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MIRZA KAZIMBAY’S TEXTUAL ACTIVITY

Abstract

Mirza Kazimbay’s - a prominent orientalist - services are invaluable in the development of critical thinking in the history of Azerbaijan culture. He has created a rich and diverse scientific heritage through his colorful research on monuments dedicated to various fields of science. His scientific activity was highly appreciated not only in the East, Russia, but also in European countries and was awarded various prizes. The scientist’s activity is highly valued by orientalists around the world, as it is based on a scientific-critical method, far from any fanaticism and subjectivity. Based on in-depth and complex research in his textual activity as a textologist, he came to generalized conclusions and tried to prepare his texts as close as possible to the author's will. As a result, his research works were a great success. "It is worth noting that he tried to justify his conclusions on the basis of in-depth study and generalization of primary sources."

Keywords: Mirza Kazimbay, textual studies, "Darbandnamah", "Mukhtasar al-Viqayah", "Mahammadiyyah"

Mirza Kazimbay’s contribution to the formation of textual studies as a scientific field, the creation of its scientific basis and methodology is enormous. His investigations were based on the methods and principles of modern textual science in the study of the texts of medieval written monuments. The scientific value of his research in the field of textual studies is that he always studied the manuscripts of the written monuments and the information provided by various sources, approaching it critically and always tried to distinguish the truth from falsehood. “Apparently, Mirza Kazimbay not only was very critical of the content of the manuscript, but also studied the issues related to its degree of survival, as well as the perfection of the historical facts”. Accurate, comprehensive study of sources and honest study of facts have a great and worthy place in Mirza Kazimbay's creative activity. Mirza Kazimbay always based his research on the scientific-critical method in the study of the texts of literature, history and folklore.
monuments and tried to compile their scientific texts as accurately as possible and always criticized scientists who did not follow this method and made certain mistakes in the study of sources. Mirza Kazimbay approached the texts of the works involved in textological research with a great sense of responsibility, and tried to compile his text on the basis of in-depth research on the most ancient and authoritative copies through great labor and knowledge. This was due to the great love of the scientist for the classical heritage and the fact that he was the most perfect connoisseur and researcher of Eastern culture. Mirza Kazimbay's high-level scientific research on the texts of written monuments was highly appreciated not only by Russian orientalists, but also by European scholars, and gained a great reputation as a well-known figure of science and culture of his time.

The life and work of this martyr of science and education were studied by A.Rzayev at the expense of great labor and knowledge, and a valuable monographic work was written and published. At the same time, A.Rzayev collected the works of the prominent scientist and published them in one volume. However, in terms of studying the stages of development and formation of textual studies as a scientific field, the creation of its methods and techniques, the textual activity of Mirza Kazimbay, which is still in great need of research, has not been studied separately.

It is no coincidence that our literary critics have noted with great regret that Mirza Kazimbay's textual activity has not been studied so far. …The research of A.Bakikhanov, Mirza Kazimbay and S.Valibeyov on “Darbandnamah” is first of all connected with the importance of this work for our language, literature and history, its philological value. On the other hand, the research of our national philologists on this monument in the last century is interesting in terms of tracing the history of development, scientific laboratory and methodological principles of the scientific thought of Azerbaijan in the XIX century.

