir⁵⁴

The third chapter of the dissertation is called "**Textological study of the work "Managibi-Ibrahim Gulshani"**". This chapter also consists of 3 paragraphs. The first paragraph, entitled "**The scientific-palaeographic description of the manuscripts of Managib**", contains the views of Doctor of Philological Sciences, professor Kamandar Sharifov, about the origin of manuscripts, the importance of medieval manuscripts and their differences from modern publications⁵⁵. In this section, the information about 5 manuscripts and 2 modern editions of Muhyi Gulshani's work "Managibi-Ibrahim Gulshani" has been systematized as follows:

1) Yapi Kredi Sarmet Chiftar Manuscript. (hereinafter referred to as copy A). This manuscript is preserved in the Istanbul

⁵¹ Əlizadə, S.Q. Kitabi-Dədə Qorqud (əsil və sadələşdirilmiş mətnlər) / - Bakı: Öndər, - 2004. – s. 20

⁵² گلشنی، محیی. مناقب ابراهیم گلشنی \ - استانبول: یاپی کردی سرمت چیفتار کتابخانه سی Y.0979, 55b

⁵³Əlizadə, S.Q. Kitabi-Dədə Qorqud (əsil və sadələşdirilmiş mətnlər) / - Bakı: Öndər, - 2004. – s. 36

⁵⁴ Yazıcı, T.M. Muhyi-yi Gülşeni Menakib-i İbrahim-i Gülşeni ve Şemlelizade Ahmet Efendi. Şive-i tarikat-i Gülşeniye / - Ankara: : Türk Tarih Kurumu Basımevi, - 1982. – s. 495

⁵⁵ Şərifli, K.K. Mətnşünaslığın nəzəri əsasları / - Bakı: Nurlan, - 2011. – s.174

Yapi Kredi Sarmet Chiftar Research Library under the code Y.0979. It consists of 214 pages. Size is 20,5x14 cm. It is written in Turkish, in nastalig calligraphy, on thick cream-colored paper, not fresh. The left side of the manuscript is torn and the right side is in a juicy, scattered cover of European paper of cornel (burgundy) color. It is a table with double red lines. It is believed to have been written in the 17th century. There is no record of where it was copied. The end is imperfect. Written by the author`s handwriting.

2) Manuscript copy of the Millet Manuscript Library (hereinafter referred to as copy B). This manuscript is preserved in the Istanbul Millet Manuscript Library under the code №1045 of Ali Amir Efendi's collection. It consists of 536 pages. Size is 19.5x12.5 cm. The paper is thin and polished, the leather is brown. Although copying date and the person who copied are not known, it is known that the writing and paper date back to the (H) XI / (AD) XVII centuries. On the first page there is Fohrust written in ruga and a wagf stamp. The writing is different⁵⁶.

3) Manuscript copy of Suleymaniye Manuscript Library (hereinafter referred to as copy C). This manuscript is preserved in the Asad Efendi collection of the Istanbul Suleymaniye Manuscript Library under the code №1342. It consists of 127 pages. The size is 20x14 cm. Written in talig calligraphy. The paper is sugar-colored, the edges of the cover are leather, the top is covered with ebru. Although copying date and the person who copied are not known, it is believed that the inscription and paper date back to the second half of the (H) XI / (AD) XVII centuries. The ending is defective, it is considered a short copy. There is a wagf stamp on the top⁵⁷.

4) Manuscript copy of the Millet Manuscript Library (hereinafter referred to as copy D). This manuscript is preserved in Istanbul Millet Manuscript Library under the code Ali Amiri Efendi

⁵⁶ İstanbul kitaplıkları Tarih-cografya yazmaları katalogları / - İstanbul: Milli Eğitim Basımevi, - 1946. №6, Seri:1. – s. 505

⁵⁷Bax: – s. 505

Collection (Poetry) - №1046. It consists of 212 pages. Size is 24.3x17.8 cm. The writing is an ordinary ruga, the cover is a box of red paper-cardboard. There is a fohrust and a wagf stamp on the top. The part of this copy from the beginning to the 173rd page is written in ordinary ruga and the next part is in the inscription of the wagf Ali Amiri Efendi. There are some corrections on the edges. This copy was compared and completed with the original in Diyarbakir. This is clear from the note on page 177: "It was confronted with the original in Diyari-Bakir. Tammat il-Managib⁵⁸".

