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INNOVATIVE STUDY OF HISTORICAL-ETHNOGRAPHIC AND CULTURAL HERITAGE OF GANJA CITY FOR RENAISSANCE PERIOD

Abstract: In this research work, dedicated to 2021 - "Year of Nizami Ganjavi" in Azerbaijan, on the basis of historical and written scientific sources, archival documents have been studied the features of development of science and education of the period when this genius thinker lived and worked. Together with Sheikh Nizami (1141-1209), the level of teaching, training and scientific research is being studied in the environment where such great personalities were formed - contemporaries like Mahsati Ganjavi, Givami Mutarrizi, Abul-ula Ganjavi, Razia Ganjavi, Omar Ganjeyi, Siti Ganjavi. In scientific work were also studied the teaching of social, humanitarian and natural sciences in Ganja during the Renaissance, the services of prominent scientists, thinkers and teachers of that period, who worked in madrasa and used rich libraries. In particular, given the importance of the city as a socio-political, economic, scientific and cultural center, the research involved scientific arguments that, along with local scholars in the Middle Ages.

By the way, during this historical period Ganja as an important political and cultural center was visited by famous scholars of the Muslim East, as well as important historical information about their teaching and scientific activities have been studied for many years. In scientific article on the basis of available scientific sources, historical documents, written sources, are considered the merits and patronage of the Azerbaijani state of Atabey, which played an exceptional role in the development of the traditions of our national statehood, in the formation of prominent figures in science and culture. Also in this study, based on historical and ethnographic sources, have been determined the significance of the scientific, literary and cultural development of Ganja in the revival of the characteristic features of the Renaissance period not only of the country, but also in the development of the Islamic world as a whole. It also examines the propaganda in the works of the predecessors and successors of Sheikh Nizami, along with national traditions, universal human values and calls for a culture of coexistence.

Key words: Nizami Ganjavi, Azerbaijan, culture, tolerance, Ganja, historical-ethnographic research, science, education, Renaissance period.

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As the pen began to move,
 It opened eyes of the world with words.
 Without speech the world has no voice,
 Have said much but the world hasn't diminished.
 In the language of love, speech is our soul,
 We are speech, these ruins are our palaces.
 Sheikh Nizami Ganjavi

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Introduction

The visit of merchants, travelers, prominent scientists and cultural figures from different countries of the world to ancient Ganja, located on the Great Silk Way and other caravan routes, first of all, created conditions for the integration of spiritual values of our nation with universal civilizations.

Settlement of the great thinker Gatrán Tabrizi in Ganja in the XI century, during the heyday of the Arab caliphate, shows that the city became a great center of culture and science in the Muslim East. It is known from the sources that private and public libraries, madrasas at the level of modern universities, observatories and medical centers functioned in Ganja at that time. It is here that Muslim culture spread to neighboring the different Christian countries. Therefore, scientists, poets, architects and artists from many countries of the East settled in Ganja during the period of Renaissance, when culture, education and science, also socio-economical development was so high. Sheikh Nizami praised the cultural level of Ganja and sang his hometown "My Babylon" [2, p. 119-125; 18, p. 118-120].

In the middle of the XII century, schools, madrasas, private and public libraries functioned in Ganja, "Wisdom Houses" and "Healing Centers" were established in this ancient cultural and political center. Historical sources state that Ganja had a large library called "Dar al-Kutub" headed by the famous scientist Abulfazl al-Nakhchivani.

The great Azerbaijani poet Sheikh Nizami's high knowledge of the philosophical thoughts of such luminaries as Farabi, Kharazmi, Ibn Bajj, Abu Ali Ibn Sina, Ibn Rushd shows that Arabic language and philosophy, which were considered the language of science at that time, were taught at a high level in Ganja.