Some modern literary critics even considered him to be the first textologist at the cradle of Azerbaijan textual science: In general, the research work on the written monuments of the East (“Darbandnamah", "Qisseyi-Yusif", "Mahammadiyyah", "Sabat al-Ajizin", etc.) gives grounds to say that he was one of the prominent textologists of his period and in a sense stood at the cradle of Azerbaijan textology. In order to study the methods and principles of textual studies of Mirza Kazimbay and to cover his activity as a textual scholar in full, there is no doubt that it is necessary to refer to his scientific heritage, that is, the written monuments he compiled, scientific texts, "Darbandnamah", "Qisseyi-Yusif", "Mahammadiyyah", "Sabat al-Ajizin", "Mukhtasar al-Viqayah" and his comments on them. Just as the written monuments chosen as the object of research of a scientist's textological activity are in different Oriental languages, so are the fields of science to which they are devoted. His textual research included works on history, Islamic jurisprudence and theology, as well as monuments of folklore and fiction. All this shows that Mirza Kazimbay is a person with a wide range of knowledge of Eastern and Muslim culture. First of all, Mirza Kazimbay tried to find and obtain the oldest and most perfect manuscripts of the work, kept in separate libraries and private collections, before compiling and publishing the scientific text. He could never be satisfied with a single copy of the work in which he would study and publish the text, because, as mentioned above, the scribe's copies of any medieval written monument were distorted in various ways. Mirza Kazimbay was well aware of the fact that research based on one copy cannot be a successful research work and will
not bring any prestige and fame to the researcher. Regarding the manuscripts of Ubaydullah Sadru-sh-Shari'ah’s “Mukhtasar al-Viqayah”, he writes: "I will only say here that among the thousands of manuscripts of this work, which has not yet been published by anyone, it is impossible to find a single manuscript that can be considered the most accurate copy of it; the extreme sensitivity of the slightest careless and reckless initiative would rain upon me the curses of scholars and jurists”.

Mirza Kazimbay criticized the publishers of some medieval written monuments in Kazan, based on any copy, and showed that their publications were full of errors and distortions. In the preface to the publication of “Mukhtasar al-Vigayah”, he shows that it is impossible to select and publish any manuscript of “Mukhtasar al-Vigayah” on the basis of it, as well as the monuments published by Kazan publishers with gross errors and shortcomings. The scholar notes that the editions of "Yusif and Zuleykha", "Sabat al-Ajizin" and other works published in Kazan on the basis of one copy were also subjected to such distortions. Based on all the above, Mirza Kazimbay considered the scientific text of any work, compiled only through in-depth research based on various manuscripts, to be reliable. He tried to attract as many manuscripts as possible for textual research. After each new manuscript he obtained, he reconsidered the text in comparison with the new manuscript. This was the case when compiling the text of the "Darbandnamah" monument. Mirza Kazimbay based the scientific text of "Darbandnamah" on six perfect copies of the work. In his textological activity, the scientist used manuscripts of works, as well as manuscripts of comments on those works. As mentioned above, the full texts of the works are given in the comments, so they were also involved in the compilation of scientific texts by Mirza Kazimbay. In compiling the text of the “Mukhtasar al-Vigayah”, he used a large number of manuscripts of the work, as well as manuscripts of commentaries by five different authors dedicated to the work. This helped to make his textual research as complete and reliable as possible. He writes that he knows seven of the commentaries on the “Mukhtasar al-Viqayah” monument. He obtained manuscripts of five of these commentaries.

After obtaining manuscripts of "Darbandnamah", Mirza Kazimbay began to study the history of research and publication of the work, to determine its author and date of writing, and learned that "Darbandnamah" is one of the most valuable monuments of Azerbaijan history and language. It has been of great interest to world scholars since the 18th century. In the 18th century, ie in 1726, academician M.Bayer worked on a valuable manuscript copy of the "Darbandnamah" kept in the archives of the Russian Board of Foreign Affairs and presented to Peter I during marching on Iran, by the Darband deputy Imangulu khan in August 1722. He translated a part of it into Latin and published it in one of his treatises entitled "De muro Caucasou" ("Caucasian Studies"). About a hundred years after M. Bayer's work on "Darbandnamah", that is, in the XIX century, this monument again attracted the attention of scientists. In 1829, the French orientalist Y.Klaprot translated a chapter of the "Darbantnamah" into French, and the well-known Russian orientalist O.I.Senkovsky and the prominent Azerbaijan poet and scientist A.Bakikhanov began to work on the translation of this monument and the preparation of a perfect edition. In 1829, separate excerpts from A. Bakikhanov's translation were published in the newspaper "Tifliskie Vedomosti", noting that although the Azerbaijan scholar based this translation on a copy of the "Darbandnamah" copied in 1099 AH (1687-1688), he compared the text with two other Azerbaijan and Persian copies of the monument and made the translation on the
basis of these copies of the monument. At the same time, the newspaper says that the translation of the work will be completed soon and the full text will be published. It is clear from the information provided by the “Tiflissskie Vedomosti” newspaper that A. Bakikhanov, in addition to translating the “Darbandnamah” into Russian, wanted to compile its scientific text on the basis of various copies. However, for unknown reasons, this intention of A. Bakikhanov did not come true. Apart from the translations published in the newspaper "Tiflissskie Vedomosti" from "Darbandnamah", it was not possible to obtain any information about the fate of A. Bakikhanov's research on this valuable historical monument in the following years. After A. Bakikhanov, Mirza Kazimbay began to study and translate this monument.