5) Yapi Kredi Sarmet Chiftar Manuscript (hereinafter referred to as copy E). This copy is stored in Yapi Kredi Sarmet Chiftar Research Library under the code Y.0676. It is written in Turkish in Naskh calligraphy. Its size is 23.5 x 16.3 cm. The paper is a cream-colored European paper. It consists of 253 pages, including the first pages. 4 pages are blank from the beginning and end. It is believed to have been copied in (H)1308 /(AD)1890. The back of the cover is red leather, the lids are of red cloth.

The modern editions of "Managibi-Ibrahim Gulshani" can be grouped as follows:

1) Researcher Tahsin Yazichi made comparisons with the available copies of "Managib", Millet (B), Millet (D) and Suleymaniye (C) and found that there was no single principle in the spelling of Turkish words in all three copies. He noted that copy B did not differ much from the others in terms of spelling, but in terms of text it differed from copies D and C. Looking at the writing of copy C, he came to the conclusion that this copy resonated with the language rules of the period in which the author lived. For this reason, he used copy C as the basis for the scientific-critical text of "Managib". He published a scientific-critical text in Ankara in 1982 under the title of "Muhyi-yi Gulshani "Managib-i-Ibrahim-i-Gulshani" and Shamlalizadeh Ahmed Efendi "Shive-yi-tarigat-i-Gulshaniya", including Ahmad Efendi's "Shive-yi-tarigat-i-Gulshaniya".

⁵⁸ Bax: – s. 505-506

2) The 414 page book "Managib-i-Ibrahim-i Gulshani" (research text), published in Istanbul in 2014 by researchers Mustafa Koch and Eyyub Tanriverdi at the initiative of the Turkish Manuscripts Association, consists of introduction, 16 paragraphs, bibliography and index. Both the author's copy A and the copy B are referred to here.

The second paragraph of the third chapter is entitled **"Graphic-spelling features of "Managib and textual analysis of copies"**. This paragraph is based on the author's handwritten copy A, kept in the Yapi Kredi Sarmet Chiftar Research Library, while studying the graphic-orthographic features of Muhyi Gulshani's "Managibi-Ibrahim Gulshani" from the point of view of "based on the oldest copy" referring to the theoretical principles of textual science. Other manuscripts of "Managib" (B, C, D, E) were also involved in the textual research.

At the same time, this paragraph deals with the studying the graphic-orthographic features of "Managib", vowel sounds, the use of the sound "ك" (deaf nun), which is archaic for our time, but whose traces are found in the Kazakh dialect, a phonetic phenomenon and the increase of sound, which is considered a regularity⁵⁹. For example:

In "Managib" the points of the usage of the vowel "A" at the beginning of the word, both-marked and without mark "ا": أیدست (abdast) – copy A, 8b; التنجى (altınjı) – copy D, 2b; الوب (alub) – copy A, 129a

In "Managib", the sound "a" in the middle of the word is used with the marked letter "آ". دآد (dad) – copy C, 4a

The development of toponyms such as Azerbaijan, Baku, Karabakh, Nakhchivan, Barda, and the Kura River hydronym in the literary monument is an indicator of the transformation of our native lands into a political arena in the course of historical processes.

1) The most interesting point in the analysis of the spelling features of "Managib" is the spelling of the word "Azerbaijan".

⁵⁹ Hacıyeva, Z.T. Əski əlifba / - Bakı: Elm, - 1989. – s. 45

سوفی خلیل نخجوانده بو هجومی استماع ایدیجک الغار یله کلوب سلطانی
همان قلدروب عادلایجان جانبندن عراقه کیدر

“When Sufi Khalil heard, that the enemy would suddenly attack in Nakhchivan, he immediately raised the sultan and left for Iraq by Azerbaijan [copy A, 56b]”.