An analysis of Nizami Ganjavi's works shows that he was also familiar with ancient Greek and Indian philosophy. In Sheikh Nizami's "Iskendername" Aristotel (Arastun), Fales (Valis), Plato (Plato), Apollonius of Tian (Greek Bulunus), Socrates, Tirli Parfiri (Forforius) and alchemy, magic and other miracles Discusses with prominent ancient scholars such as Hermes Trismekist (Hormus), the founder of All this shows that thinkers and scientists with extensive knowledge of philosophical schools are widespread in Ganja [9, p. 360-361; 10, p. 11-13; 11, p. 66-67].

Abu Bakr ibn Khosrov al-Ustad, who was born in Ganja in the 1940s, received a higher madrasa education and became famous for his knowledge and education, wrote "Mansur and Marjan", "Sanam and Ajam", "Mehr and the Client", "Hakiza He was the author of six great works, such as Kitab al-Alfiyya and Shalfiyya, Rahat ar-Ruh, and Huzhat al-Majlis.

The release of Al-Ustad's Munisname to the scientific community has deepened the circle of views on the ancient level of development of Azerbaijan's

literary science. The brief introduction of the Munisname is equivalent to a great book of literary criticism.

Abu Bakr ibn Khosrow al-Ustad was awarded the nickname "Ustad" because he was known as a scholar, writer and poet who was well-versed in world and Shari'ah sciences. In the literary environment of Ganja, one of the centers of science and culture of the East, geniuses such as Abu Hafs Ganji, Abul Ula Ganjavi, Mahsati Ganjavi, Givami Mutarrizi, Raziya Ganjavi, Mirza Shafi Vazeh, who gave incomparable pearls to the treasury of world culture, grew up. In particular, the presence of secular women, such as Mahsati Ganjavi, Raziya Ganjavi and Siti Ganjavi, who mastered secular sciences and philosophy, and even chess and composer thinkers in Ganja at that time, once again shows how high the city's culture [15, p. 14-18; 17, p. 110-117; 18, p. 119-120].

Materials and methods

It is also clear from the works read and named by Sheikh Nizami Ganjavi that there were rich libraries in Ganja. Sheikh Nizami's deep knowledge of all known fields of science at that time shows that he received a comprehensive education in one of the madrasas belonging to the rich library in Ganja, where prominent scientists worked. The great poet's encyclopedic knowledge and perfect knowledge of all important fields of science for the current period proves, first of all, that the city of Ganja is important as a center of science and culture for centuries.

Gazi Tahir al-Janzi had a special place among Ganja scholars. As-Silafi stressed the peculiarities of Tahir al-Janzi, a Gazi official in Ganja, in jurisprudence (ie, Islamic law) and etiquette. Tahir al-Janzi, Abul Qasim Ali ibn Abdur-Rahman al-Nishapuri and his compatriot Abulfaz Shaban ibn Ali ibn Muhammad al-Bardai. Abulfaz al-Bardai was his teacher of jurisprudence.

In general, based on the information of the sources, it can be noted that in the 10th century, some of the people known as Bardali continued their work while visiting different religious regions. Others lived in their homeland and taught the secrets of science to their compatriots. Probably, Abulfaz Shaban ibn Ali is one of such scholars.

Among the scholars who visited Ganja, Ibn Makula (1030-1082), one of the most famous of his time, should also be mentioned. He is remembered in the history of Arabic literature as a great emir, scholar, historian, writer, memorizer, critic, and even one who arranged the genealogy. Abu Nasr Ali ibn Hibbatullah ibn Makula was born in Baghdad to a family of ministers and judges. Many sources mention his name in connection with Azerbaijan. While in Baghdad, he recited hadiths to the sheikhs of Badil ibn Ali al-Barzandi ibn Makula, an Azerbaijani Shafi'i jurist, hadith narrator, and a student of Abu Ishaq al-Shirazi, one of the prominent scholars of the time.

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Ibn Makula talks about the places he visited during his trip to Ganja, Ganja mosque and library. According to the above-mentioned Ganja ruler Tahir al-Janzi, al-Silafi writes:

“When the sultan and his vizier Nizamulmulk reached Arraniya (probably the mosque in Ganja), Ibn Makula was among those who visited here. By the way, he also prayed two rak'ahs in this ancient mosque of Ganja city.

