Creation and Formation of Document Flow in the Field of Library-Bibliography (on the Basis of Tazkiras)

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Abstract
The study of document flow is the most important condition for evaluating the current situation, trends, and development prospects in a certain field. Scientific information obtained with the help of conducted research is successfully applied in various assessment processes, which in turn allows to accurately determine the development of a certain scientific direction.

In the article, the study of document flow in the field of library and bibliography becomes the object of scientific research in the following areas: drawing up a list of actual thematic problems; identification of authors and collective authors directly related to the development of the field; evaluation of the speed of development of document flow in certain scientific directions; determination of the level of development of the individual scientific activity of individual scientists, scientific organizations and enterprises engaged in the development of a certain problem; assessment of the role of specific specialists, research groups and organizations in solving a scientific problem; forecasting the development trends of the studied area (Bunyadov, 1985).

Document flow in the field of library-bibliography is based on the general legislation of information dissemination in society. At this time, the first problem is the increase in the volume of document flow, the second problem is the re-creation of documents during the continuous growth, and the third problem is the distribution of information. All these problems are solved by studying primary documents (Ismayilov, & Khalafova, 2022a).

In the article, the problems of creation and formation of document flow in the field of librarianship-bibliography in Azerbaijan are investigated. National bibliographic products from the Middle Ages to the end of the 19th century were involved in the research, and each period was grouped under separate headings. Here, bayazis and tazkiras are studied as historical forms of document flow in the field of library-bibliography, and information about each tazkira and tazkiras is given. Based on the research of local authors, tazkira authors and their works are grouped by centuries according to the years of their publication (Chernyavskiy, 1867).

Keywords: library and bibliography, document flow, historical source, memoir, national bibliographic product

Створення та формування документообігу в галузі бібліотечно-бібліографічної справи (на основі Tazkiras)

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Анотація
Вивчення документообігу є найважливішою умовою оцінки поточної ситуації, тенденції і перспектив розвитку певної галузі. Наукова інформація, отримана за допомогою проведених досліджень, успішно використовується в різноманітних процесах оцінювання, що в свою чергу дозволяє точно визначити розвиток певного наукового напряму.

У статті дослідження документообігу в галузі бібліотечно-бібліографічної справи стає об’єктом наукового дослідження за такими напрямами: складання переліку актуальних тематичних проблем; виявлення авторів та колективів авторів, які мають безпосереднє відношення до розвитку галузі; оцінка рівня розвитку документообігу за окремими науковими напрямами; визначення рівня розвитку індивідуальної наукової діяльності окремих ученів, наукових організацій і підприємств, які займаються розробкою певної проблеми; оцінка ролі конкретних спеціалістів, дослідницьких груп та організацій у вирішенні наукової проблеми; прогнозування тенденцій розвитку досліджуваної території.

Документообіг у галузі бібліотечно-бібліографічної справи базується на загальному законодавстві поширення інформації в суспільстві. У цей час першою проблемою є збільшення обсягу документообігу, другою проблемою є відтворення документів у процесі безперервного зростання, третьою проблемою є розподіл інформації. Всі ці проблеми вирішуються шляхом вивчення первинних документів.

У статті досліджено проблеми створення та формування документообігу у галузі бібліотекознавства-бібліографії в Азербайджані. До дослідження було включено національну бібліографічну продукцію від Середньовіччя до кінця ХІХ ст., кожен період згруповано за окремими рубриками. Тут досліджуються бази та тазкіри як історичні форми документообігу в галузі бібліотечно-бібліографічної справи та наводяться відомості про кожну тазкіру та тазкіри. На основі досліджень місцевих авторів автори тазкіри та їхні твори згруповано за століттями за роками видання.