After getting acquainted with the researches and translations of M. Bayer and Y. Klaprot on "Darbandnamah", Mirza Kazimbay was not satisfied with their results and accurately and comprehensively based on the history of the work, who ordered it and in what language, about the author, based on medieval sources began to conduct research. In this regard, he writes: While fully trusting the essence of Bayer's assertion that the “Darbantnamah” was written in Turkish by a man named Mahammad Abavi on the orders of one of the Crimean Girey khans, we must examine which of the Crimean khan he meant and when Abavi's treatise on Darbant appeared”. During his meetings with A. Bakikhanov, M. Kazimbay exchanged views on "Darbandnamah” and received detailed information about the copies known to him. After critically studying the work of M. Bayer and Y. Claprot on this monument, he not only evaluated them, but also pointed out their shortcomings. Mirza Kazimbay's research on the formation and writing of the "Darbandnamah" was based on information provided by M. Bayer. Mirza Kazimbay's research on the formation and writing of the "Darbandnamah" was based on information provided by M. Bayer. Thus, based on M. Bayer's information that "Darbandnamah" was written in Turkish by Mahammad Abavi Aghdashi by the order of one of the Crimean Girey khans, he conducted extensive and accurate historical researches and as a result of these researches came to the conclusion that, Crimean khan that M. Bayer's said was Semiz - Muhammad Girey II - 1577, who ruled during 1588. However, he said that this valuable monument appeared at the end of the 16th century. Thus, we can positively confirm that Bayer khan (Girey khan of Crimea, who ordered the writing of "Darbandnamah" - S.K.) meant Semiz Mahammad Girey khan, and the treatise "Darbandnamah" first appeared at the end of the XVI century.

At the same time, Mirza Kazimbay does not doubt that "Darbandnamah" was written by Mahammad Abavi at the request of khan’s brother Gazi Girey, who wrote poems under the pseudonym “Kazan” and showed great interest in science. In some cases, he even tried to shed light on the historical development of the scientific field to which his work was devoted. As a result, both the scientific texts he compiled and the comprehensive and detailed commentaries he wrote on these texts were met with great interest in the world of science and gained him a great reputation. While involving the treatise "Mukhtasar al-Viqayah" in textual research, the scholar shed light on the history and stages of development of Islamic jurisprudence, starting from the time of Mahammad (peace be upon him). The scholar provided information about individual lawyers and law schools, especially the Hanafi school, which have an exceptional place in the establishment and development of Islamic law, and commented on various legal terms. Mirza Kazimbay relied on numerous scientific literature in compiling the scientific text of the monument of Islamic law, which became famous as a treatise "Mukhtasar al-Viqaya", in
writing a broad scientific introduction and detailed information about the historical past of Islamic law in general. According to the scholar himself, the main sources for the study of this work were the commentaries on the treatise Mukhtasar al-Viqayah. The manuscript of five of the seven commentaries known to him was at the disposal of the scholar, and he used these manuscripts as the most authoritative sources in compiling the text of the work, and gave a detailed commentary on each of them in his introduction to the scientific text. At the same time, Mirza Kazimbay based his research on this monument on dozens of sources on Islamic jurisprudence. In the introduction, the scientist named 15 scientists and their works, saying, "In addition to the five comments I have given above, I have also received my explanations from the following authors. In addition, in the introduction, Secretary mentions Chalabi the use of "Kashf az-zunun un" type sources and various medieval dictionaries. All this shows that the scholar's research on the texts of individual medieval monuments is based on a comprehensive study. We can say the same about the scientific text of "Mukhtasar al-Viqayah", as well as "Darbandnamah", "Mahammadiyyah" and other monuments studied by the scientist. While studying the text of "Darbandnamah", Mirza Kazimbay used manuscripts of the monument and five of the most famous historical treatises of the Middle Ages on the subject of the work. By involving these treatises in research, he was able to conduct high-level research in the field of compiling the correct text of the "Darbandnamah", identifying the author of the monument, as well as writing comments and explanations to the compiled scientific text. This is reflected in the scientific texts of the works he studied and in the prefaces, he wrote to them.