In the library in Ganja, Ibn Makula also met with the guard of this library, Khudadat ibn Asim al-Nashavi from Nakhchivan. He listened to his hadiths. The author of Kitab al-Ansab, al-Samani, presents Khudadat ibn-Asimi of Nakhchivan as the sheikh of Hafiz ibn Makula of Baghdad. The acceptance of Khudadat as a sheikh of a well-known person like Ibn Makula shows that the Nakhchivan scholar had a great reputation.

Ibn Makula himself reported on Khudadat and narrated hadiths in Baghdad and other cities. Ibn Makula cites Abu Nasr Abdul Wahid ibn Hubayra al-Qazwini, al-Hasanibn Ali, Abu Muslim Abdur-Rahman ibn Qazv al-Attar al-Nihavandi, and Shu'ayb ibn Salih al-Tabrizi as the scholars he cited in his hadith. According to Ibn Makula, Ibn Makula learned the hadiths narrated by the Nakhchivan sheikh by listening to him while he was in Ganja. This, in turn, indicates the activities of scholars of the Caliphate in Ganja, a scientific and cultural center.

According to geographer-traveler and historian Yagut al-Hamawi, one of the richest Arabic or Persian book funds or libraries was in Ganja. Such book funds were open to anyone in need. That is, people interested in science and books could visit these libraries at any time. Most of the visitors were busy reading and looking for books. Pen and ink were always given to those who came from far and wide. In such libraries, famous scientists of the time gave lectures and held various scientific discussions.

According to al-Samani, Ibn Makula listened to the hadiths of Abulfazl Khudadat ibn Asim al-Nashavi, the guard of the Ganja library. This fact confirms the information of Yagut al-Hamawi (1178-1227) and confirms that the Ganja library functioned during the time of Ibn Makula (XI century) and perhaps earlier. At the same time, it is not accidental that Sufi sheikhs such as Ibn Makula and Abu Tahir al-Silafi visited Ganja. Such facts show how important Sufism is for the scientific environment of the city. At the same time, he draws attention to the fact that the guard of the Ganja library has a great reputation.

Applied features of investigation based on materials of academic sources, historical springs and various manuscripts

Among the scholars of the Caliphate, the name of Sheikh Abu Tahir al-Silafi al-Isfahani, who visited Ganja along with other cities of Azerbaijan and marked this city as a border region, should be

especially noted. Sheikh Abu Tahir was one of the influential people of that time. It is due to the great authority of this scholar that the Fatimid caliph al-Zahir al-Ubaydi gave him the authority to manage the madrasah he opened in Alexandria in 1151.

Also among the teachers of this prominent person, who has close ties with Azerbaijan, the name of Ilkiye al-Harrasi and Khatib Tabrizi is also mentioned. Al-Silafi became famous for his long journeys after the hadith. His journey lasted for decades. He visited Shirvan, Bab al-Abwab, Salmas, Nakhchivan, as well as Ganja. Here he met and memorized several hafiz and well-known sheikhs of the time.

The travels of this scholar-sheikh to a number of regions of the Caliphate are reflected in his work "Mujam as-Safar" ("Summary of Travels"). In the author's work "Mujam as-Safar" information about Ganja and Ganja scientists has not been found before in other sources. As-Silafi met famous people of his time while traveling with the desire to collect hadith.

Al-Silafi's intention to collect hadith led him to visit the Near and Middle East from Egypt, as well as some cities in Azerbaijan. Among these cities, the author emphasizes Ganja. Along with the hadiths he listened to and collected while in Ganja, he also narrated and taught hadiths [1, p. 40-43; 31, p. 48-51, 81-84; 109-118, 122].

Ganja, which is considered to be the center of science and culture, was also one of the cities where Sufi sheikhs gathered and participated in hadith gatherings. A number of Sufi schools that appeared in Nishapur in the early 11th century were headed by the famous Sheikh Abu Sa'id al-Meykhani. Almost all the well-known Sufis of that time were interested in this school.