Ключові слова: бібліотеко-бібліографія, документообіг, історичне джерело, мемуар, національний бібліографічний продукт

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Introduction.
During the study of the history of Azerbaijani literature, it is known that Azerbaijani poets and scientists did not lay the foundation of literary history by writing works in Arabic, they also laid the foundation stone of bibliography in order to help the study and research of literature. Referring to the researches of A. Khalafov, who conducted research in this direction, we can note that these bibliographic works were synthetically created in the form of jungs and bayazs. The scholar notes that "in Maulana Saibin's poem "Beyaz", 25,000 verse poems of famous wordsmiths who are his contemporaries are given, and bibliographic information about 800 poets is presented. "Beyaz" is reminiscent of a collection of poems, anthologies and almanacs published in modern times (Khalafov, 1997, p. 82).

For information, let's note that until the 20th century, among Azerbaijani intellectuals, manuscripts kept in families were called bayaz. Selected pieces of poetry, prayers, notes on the good and bad of the family (death, birth of a new child, marriage, travel, etc.) were written here. Lovers of literature would write down their favorite poems and words of wisdom here. In other words, the bayaz partially replaced the modern memorial albums, partially the jungs, and partially replaced the current citizenship documents (Khatayi, 1975).

In addition to this syncretic form, tazkiras of a purely bibliographic nature also appeared. The word "Tazkira" means "mentioned, talked about". In ancient times, those who were engaged in writing in the Iranian territory in official circles were called "tazkirei" or "tazkirechi" in Turkish. Starting from 1221 with the work of the Persian scholar Muhammad Ovfi "Lubab al-albab" (The Selection of Minerals) until the beginning of the 20th century, tazkiraiasm began to be written as literary historiography (Aslan, 2005). Azerbaijani scholar K. Nehmatova came across the word "tazkira" in M.F. Akhundov's "Adventure Molla Ibrahim Khalil Chemist" and came to the conclusion that in the 19th century, tazkira had the meaning of "identity card" (Nehmatova, 2012, p. 18).

The Method of the Research.
In the article, attention was paid to the scientific interpretation of the issues, systematic approach, historical research, analysis, and accurate grouping methods were used (Valuable "library", 2013). Based on the historical research and analysis method, it is noted that in the article, first of all, it is necessary to consider two sides of the document - its ideal content and its material form. Both sides are necessary within bibliographic terminology, so the designation of the document should include both of them. In other words, there is a need to give two definitions of the same meaning of the document: the first - from the point of view of the content of the document, and the second, from the point of view of the form. These promotions are (Nuraliyeva, 1998):

1. In terms of content: a document is a certain social information fixed (fixed) by a person in a certain material carrier for the purpose of protection, dissemination and use.

2. In terms of form: a document is a certain material carrier on which some social information is fixed (fixed) by a person for the purpose of protection, dissemination and use (History of Azerbaijan, 1965).

Memoirs as a Source of Bibliographic Information.
Tazkiras contain bibliographical information about prominent people. As they perform the function of remembering the people gathered in the work, this type of works has gone down in history under the name of "tazkirah" (Sharifli, 2009).

It is possible to find information about the emergence of tazkira in Iranian literature in the researches of the Turkish scientist Ahmet Gabaklı (Kabaklı, 1983, p. 6).

Near and Middle Eastern examples of tazkirahs include Muhammad ibn Sallam al-Jumahi's Tabaqatush-Shuara, Ibn Qutayba's Kitab al-Sher washshuara, Kitab al-Aghani (The Book of Songs), and Al-Marzubani's Mojamush-Shuara (Topalova, 2001, p. 7).

In the course of our research, it is known that tazkiras are divided into 3 groups according to their content:

- Tazkiran al-Shuara (Tazkiran of Poets) (Ahmadov, 1982),
- Tazkiran al-Khattatin (Tazkira of Calligraphers) (Afşar, 1971),
- Tazkiran al-Avliya (Tazkeera of Saints) (Aliyev, 2007).

In addition, sources such as "Hadiyatul-镀锌zara" and "Safine-i Mawlaviiyya", which are named Hadiqa and safina, also have the feature of tazkira (Naghiyeva, 1976).