After conducting the above researches, Mirza Kazimbay began to study the manuscript sources of the text of the work involved in the research. The manuscript sources of the text of the work consist of manuscripts copied by different scribes and calligraphers in different centuries. The author's research on the manuscript sources of the text of the work is the most responsible and important, perhaps the most difficult stage of his work.

Since the author's copies of works of Eastern, as well as Azerbaijan classics, have not survived to the present day for various reasons, the textologist has to base his research on medieval scribes' copies of the work. Considering the distortions of the scribes' copies, it is not difficult to imagine how difficult and responsible it was to study the manuscript sources of the text. Mirza Kazimbay managed to do this successfully. He determined the place of each manuscript of the work among others, thanks to a detailed study of the manuscripts of the work, which, thanks to long searches, could be obtained from individual libraries and private collections. That is, by choosing which copies are more perfect, more reliable, and less distorted, he chose the main copy for the scientific text he was going to compile. Therefore, in his manuscripts, he paid special attention to the perfection of the texts, their shortcomings and the sufficiency of the material collected for research, and the equally critical approach to all of them as the most important issues of textual studies. The scholar preferred ancient copies in his textual activity. After his research on the manuscripts of "Mukhtasar al-Viqayah", he chose the ancient manuscript as the main copy for his scientific text. He was more confident not only in the selection of the original manuscripts, but also in the variants of the ancient manuscripts when showing and interpreting the differences between the manuscripts. The scholar's statement, "I preferred the first word, first because I found it in most of the ancient copies," "I found them in most of the copies and ancient manuscripts of the short commentary," shows that the ancient
manuscripts were less distorted and took into account that the texts are closer to the author's will.

Mirza Kazimbay first examined the ancient copy he had chosen as the main text in comparison with many other copies of “Mukhtasar al-Viqayah” and noted the differences he found between the copies in the margins of the main copy. After that, he studied the manuscripts of five of the commentaries on the treatise "Mukhtasar al-Viqayah". Thus, by comparing the manuscripts of the commentaries with the main copy, he also showed the differences in the copies he found in its margins. In this regard, he writes: “I have compared all the necessary options, comparing one ancient and correct copy chosen by me with a large number of other copies. Then, I compared the texts of the five comments I mentioned above (with the ancient copy - K.Sh.) and showed their differences in my own copy.

Along with the native language copies of the monuments he conducted textual research on the texts of Mirza Kazimbay, he also involved their translations into other Oriental languages. He is the second scholar in the history of Azerbaijan textual studies to involve translated monuments in textological research. We encounter such cases in the practice of modern textual science. An example of this is the scientific-critical text of Saadi’s Gulustan. Despite the fact that there are enough medieval manuscripts of “Gulustan”, the well-known orientalist R.Aliyev, as mentioned above, compiled the scientific-critical text of this work with manuscripts of comments on the work by prominent XVI century Turkish philologists such as Sururi, Sham'i and Sufi, he also translated a XV century translation into Turkish under the title “Kitabi-Gulustannameyi-Sheikh Sa’di”.

While conducting textological research on the text of the monument "Darbandnamah", Mirza Kazimbay, along with his native language copies, translated into Persian, used manuscripts kept in the Asian Museum of the Russian Academy of Sciences and the General Library of the Empire in St. Petersburg. Based on his careful and detailed research on the native language manuscripts and translated copies of the monument, he came to the conclusion that the native language manuscript sent to him from Darband was a copy of the work translated into Azerbaijani by Aliyar Ibn Kazim. Mirza Kazimbay scientifically substantiated the above idea by commenting in detail on the linguistic features and common expressions, Arabic and Persian words, expressions and passages not found in other native language copies of the monument, the similarities and common terms in both texts of the Persian translation kept in the General Library of the Empire in St. Petersburg with the Darband copy of the monument. Thus, the researcher-textologist devoted a great deal of labor and knowledge to the study of the history of the monument and the manuscript sources of its text.

