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Azerbaijani Scientists and Craftsmen Who Immigrated to the Ottoman State (15th-16th Centuries)

Abstract

Since the Medieval Age, Turkey-Azerbaijan relations have created a very favorable socio-political environment for Azerbaijanis. In terms of ethnic origin and historical ties, Azerbaijan and Turkey have cooperated in the social, cultural, political and economic fields. These relations are the main reasons why Azerbaijanis have historically sought refuge in brotherly Turkey. The article aims to reveal a number of historical, political, cultural and spiritual reasons for the migration of Azerbaijanis to Turkey since the Medieval Age. The article was completed by following the research literature screening method and examining the source works of the subject.

Keywords: Migration processes, Turkey-Azerbaijan relations, medieval relations, cultural and political relations, Scientists of Azerbaijan

Osmanlı Devleti'ne Göç Eden Azerbaycanlı Bilim Adamları ve Zanaatkarlar (XV-XVI. yüzyıllar)

Öz

Orta Çağ'dan beri Türkiye-Azerbaycan ilişkileri Azerbaycanlılar için çok elverişli bir sosyo-politik ortam yaratmıştır. Etnik köken ve tarihsel bağlar açısından, Azerbaycan ve Türkiye sosyal,

kültürel, politik ve ekonomik işbirliğine sahip olmuştur. Bu ilişkiler Azerbaycanlıların tarihsel olarak kardeş Türkiye'ye sığınmalarının başlıca nedenleridir. Makale, Azerbaycanlıların Orta Çağ'dan bu yana Türkiye'ye göçünün bir dizi tarihi, siyasi, kültürel ve manevi nedenini ortaya koymayı amaçlamaktadır. Makale, araştırma literatür tarama metodu uygulanarak ve konuya ait kaynak eserler incelenerek tamamlanmıştır.

***Anahtar kelimeler:** Göç süreçleri, Türkiye-Azerbaycan ilişkileri, ortaçağ ilişkileri, kültürel ve politik ilişkiler, Azerbaycan bilim adamları*

Introduction

Scientists and artists have always played a huge role in the history of peoples. Creative men have had a special impact on the development of the Azerbaijani people. At different times in history, powerful conquerors from the countries they captured brought scientists and creative people to their countries and widely used their work. The XV-XVI centuries were rich in political disputes. Looking at the brief historical background, it is not difficult to imagine what difficulties creative people face. Ismail Hikmet, an outstanding Turkish researcher studying this period, wrote that turning the country into a battlefield stops the economy, leads to a halt in public life and negatively affects education, culture and production. (Musayeva, 2007). In addition to those who did not agree with these political tensions and left the country, there were those who were forced to move. During this period, Azerbaijani figures of speech and art rushed to the Ottoman state, which language, religion and culture were close.

1-Results and discussion

The reasons for the migration of Azerbaijani scientists, artists, poets, architects to the Ottoman Empire can also be explained as follows:

- a) socio-political situation;
- b) scientific interest and education;
- c) socio-economic reasons.

As a result of the reforms carried out in the field of science and education in the Ottoman state, starting from the second half of the 15th century and from the time of Sultan Mehmed II (1451-1481), there was a need for new madrasahs and scientists and artists in various spheres of the state. It was from this period that the attraction of Azerbaijani scientists and artists to the Ottoman state began. This process was continued during the reign of Sultan Beyazid II (1481-1512) after Fateh Sultan Mehmed II. As it is known from history, after the Battle of Chaldiran in 1514, Sultan Selim I (1512-1520), during the continuous campaigns of Sultan Suleyman the Magnificent (Kanuni Sultan Suleyman) against the Safavid state of Azerbaijan, and during the reign of Sultan Murad III (1574-1595) from Tabriz to Istanbul, many Azerbaijani scientists and

creative figures were taken from the Azerbaijani regions to the Ottoman state (Dedeyev, 2016).

In the 16th century, Azerbaijani figures of culture and art, as well as scientists, had a great influence on strengthening socio-cultural ties between Azerbaijan and the Ottoman Empire. According to information obtained from Ottoman tazkiras (tazkira is a work with brief biographies of poets, artists and examples of their works), it was found that more than 30 Azerbaijani poets lived in the Ottoman provinces alone in the 16th century (Musalı, 2009). This situation opened a new page in the development of cultural relations between the two Turkish regions and paved the way for further development of social and cultural relations in later periods.