The fact that the word "Azerbaijan" is written in the form of "عادلایجان" in the monument, proves that "Managib" is a valuable source in terms of textology, source studies, linguistics and requires researchers to take a comprehensive approach to this valuable monument.

2) The usage of the toponym "Karabakh" is evidence that historically this area witnessed real events:

نقل اولور که قره باغده و اطرافنده پیری کتخودا نام برظالم پیدا اولور

“It is said that a tyrant named Piri-Kathuda appeared in and around Karabakh” [copy A, 49a].

3) The frequent use of the toponym "Barda" in "Managib" is due to the fact that Gulshani Bardai was a participant or witness of the events related to this land, which we consider to be the fruit of this land.

اول سجاده نشین شیخ علی جان چون شیخ حضر تلرینه نظر ایدر بی اختیار جذ به
حاصل اولور شیخ اجازت نامه یازوب بردعه کیدر

“Sitting on the prayer carpet (saccada), Ali jan looks at the sheikh and inspiring by him falls under his charm. Sheikh wrote a permission for him for going to Barda [copy A, 53b]”.

بر کون کوره صویی یاننده قشلاقده قاضی عیسی و سلطان یعقوبله فارغ البال
صحبت ایدرکن بر شیخ کلوب ..

“One day, in the winter near the Kura water, while leisurely talking to Gazi Isa and Sultan Yagub a sheikh came [copy A, 89a]”.

It is highly probable that the “Kura River” is mentioned in this example. This possibility stems from the fact that the events in “Managib” are mostly related to the eastern part of the present-day

Turkish Republic and that the end of this legend is connected with Karabakh region⁶⁰.

All the differences in the copy serve one thing - to determine the date of the text. Each copy is related to the secretary's style of work, his psychological characteristics, literary taste and ideology⁶¹. For this reason, the history of the text may be related to historical-literary, historical, historical-domestic and so on issues⁶². For this reason, in this paragraph, a textual study of the monument was conducted on the basis of the differences in copies between the existing manuscripts of the work "Managibi-Ibrahim Gulshani". Let's look at some of the differences that occur when comparing copy differences:

1) Writing some words in different variants: “نورین” in copy A (nurin, 1b); in copy B, “نورینی” (nurini, 1b); in copy C, “نورنی” (nurni, 1b);), in copy D “نورنی” (nurni, 1b); in copy E, it is called “نورینی” (nurini, 1b).

In copy A “قلب کتاب اصحاب طرایق که تاریخ و نامدر....” (Galbi-kitabi-ashabi-tarayig ki tarikhu-namdir...,2a); in copy D “... قلب کتاب اصحاب طرایق که تاریخ و نامدر” (Galbi-kitabi-ashabi-tarayig ki tarikhu-tamdir..., 2a)

In copy A “ایاق” (ayag, 4a); in copy D “ایاق” (ayag, 4a)

in copy C “ایاخ” (ayakh, 2b)

In copy A “توب” (tub, 4a); in copy D “توب” (tub, 4a); in

copy C “توب” (tub, 2b); in copy E “توپ” (top, 4b)

In copy A “دلالت” (dalalat, 3a); in copy C “دلالتی”

(dalalati, 2a)

2) When comparing copies, we come across some words abbreviated or omitted: In copy A “ده ده عمر روشنی” (Dada Omar Rovshani, 1b); in copy C “ده ده روشنی” (Dada Rovshani, 1b)

⁶⁰ Veliyeva, H.H. The textological analysis of the “Menakib-i İbrahim Gulshani” (on the basis of scientific-critical text) // “II Uluslararası Akademik Filoloji Çalışmaları” Kongresi, – Trakya: – 28 kısım, – 2020, – p. 337-348

⁶¹ Рейсер, С.А. Основы текстологии / - Ленинград: Просвещение, - 1978. – с. 27

⁶² Лихачев, Д.С. Текстология (краткий очерк) / - Москва: Наука, – 1964. – с. 7

Summarizing the provisions of the dissertation, we can draw the following **conclusions**:

In modern times, the analysis of a literary monument in terms of text, the study of its history, the discovery of facts about the conditions of its creation is the basis of textual science. For this reason, during the philological-textological study of the work "Managibi-Ibrahim Gulshani", which acts as a biographical collection about Gulshani Bardai, the conditions for the emergence of a literary monument based on the principle of time and space, were taken into account:

– The work “Managibi-Ibrahim-Gulshani” depicts the literary panorama of the XVI-XVII centuries, reflects the knowledge about the political and cultural environment, the artistic and gnosis views of such Sufi poets as Muhyi Gulshani-Ibrahim Gulshani. With reference to the literary monument, it is possible to express opinions about the creative style, literary thought and gnosis dialogues, spiritual world of master artists characteristic of the medieval environment;

– Muhyi Gulshani, who went down in history as the creator of a common artificial language for Turks, Persians and Arabs, has knowledge of the rules of all three languages, the ability to create an independent dictionary for the people who speak this language;

– The influence of "Managib" - which is a biographical essay in Turkic literature, a genre form that tells life stories in a narrative style - to the political and cultural environment is felt along with the formation of the Sufi sects. It was determined that the managibnamas are an artistic-historical mirror of the period under study, contain extensive information about the medieval artistic and cultural environment, historical realities, socio-economic situation, master personalities;

– From point of view of geneology, Gulshani Bardai, connects himself to the father Oghuz - the sacred cult of the Turks, the prototype of the saints. His connection with the land of Azerbaijan (Barda) can be said on the basis of the places where the events took place throughout the work, the onomastic units used in

the literary monument. Frequent repetition of Azerbaijan, Barda, Karabakh and Nakhchivan provinces in “Managibi-Ibrahim Gulshani” is an indication of Gulshani Bardai's loyalty to his homeland and patriotism, as well as proof that his miracles come from this sacred land. At the same time, according to the narrated legends, becoming of such Azerbaijan lands as Barda, Nakhchivan, Karabakh the center of historical processes, the attack of foreign invaders is an indication that our country is always in the interest of the occupiers;

– Ibrahim Gulshani, who laid the foundation of the etiquette of the Gulshaniya sect, rules of life within the sect, worship ceremonies, theoretical and practical principles related to the sect, spiritually connected with the tradition of the sect, in his work “Managibi-Ibrahim Gulshani” acts as a preventive guardian (ovliya), who always protects the servants of God and prevents unhappy endings with wise expressions.

When looking at the work from a philological point of view, it is worth noting the following:

– The poetic examples in the work "Managibi-Ibrahim Gulshani" are grouped by means of expressiveness. This work is distinguished by its fluency and melodicy in terms of rhyme and weight;

– The fact that the poems used in the literary monument are related to the spirit and folklore of the people, have the same essence as the proverbs and sayings, proves once again how much Muhyi Gulshani is connected with the national thinking and folk art.

If we look at the work from a textological point of view, we can say the following:

– The existing 5 manuscripts of the work “Managibi-Ibrahim Gulshani” were involved in the research and their scientific-paleographic description was given, the principle of taking the oldest copy, which contains the theoretical basis of textual studies, was followed. For this reason, the author's copy A was used as a basis, but in terms of comparison, textual research was conducted with reference to other copies;

– While considering the graphic-orthographic features of "Managib", research was carried out on the copies, the resulting graphic-orthographic differences were studied on the basis of examples;

– The process of analyzing the differences in copies of "Managib" carried out by comparing copies, spelling of some words in different variants, in some cases reduction of words, violation of the word order in the sentence revealed the existence of such cases.