As mentioned above, Mirza Kazimbay, in addition to showing the scientific literature involved in textological research in his research and even giving brief explanations about some of them, paid special attention to informing future researchers about the main manuscript sources used in compiling the text. The scholar noted in which libraries and private collections the manuscripts were kept, and considered it necessary to give brief information about each of them. The scholar accused Bayer and Claprot of failing to provide information on which libraries used manuscripts in the study and translation of the “Darbandnamah”.

Mirza Kazimbay considered it necessary for every textologist to provide information about the manuscripts of the monument involved in the textual research in order to show the
sources on which the scientific text and the information given about it are based. Regarding the study of the “Darbandnamah”, the researcher wrote, "In addition to the legend I have already heard in Darband, there are five more Turkish copies of the “Darbandnamah” that I can express my opinion about". According to his introduction to the scientific text, in the study of "Darbandnamah" he used manuscripts of the Kaiser Library in Berlin, the Royal Library of Paris, the General Library of the Empire in St. Petersburg and the manuscript sent from Darband to Mirza Kazimbay. The scholar writes that these manuscripts differ from each other, and sometimes there are such serious differences that they can be considered as different works, but a closer examination reveals the similarities between them, and it is clear that the differences are due to known reasons in medieval manuscripts happens.

Having a high theoretical and practical knowledge in the field of study of Oriental manuscripts, Mirza Kazimbay paid special attention to the identification of distortions, changes, abbreviations, additions and other defects in the manuscripts of medieval monuments. He carefully studied the differences in the manuscripts of medieval written monuments, which he discovered through comparative research on manuscripts copied in different centuries, identified the main factors that caused them and grouped them as follows:

1. Distortions caused by the difficulties of the Arabic alphabet, the carelessness and illiteracy of the scribes. According to Mirza Kazimbay, there is no medieval manuscript in the Muslim East that has not been distorted for these reasons.

“I can fully confirm that in any Muslim country, it is impossible to find a single manuscript, whether Arabic, Persian or Turkish, that cannot be found such kind of shortcomings in one form or another."

Mirza Kazimbay said that some of the distortions in the medieval manuscripts were due to the difficulties of the Arabic alphabet, pointed out those difficulties, defended the idea of M.F.Akhundov to change the Arabic alphabet and criticized its shortcomings. Regarding the difficulties of the Arabic alphabet, he wrote in the introduction to his book “The Seven Planets” in 1832: "Sometimes I had to work for two hours to find the meaning of a word, because by changing the points of the letters, the meanings of the words also change."

In order to explain the distortions of medieval texts due to the carelessness of the scribes, he commented on the famous verses of Mahammad Fuzuli, beginning with the words "Let there be a pen" and expressing the complaints of the scribes. This shows that the prominent scientist is also attached to the native culture, its rich poetry and deeply studied it.

2. Distortions on religious grounds. The researcher writes that some of the distortions in medieval manuscripts, especially in religious books and treatises on Islamic history, were due to the religious factor. Thus, scribes belonging to various religions and denominations made changes to the texts of their works "for their own benefit".

3. Distortions in the translation of the monument into other Oriental languages. The textologist, who is well acquainted with medieval translation monuments, noted that the translators of the past centuries were very free to treat the originals and changed their texts as they wished in the translation. As a result, the text of the original was distorted in the translation. Mirza Kazimbay came to this conclusion as a result of his comparative research on the study of the monument "Darbandnamah", as mentioned above, involving copies of it translated into Persian and repeatedly from Persian into Azerbaijani.
4. Adaptation of the monument created in one region to the Turkic dialects of other regions. Based on his research on Turkic-language written monuments, Mirza Kazimbay came to the conclusion that when a work created in one region was copied and reproduced in different parts of the Turkic world, certain distortions were made in the texts as a result of adapting its language and style to the dialects of those regions. The above said proves that Mirza Kazimbay, as a high-level researcher-textologist approached the comprehensive study of the work, which he was involved in textological research and the preparation of his scientific text, and its implementation as a perfect publication. He writes about the textological study of the monument "Mukhtasar al-Viqayah": "It was necessary to read carefully the commentaries written in the "Mukhtasar" here, and to clearly study the “Viqayat” as the basis for the broad “Hidayati” and the abbreviated “Mukhtasar”; in short, it was necessary to study law here perfectly”.