Turkish historian, scientist and healer Abdulhagg Adnan Adyvar also provides information about Azerbaijani doctors who gained influence in Anatolia between the 15th and 17th centuries in his work "Science among the Ottoman Turks" (Adıvar, 1982). The researcher, author of the works "Tarikh-i Ibn-i Kesir", "Murshud", "Tohfe-i Muradi", "Kitabut-Tabih", "Kahnalname-i Nur-i Uyun" (medical book) notes that during the time of Sultan Murad II (1421-1444 – I period of reign), (1446-1451 – II period of reign) the activities of a group of physicians – Mahmud Shirvanli, Shukrullah Shirvanli, Khoja Abdullah and Gutbeddin Ajami gained great respect in the Ottoman Empire [18, p. 20]. The first cookery book in Turkish was also written by Shirvanli Mahmud. Shukrullah Shirvanli was first the court physician of Sultan Murad II, then Fatih Sultan Mehmed II. The physician Shamseddin Itaki Shirvani (1572-1632) laid the foundations of the science of embryology with his first illustrated anatomical work Kitab-i Ebdan va Tarjuman-i Kibal-e Feilesufan, written in Turkish. Shamseddin Itaki became known in the Ottoman state with this work. Professor Esin Kahya researched the scientific heritage of the physician Shamseddin Ithaki, who was originally from Azerbaijan, on human anatomy. She not only investigated the work of Shamsaddin Ithaki, but also translated it into English (Kahya, 1970).

In this regard, the historian T. Mustafazade in his article "The Book of the medieval medical scientist from Shirvan" highly appreciates the merits of the professor of Ankara University, the famous researcher Kahya Yesin. In 1996, Yesin published a study entitled "An Illustrated Book on the Anatomy of Shamseddin Ithaka" in Ankara. The publication includes a 241-page critical text of Itaki's work and 204 pages of anatomical drawings and comments to them" (Mustafazade, 2003).

In the article, the research scientist also describes the life and education of the anatomist Shamsaddin Ithaki, originally from Shirvan, that as a result of hostilities and internal unrest in Shirvan, he was forced to leave his homeland and migrate to the Ottoman Empire at the end of

the 16th century, his work on medicine during the reign of Sultan Murad IV “Kitab-i Ebdan va Tarjuman-i Kibal-i Feilesufan”, and also gives interesting facts about his activities.

The Ottoman-Safavid wars left a heavy mark on the historical fate of Azerbaijan. During these wars, thousands of Azerbaijani artists, architects, poets, calligraphers and scientists were captured and taken to the Ottoman state. Occupation, ruin, enslavement accelerated the migration of many Azerbaijani cultural figures to other countries (Esgerova, 2021). For example, during the Ottoman-Safavid wars, after the Battle of Chaldiran in 1514, the Safavids lost Erzincan and Diyarbakir. When the troops of Sultan Selim Yavuz occupied Tabriz, thousands of artisans were taken to Ottoman Turkey (Qasimov, 2008). Making the most of the cultural potential of the artists expelled from Azerbaijan, lists of Azerbaijani artists, architects, poets and scientists were compiled in the Ottoman Palace.

Professor Jafar Giyasi, who studies medieval Azerbaijani architecture, in his work "Far and close sides" provides information about the architects of that period in Ottoman Turkey. Azerbaijani architects glorified the name of Azerbaijan by building the second upper arch of the Topkapi Palace in Istanbul, the Sultan II Salim Complex, the Yazari Gasim Mosque, the Suleyman Mosque in Chorlu, the Ayaz Pasha Mosque in Tekirdag, the Sultan Mosque in Manisa, the Khatuniya Mosque in Trabzon and the Salim Mosque in Konya (Giyasi, 1985). Jafar Giyasi mentions in his work that this artist, known in the history of architecture as Ajam Ali, Asir Ali and sunni Ali, was appointed by Sultan Selim as the chief architect of the sultanate. Asir Ali, who for more than 22 years showed fruitful creative activity on the territory of the Ottoman Sultanate, left a big mark on Turkish architecture (Giyasi, 1985). The well-known academician Hamid Arasli in his research work entitled “The great Azerbaijani poet Fizuli” reported on the resettlement of many Azerbaijani poets, artists and scientists to the Ottoman state in the 15th-16th centuries. Some of them could not come to terms with the political events taking place in their country, while the other part was forced to resettle (Arasli, 1958).

Among the artists who were transported to Istanbul after the Battle of Chaldiran in 1514 was the great Azerbaijani poet Habibi. According to a study conducted by the Turkish literary critic M. F. Koprulu, Habibi wrote nazirs by the Turkish poet Sheikhi, Shafai, Ahmed Pasha, Jalali, Ibrahim Bey, Omari, Hamdi, Ravaniya. Habibi, who spent most of his life in palaces, was known not only as a court poet, but also as a creator, scientist and creative poet (Musayeva, 2008).

Dozens of wordsmiths in Turkey fell under the spell of his art and created several valuable works as a result of his influence. One of the Azerbaijani poets who moved to Turkey in the 15th century is Hamidi. Hamidi's life in Turkey was controversial. As a result of many years of activity, he achieved a high position, took a place in the Sultan's palaces, became

famous, was subsequently humiliated, was between life and death, and again managed to restore his former glory. Many aspects of the Turkish-Istanbul life of the poet are revealed in Hamidi's poems included in "Tarikh-e-Eta" (Musayeva, 2008).