This sheikh's work on Sufism, which has close ties with Azerbaijan and Azerbaijani scholars, served as an example for Azerbaijani Sufis. His work "Kitabu-t-Tasavvuf" is protected under the number B-612 at the Institute of Manuscripts named after M.Fuzuli of ANAS.

As al-Silafi himself said, he was close to the sheikh's grandson, Abul Qasim al-Meykhani. According to al-Silafi, there was a warm relationship between the two people. They gathered in Baghdad and went on a pilgrimage together. Al-Meykhani listened to the recitations of al-Silafi in Mecca, Kufa, Baghdad and a number of cities in Azerbaijan, including Ganja.

Ganja has produced a number of famous personalities. A genius like Nizami Ganjavi lived and created in Ganja. Qatran Tabrizi, one of the great Azerbaijani poets who lived and worked at the end of the 11th century, also came to Ganja many times. Of course, it is impossible not to have educational institutions, which have such superior qualities and are considered to be one of the features of the

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scientific and cultural environment of this city, which has famous scientists of its time.

Historians have wondered where a number of scientists studied in Ganja. Where did Mas'ud bin Namdar, who spent his youth in books, study? Also, were there Nizami schools in Ganja? This opinion was expressed by Prof. Masud bin Namdar, who published a facsimile of his collection and wrote an extensive introduction to it. V. Beylis also thought about it. However, due to lack of facts, he could not find an answer to this question.

The study of Abu Tahir al-Silafi's (1085-1180) *Mujam as-Safar* laid the groundwork for the discovery of a new fact. In this work, al-Silafi gives information about Azerbaijan and its many cities, as well as the Ganja and Nizami madrasas. During the Seljuk period, teachers were known as chief teachers of madrasas. They were appointed by sultans and ministers. During the period of Nizamulmulk's ministry, he appointed teachers himself. It is known that Sultan Sanjar also chose teachers. In the madrasa in Ganja, there was a teacher like Abu Abdullah Muhammad bin Ali bin Muhammad at-Tabari. This brilliant man pioneered education there. Abu Abdullah al-Tabari was active in leading the education system in this madrasa, and his managerial ability increased.

Research of heritage of Ganja city as an important center of education, science and culture during the Renaissance period

Some of the lives of some Azerbaijani scholars working in the cultural centers of the Caliphate were connected with their homeland. Abu Hafis Omar ibn Osman ibn Shuayb al-Janzi, the XII century writer originally from Ganja, taught Fahr-ul-mulk, the son of Nizamulmulk, in Nishapur, and the Ganja teacher was a master of teaching. During his stay in Baghdad, this virtuous, religious, and benevolent writer learned from him as a friend of great scholars, especially Abu al-Muzaffar al-Abiverdi.

Abu Hafis' Umar continued his education with this scholar in Hamadan after Baghdad in order to master not only science but also the secrets of culture and rules of conduct. Al-Samani, who met Abu Hafis at the border, wrote excerpts from poems he had heard from him. After studying in Baghdad, Abu Hafis returned to his native Ganja and died at the age of seventy. According to L. Orujova and Z. Shikhalibeyli and others, Omar ibn Osman al-Janzi writes that he was Nizami Ganjavi's uncle [15, p. 14-18; 17, p. 110-117; 18, p. 119-120].

Just as the scholars of the Caliphate came to Ganja, the scholars originally from Ganja also successfully carried out their scientific activities in the cities of the Middle East, especially in Baghdad and Damascus. Ismail ibn Ali Ibrahim al-Janjawi (d. 1192), originally from Ganja, took the name of his hometown, Damascus, as his second pseudonym and became known as al-Damascus. He studied in

Baghdad with such great scholars as Abul-Barakat Hibatullah Bukhari.