Up to 20 national tazkiras have been revealed and involved in research by scientists studying tazkiras in Azerbaijan. However, in the research conducted in recent years, it was found that their number is more. Azerbaijani scholar Yusala Musali, in addition to researching 20 known tazkiras in his research, discovered 26 more tazkiras and listed them in the following way (Rahimov, 1970): 16th century authors Sam Mirza's "Tofheyi-Sami", Ahdi Baghdadi's "Gulshani-shuara", Ibrahim Mirza's "Farhangi- Ibrahim", "Majmaul-khavas" by Sadiq Bey Afşar, one of the 17th-century tazkiras, "Riyazush-shuara" by Aliqulu Khan Valeh, one of the 18th-century tazkiras, "Atasakhe" by Lutfali Bey Azer, "Tazkireyi-Mohammedshahi" by Bahman Mirza, one of the 19th-century authors, "Khaiarti" by Muhammadshah Khan Etmimadusseltana. -hesan", "Tazkire" by Seyid Azim Shirvani, "Tazkireyi-Ziyai" by Ziyai, "Tazkireyi-Nawab" by Mir Mohsen Nawwab, "Riyazul-Ashigin" by the 20th century tazkireists Muhammad Agha Muhajidhizade, "Tazkireyi-Garadagi" by Hasani Khan Garadaghi, Ibrahim Tahir "Riyazul-arifin" by Musayev, "Danishmandani-Azerbaijan" by Muhammad Talib Gare, "Tazkira" by Ghulam Memadli, "Sukhanvarani-Azerbaijan" by Aziz Dovlataba-din, "Davist Sukhanvar" by Ali Nazm, "Tazkireyi-shuariyeh Azerbijanj" by Muhammad Deyhim, "Tawfi Tabrizi" "Tazkireyi-Tawfi" (16th century), Nazim Tabrizi "Nazmi-guzida" (17th century), Isahq Bey Uzri "Tazkireyi-Ishaq" (18th century), Abu Talib Khan Tabrizi "Khusalsatul-afkar" (18th century), Sultan Muhammad mirza Bahadir Khan Safavi "Tofhatush-shuara" (18th century),...
century), Abdurrazzaq Bey Dunbuli’s "Takrubatul-ahrar va tasliyatul-ahrar", "Hadaviq-ul-iebda", "Nigaristani-Dara" (19th century), Muhammad Fazil Khan Gorusi Ravi "Anjuman -khagan" (XIX century), Muhammad Saleh Shamli "Mahakush-shuara" (XIX century), Hulaku Mirza Qajar "Kharabat" (XIX century), Khudaverdi Khan Qajar "Tazkireyi-madayih-i Elkhaniyya" (XIX century), Muhammad Bagir Khan Qajar "Falakul-Marrikh" (XIX century), Heydargulu Mirza Qajar "Tazkireyi-Khavar" (XIX century), Mahammadgulu Mirza Qajar "Tazkireyi-Khosrovi" (XIX century), Seyfuddova Sultan Muhammad Taghi "Bazmi-khagan" (XIX century), Muhammad Kazim Asrar Alishah Tabrizi "Behcetush-shura" (19th century) (Herisch, 1958; Khalafov, 2004; 19), Ali Reza Mirza Qajar "Bustanul-khaganiya" (19th century), Abulgasiy Mohtasham Shirvani "Akhtari-taban" (19th century), Shamseddin Khan Haqi Tabrizi "Anjumanul -iudeba" (20th century), Seyyed Abdulhamid Khalkhali "Tazkireyi-shurayi-modern-Iran" (20th century), Yahya Sheyda "Literature furnace" (20 th century) (Musali, 2012, p. 17-18).

"Tohfeyi-Sami" written by Sam Mirza in 1550 is considered to be the first work in the history of Azerbaijani tazkiris. 664 The work containing information about poets, their poems written in Persian are included in the work (Rzayev, 1996). Although the work contains information about up to a hundred Azerbaijani poets, since the work is written in Turkish, their poems written in Persian are included in the work (Rzayev, 1996). Part II - provides information about the structure of the work, the author said, "I turned to the history books and determined the poets' birth years and their places of origin. I wrote information about the poet of any country and city from the author's notes that the principle of the alphabet played a key role in the composition of the work. Thus, while giving information about the structure of the work, the author said, "I turned to the history books and determined the poets' birth years and their places of origin. I wrote information about the poet of any country and city on the page dedicated to that poet. "When I mentioned the names of the poets, I did not mean who lived later, whose pen was strong and who was weak, and I wrote the work in alphabetical order" (Mammadova, 2001, p. 69).