List of published scientific works on the topic of the dissertation:

- 1) Sultanova, H. Muhyi Gülşəninin həyatı və əsərləri // Ümum-millî lider Heydər Əliyevin anadan olmasının 90-cı ildönümünə həsr olunmuş “Orta əsr əlyazmaları və Azərbaycan mədəniyyəti tarixi problemləri” XIII Respublika elmi konfransının materialları, – Bakı: – 24 may, – 2013, – s. 434-441
- 2) Sultanova, H.H. İbrahim Gülşəni Bərdəi türk ədəbiyyatında ədəbi şəxsiyyət kimi // “VII Beynəlxalq türk mədəniyyəti, incəsənəti və mədəni irsinin mühafizəsi” simpoziumunun materialları”, – Bakı: Anka Basım yayın Ltd. Şt. – 26-29 iyun, – 2013, – s. 627-632
- 3) Sultanova, H.H. Mənaqibnamələrin türk ədəbiyyatında yeri // Azərbaycan Şərqşünaslıq elminin inkişaf yolları” Akademik Vasim Məmmədəliyevin anadan olmasının 70 illiyinə həsr olunmuş Beynəlxalq elmi konfransın materialları, – Bakı: Bakı Çap Evi, – 27-28 iyun, – 2013, – s. 312-313
- 4) Sultanova, H.H. Təsəvvüfi poeziyanın parlaq nümayəndəsi İbrahim Gülşəni // – Bakı: Filologiya məsələləri jurnalı, – 2014. №10, – s. 252-256
- 5) Sultanova, H.H. Gülşəni Bərdəi poeziyasında insan faktoru // –Bakı: Filologiya məsələləri jurnalı, – 2015. №9, – s. 434-438

- 6) Sultanova, N.N. Şərqdə ilk süni dil yaradıcısı Muhyi // – Bakı: Ədəbiyyat məcmuəsi Nizami adına Ədəbiyyat İnstitutunun Əsərləri, – 2015. № XXVI, – s. 128-137
- 7) Султанова, X.Г. Истинная любовь в творчестве Мухьи Гюльшани // – Одесса: Научный Вестник. Международного Гуманитарного Университета. Серия Филология, – 2016. Выпуск 23 том 1, – с. 66-68
- 8) Султанова, X.Г. Мистическое учение Шейха Ибрахима Гюльшани // –Житомир: Вестник. Житомирского Державного Университета имени Ивана Франка. – 2017. Выпуск№1 (85), – с. 104-108
- 9) Vəliyeva, N.N. Gülşəni Bərdəi irsində əxlaqi dəyərlər // – Bakı: Filologiya məsələləri jurnalı, – 2017. №18, – s. 380-388
- 10) Veliyeva, N.N. The textological and language structure of the text “Mənaqibi-İbrahim Gulshani” // Материалы Международной научной конференции «Научные тренды постиндустриального общества», – Ровно: МЦНД, 28 февраля, – 2020, – р. 7-8
- 11) Vəliyeva, N.N. “Mənaqibi-İbrahim Gülşəni” əsərində Şeyx İbrahim Gülşəninin fəvqəltəbii bacarıqlarının təsviri // – Bakı: Filologiya məsələləri jurnalı, – 2020. №3, –s. 280-287
- 12) Велиева, X.Г. Творческая деятельность Ибрахима Гюльшани и его-морально-дидактические взгляды // Материалы LXXXII международной научно-практической конференции «Культура, наука и искусство в истории и современности», – Казань: ОНТ, – 25 марта, – 2020, – с. 8-9
- 13) Veliyeva, N.N. The textological analysis of the “Menakib-i İbrahim Gulshani”(on the basis of scientific-critical text) // “II Uluslararası Akademik Filoloji Çalışmaları” Kongresi, – Trakya: – 28 kasım, – 2020, – p. 337-348

The defense of the dissertation will be held on 28 October 2021 at 12⁰⁰ at the meeting of the Supreme Attestation Commission under the President of the Republic of Azerbaijan ED.1.31. – Dissertation Council operating at the National Museum of Azerbaijan Literature named after Nizami Ganjavi, Azerbaijan National Academy of Sciences.

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The dissertation is accessible in the library of the National Museum of Azerbaijan Literature named after Nizami Ganjavi Azerbaijan National Academy of Sciences

Electronic versions of the dissertation and abstract are posted on the official website of the National Museum of Azerbaijan Literature named after Nizami Ganjavi Azerbaijan National Academy of Sciences

The abstract was sent to the necessary addresses on 21 September 2021

Signed for printing: _____ 2021

Paper format: 60x84 1/16

Volume: 39856

Number of copies: 20