One of the features of the spiritual environment of the Seljuk period is that local scholars were able to influence the Seljuk aristocracy at important times. It is possible to accept ministers and some government officials as such. Defending the goals of the local feudal lords, the Seljuks, although belonging to the Sunni sect, played a major role in resolving disputes between Shiites and Sunnis through peaceful means. Their power was so strong that even the famous Nizamulmulk saw himself as a partner of the ruler. He and his son also set an example in the dominance of Orthodox Islam. Ibn Makula (d. 1095), one of the Arabic biographers, mentions the participation of this person in hadith gatherings in many cities of Azerbaijan and the narration of hadiths:

He listened to the hadiths narrated by many hadith scholars and narrated them in Merv, Nishapur, Rey, Isfahan, Baghdad, all of Khorasan, Barda, Beylagan and other cities of Arra, as well as in Ganja. Hadith lovers from Azerbaijan also attended the hadith gatherings held near the Nizamulmulk. At one of these gatherings, the memorizer Ishaq Ibrahim ibn Azhar al-Marand reported to Ibn Makula that he had narrated a hadith. He writes that al-Marandi is a sheikh, and I saw him at the gate of Nizam al-Mulk narrating a hadith from his father, and he heard it from Abu Sa'd ibn al-'Arabi. Discussions on religious issues continued during the Seljuk period.

Tsar David, who captured Tiflis in 1122, made a number of concessions to the Muslim population of the city. Religious rites and worship could still be performed in the city. Due to the large Muslim population in Tbilisi (Georgia), it was forbidden to slaughter pigs in the city in order to prevent future degrading behavior (related to religious beliefs). During the Georgian rule, coins written in the Arabic alphabet were printed in the city. The name of the Prophet Muhammad was mentioned here after the name of Allah [3, p. 85-86; 31, p. 48-51, 81-84; 102-107].

David and his son Dimitri visited a mosque in Tiflis (Tbilisi) and listened to a sermon and the Koran. He built caravanserais for the merchants, houses for ascetics, dervishes, and Sufis, and even gave scholarships, in modern parlance.

David was particularly interested in the debates among Muslim theologians. He even took part in a religious discussion with the Ganja city judge about the eternity of the Qur'an. He got acquainted with scientists from Barda, Ganja, Tabriz, Nakhchivan, Khoy, Urmia, Marand, Ushnu, Barzand, Derbent, Serav, Miyana, Varsan, Bardij, Beylagan, Mimaz and gained great respect. Rather, he got acquainted with the scientific and cultural environment of these cities [9, p. 358-359; 11, p. 66-67; 17, p. 109-111, 122-124].

The fact that sheikhs such as Abu Tahir al-Silafi met with local scientists during their visit to Ganja and

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exchanged scientific knowledge shows the richness of the local cultural environment. On the other hand, the discovery of coins in the XII-XIII centuries in Beylagan and Ganja with Shirvanshahs, Ahar kings and Georgians, ie the Seljuks of Asia Minor, indicated the development of multifaceted cultural and scientific relations with the trade environment of these cities.

The period from the second half of the XIII century to the XV century was characterized by the narrowing of the spread of the Arabic language, the decline of literary and scientific activities in this language, and the mass destruction of books written in Arabic.

A.B. Going further, Nalidov points out that during this period, prominent writers appeared in the Maghreb, Iran, and Iraq, and even great intellectual monuments emerged in the XVI and XVIII centuries, when there was a deep stagnation. Although enriched with inscriptions, it was not possible to change the level of subsidence.

This situation created another point. Victory over the Crusaders and the Mongols increased the importance of Egypt and Syria as Islamic cultural centers [6, p. 145-148; 7, p. 15-17; 8, p. 122-131, 142-149; 31, p. 55-57].

Conclusion

It was formed as an educational institution of the medieval madrasa and libraries, especially in the Renaissance. At first glance, madrassas, which were characterized as religious education, were in fact more remembered for their scientific insights. It is true that such organizations of the time, which were also taught by hadith scholars, only tried to show such scientific aspects of religion in their own way. The muhaddithin who narrated and collected the first hadiths presented the original hadiths in the form of "rihla." In this regard, most of the muhaddith Arab authors studied the religious, scientific and educational institutions of the city they visited, and held meetings and discussions with local scholars and intellectuals.

The high value given to science and culture by the Seljuks, who replaced the Arabs, led to the formation of a new school of poetry in Ganja, founded by Sheikh Nizami.