Tazkira consists of two parts (Majma). In the first part, there is information about ancient poets, and in the second part, about modern poets (the contemporary of the author). Paying attention to the structure of the work, it becomes clear that the author divided the work into parts called "Perto" (Part I - the author's contemporaries (Ismayilov, 2022). Part II - provides information about the author himself.) (Travel in Dagestan, 1849). The second part is divided into parts called "Akhgar" by the author, and the work contains information about 842 poets who lived and created in the Middle East (Mosaddiq, 1980). Although the work contains information about up to a hundred Azerbaijani poets, since the work is written in Persian, their poems written in Persian are included in the work (Rzayev, 1996).

Abdurrazzaq Bey Dunbuli is considered to be one of the most important tazkiras in the history of 19th-century Azerbaijani tazkiras. He wrote the tazkira "Nigaristani-Dara" under the pseudonym Maftun in 1825. Tazkira reflects the biography of the poets who lived and created during the reign of Fatali Shah and their creativity.
One of the examples of tazkirah of the 19th century is the tazkira of "Riyazul-ashiqin" written by Bahman Mirza. Although the tazkira was written based on the order of Iskander Muhammadaga Mujtahidzadeh and published in Istanbul in 1891-1892 (Garayev, 1976, p. 84), it can be concluded that the two-part tazkira, made by Mir Mohsin Nawwab in the preface of the work is not known, it is said that it was written during the reign of Muhammad Mirza. It is possible to find notes about this in the preface of the copy of the work kept in the Institute of Manuscripts of ANAS (Kazimi, 2010): "So that the merciful Shah said this matter, for this work I tied my belt" (Nuraliyeva, 1998, p. 80). The tazkira consists of three parts (about the Mutaqaqins; about poets from some princes, prominent merchants, emirs; about poets who were Bahman Mirza's contemporaries), and the alphabetic principle was followed during the compilation. In addition to bibliographic information, it is possible to find examples of poems here (Gafarova, & Gerardzade, 2010). After Lutfali Bey, Muhammad Shah wanted the newly created work to be superior to "Ateshkada" when he wanted to write a tazkir after Lutfali Bey, but Bahman Mirza could not go further than "Ateshkada" while fulfilling that order and took most of the information from Lutfali Bey (Mammadova, 2001, p.71).

The first tazkira in 19th century Turkish is a four-part tazkira compiled by Seyyid Azim Shirvani in 1885 (Bagirov, 1995). One of the tazkiras created in Azerbaijan in the 19th century is called "Tazkireyi-Ziyai". Although it is claimed in the "Anthology of Southern Azerbaijan Literature" that the author of the tazkira was Haji Muhammad Ruhim's son Ziyai, this issue has not been resolved to this day (Those who left, 2016). One of the examples of tazkira of the 19th century is Mir Movsüm Nawab's "Tazkireyi-Nawwab" tazkira. The author's leadership of "Majlisi faramushan" and the exchange of poems with other members of the literary council led to the creation of the tazkira. From the remarks made by Mir Mohsın Nawab in the preface of the tazkira, it can be concluded that the two-part tazkira, in which all the prose parts and most of the poems are in Persian, was written in 1891-1892 (Gareyev, 1976, p. 84).

In the 19th century, as a continuation of tazkira traditions, we can give an example of "Riyazul-ashiqin" tazkira written in Azerbaijani language by Muhammedega Mujtahidzadeh and published in Istanbul in 1912 (Topalova, 2001, p. 64). According to the information obtained from the introduction of the work, the tazkira was written based on the order of Iskander bey Rustambayev. Giving autographs of poets in tazkira distinguished it from other tazkiras (Zakiyev, 1992).
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Travel in Dagestan and Transcaucasia. (1849). Cauldron. (Appendix VIII, p. 16)