According to the scientist, in addition to the manuscripts of the work, the textological research also involved medieval sources related to its scientific field and period. However, he did not study his work in isolation from the time of its creation and the scientific field he was talking about. This is reflected in the integrity and perfection of his research. Therefore, the texts prepared and published by Mirza Kazimbay were highly appreciated by world scholars.

Mirza Kazimbay not only studied the medieval sources on the subject of the work involved in the textological research and gave a detailed explanation of some of them in the introduction, but also the author's life and work, his relations with scientists and writers of his time, as well as scientific treatises on the subject and researched the works of his predecessors, who created examples of fiction and elaborated on them in his comments to the publication. All this is observed in the scholar's comments on "Darbandnamah", "Mukhtasar al-viqayah", "Mahammadiyyah" and other works involved in textual research. This shows that his publications and scientific texts prepared for publication are based on reliable research. At the same time, the comments and explanations written by Mirza Kazimbay are of great importance in terms of studying the stages of development of textology on the one hand, and the methods and principles used by the scientist in compiling the scientific text on the other. The scholar's detailed scientific commentary on individual works he has researched and published sheds light on his creative laboratory as a high-level textual researcher. In the light, Mirza Kazimbay's textual methods and principles are clearly visible.

Mirza Kazimbay's services in the formation of textual studies as a scientific field, in the creation and development of its scientific methodology are invaluable. Thanks to his fruitful research on classical texts, he raised critical thinking in literary criticism to a new scientific level.

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Камандар Шарифов
Мирза Казым бейин матншunasлык faaliyyəti

XÜLASƏ

Мирза Казым бейин матншunaslıqun bir elmi sahə kimi formallaşmasında, onun elmi metodologiyasının yaradılmasında və inkişaf etdirilməsində göstərdiyi xidmat əvəzəz sızdır. Klassik mənşlər üzərində aparıdığı məhsuldar araşdırmalar onu səyləmaş imkan verir ki, alm tekstoloji araşdırmaları cəlb etdiyi və elmi mətnini hazırlayacağı asərin hərəəfli öyrənil-masına və mükəmməl bir nəşr kimi haya teşkilatı ilə yüksək səviyyəli tədqiqatçı-matnşunas kimi yanaşmışdır. O, tədqiqatə cəlb etdiyi asərlərin mövzusu ilə bağlı ortalə əsr manbələrinini dərindən öyrənməş, elmi mətnini hazırlanğı manbəyə müvəffəq şərhlər və izahlar yazmışdır.

Məqalədə Rusiyada şərqşünaslıq elminin baniləri biri, milliyətə Azərbaycan türkü olan Mirzə Kazım bəyin matnşunaslıq faaliyyəti araşdırıb. Tədqiqat, asasan, dünya şöhrətli ali-min elmi mətnin tərtibində istifadə etdiyi metod və prinsiplər üzə çıxarmaq məqsədi ilə qatıncaya alınır.


Камандар Шарифов
Текстологическая деятельность Мирзы Казым бека

РЕЗЮМЕ

Роль Мирзы Казым бека в формировании текстологии как научной области, в создании его научной методологии и развитии незаменима. Исследования, которые он проводил над классическими текстами, дают нам сказать, что учёный относится к своим текстологическим исследованиям, всестороннему изучению произведения к которому он составил научный текст и идеальному издательству как исследователь-tekstolog на высшем уровне. Он глубоко изучил средневековые источники, связанные с темами произведений которых он исследовал, написал соответствующие комментарии к источнику научного текста.

В статье со стороны одного из основоположников востоковедения в России, исследуется текстологическая деятельность Азербайджанского тюрка Мирзы Казым
Исследование было проведено в основном с целью выявления методов и принципов, использованных всемирно прославленным учёным в составлении научного текста.

**Ключевые слова:** Мирза Казым бек, текстология, «Дарбенднаме», «Мухтасар ал-вигайа», «Махаммадиййа». 