The author of the work "Asma et-tabi" (literally means obedience), the Arab scholar Abu al-Hasan al-Darakutni (918-995) met with Azerbaijani scholars and gave detailed information about them. This famous scientist Abu al-Hasan al-Darakutni also wrote hadiths together with Ganjali Ibrahim ibn Muhammad al-Janzi, one of the Azerbaijani hadith scholars. He emphasized that Ibrahim al-Janzi studied jurisprudence on the Shafi'i school and was a perfect intellectual. He never cut ties with al-Janzi, who returned to his homeland. Abu al-Hasan even wrote in his notes that he had received the news of his

colleague's death [1, p. 40-43; 3, p. 85-86; 31, p. 48-51, 81-84; 102-107].

The services of Azerbaijani scientists and intellectuals in the study of the scientific aspects of Islam, their scientific potential in this field are undeniable. From this point of view, it should not be accidental that scholars from other countries visit the centers of Islamic culture in Azerbaijan. One of such famous centers of culture, education and science for this important historical period was Ganja – homeland of the great poet and thinker sheikh Nizami.

The Shaddadids, who ruled Arran, soon left Barda behind and became the largest city in Arran in the 1970s. This city is already among the three largest cities of the Great Seljuks (Merv, Nishapur and Isfahan).

Ganja is beginning to achieve great success in science and culture. Even the number of Azerbaijani scholars conducting such research in theology and religion is increasing. During this period, the interest in the hadiths attracted special attention. Emphasis was placed not only on the theological aspects of religion, but also on its scientific and logical content.

During the Seljuk period, along with socio-political relations, religious and cultural ties were revived in the Islamic world. In the XI century, the number of scientists visiting Ganja also increased. While traveling to the city, some Arab authors gave detailed information about its mosque, library, educational institutions and hadith gatherings, meetings with local scholars, and topics of discussion.

Already in the XII century, along with the Shirvanshahs, the influence of the Eldegiz (Azerbaijani Atabey) in the interstate framework was strengthening; the country's political, economic and cultural ties were expanding. Caravan routes connecting the major trade centers of the West and the East passed through Azerbaijan. Many Azerbaijani cities, especially Ganja, were considered strategically important [2, p. 108-112; 30, p. 57-59].

Sheikh al-Silafi writes in Mujam as-Safar that Abu Abdullah ibn Muhammad ibn Ali al-Tabari, who shone with his intelligence while in Ganja, recited his poems. The teacher from Ganja also recited a poem explaining it to al-Silafi.

During this historical period Ganja as an important political and cultural center was visited by famous scholars of the Muslim East, as well as important historical information about their teaching and scientific activities have been studied for many years. On the basis of available scientific sources, historical documents, written sources, in scientific article are considered the merits and patronage of the Azerbaijani state of Atabey, which played an exceptional role in the development of the traditions of our national statehood, in the formation of prominent figures in science and culture.

Also in this study, based on historical and ethnographic sources, have been determined the

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significance of the scientific, literary and cultural development of Ganja in the revival of the characteristic features of the Renaissance period not only of the country, but also in the development of the Islamic world as a whole. It also examines the propaganda in the works of the predecessors and successors of Sheikh Nizami, along with national traditions, universal human values and calls for a culture of coexistence, tolerance values and multicultural traditions [2, p. 112-117; 3, p. 84-86].

Acknowledgements

Academic paper is dedicated to the 880th anniversary of the great Azerbaijani poet and thinker

Nizami Ganjavi. Because of this genius personality enormous contribution to the cultural heritage of the world, by the order of President of Azerbaijan has been announced 2021 - the 880th anniversary of his birth - as the year of Nizami Ganjavi. The works of Nizami Ganjavi were translated into many languages. The rare manuscript copies of his works are kept and preserved like precious pearls in famous libraries, museums and literary foundations in cities such as Moscow, St. Petersburg, Baku, Tashkent, Tabriz, Tehran, Cairo, Istanbul, Delhi, London, Paris and etc.

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