One of the famous scholars of the 16th century was Shahgasim, a skilled calligrapher of his time. After the Battle of Chaldiran, Shahgasim was forcibly taken to Istanbul along with three thousand scientists, artists and professional craftsmen. Shahgasim wrote the history of the Ottoman state in Istanbul, but died in 1541 without finishing the work (Dedeyev, *Azərbaycanın şairi*, 2016). Arifi is one of the Azerbaijani poets who moved to Turkey in the 16th century. Arifi and his father left Azerbaijan due to the turmoil in Shirvan in 1546-1547 and lived in Istanbul. Arif Chelebi had the opportunity to meet Sultan Suleyman thanks to the odes he wrote with his father in Istanbul. He gained sufficient respect at the Ottoman court and was appointed the first chronicler of Turkey under Sultan Suleyman (Musalı, 2009). In the Ottoman state, the first job "Shahnamechi" in an official and systematic form appeared during the reign of Sultan Suleyman the Magnificent. The article of the scholar-researcher Bilal Dadayev "Aflatun Shirvani – the poet-shahnamechi of the Ottoman State" tells about three Azerbaijani poet-scholars – Fetullah Arifi Chelebi, Aflatun Shirvani and Seyyid Logman bin Huseyn Urmavi in the history of the Ottoman state from the middle of the 16th century. According to the researcher's investigation, the work done by the Shahnamechis consisted of writing the glorious history of the Ottoman dynasty in the language of poetry, and turning these works into bound and decorated books (Dedeyev, *Azərbaycanın şairi*, 2016).

Fetullah Arifi Chelebi was the first official shahnamechi of the Ottoman state, later, the second shahnamechi who officially performed this duty was Aflatun Shirvani (Dedeyev, *Azərbaycanın şairi*, 2016). Aflatun Shirvani is known not only as a poet, but also as a calligrapher, painter and sculptor. He used the pseudonym "Asiri" in his Persian poetry and "Khazani" in his Turkish poetry (Musayeva, 2007).

It is also known that the calligrapher Mir Khoni, the calligrapher Ali bin Amir bey Shirvani – students of the main artist of the Ottoman state Shahgulu and Mashhadi Sultanali, were contemporaries of Fethullah Arifi Celebi. Ali bin Amir bey Shirvani was a calligrapher who copied the book of the most famous work of Fatullah Arifi "Suleymanname", the 5th volume of "Shahnameh-i Al-i Osman" (Dedeyev, *Osmanlı Devletinde*, 2019). The first volume of Arifin's five-volume work entitled "Shahnameh-i Al-i Osman" is dedicated to the prophets, the second volume is devoted to the emergence of Islam, the third volume is devoted to the ancient Turkic states and Seljuks, the fourth volume is devoted to the establishment of the Ottoman state, and the fifth volume is devoted to the Qanuni period (1520-1555) of the history

of Islam (Dedeyev, 2017).

Seyyid Logman, who worked as Shahnamechi in the Ottoman state for many years, comes from the Urmia region in Azerbaijan. Seyyid Logman was brought to the Ottoman state during the military campaigns organized by Sultan Suleyman in Azerbaijan - against the Safavids in 1548. The well-known Nagshbandi sheikh and exegetist Sheikh Abu Said-i Sani bin Sunallah (1514-1572) and Shemsaddin Ahmed Ansari Karabagi, who were from Azerbaijan, participated in the nomination of Seyyid Logman to the position of Shahnamechi. Nevizade Atay and Katib Celebi, who provided information about Ahmed Ansari, report that he came from Azerbaijani and is the son of Ruhollah Ansari (Nevizade, 2017; Kâtip Çelebi, 1286). Medieval sources report that Shemsaddin Ahmad acted as a Qadi (chairman of the court) in Turkish cities (Selaniki Mustafa, 1281). In one of the miniatures of his work "Shahnameh-i Salim Khan", written in 1518, Seyyid Logman glorified Shamsaddin Ahmed Karabagi as a master teacher for his respect for him. In 1569, Seyyid Loghman was appointed to the post of Shahnamechi after Aflatun Shirvani (Dedeyev, 2017).

In the article of the research scientist Bilal Dadayev and professor of the Karatay University of Turkey Yusif Kuchukdag "Azerbaijani scientist in the Ottoman state: Molla Shamseddin Ahmed Karabagi", an interesting study was carried out about the native of Karabakh Molla Shamseddin Ahmed, who emigrated from Azerbaijan to the Ottoman Empire. According to the researcher's investigation, no serious study has been conducted about Shamseddin Ahmed in Turkey and Azerbaijan. A little information about him is given in an article by the Iranian scientist Tofiq Heydarzadeh (Heyderzade, 1998], and in a book published by Elnur Nasirov, half a page of biographical information is given using the works of Ottoman historians of the 19th century (Nesirov, 2011). This article, prepared by research scientist B. Dadayev on the basis of Ottoman archival documents, provides interesting information about the Azerbaijani scientist Molla Shamseddin Ahmed. According to sources, Molla Shamseddin Ansari went to Istanbul for education. In 1557, while studying at Suleymaniye Madrasah, he became a teacher of this madrasah. Later, he rose to the rank of Sheikh-ul-Islam in the Ottoman Empire and from 1570 worked as a professor in various madrasahs. He began working as a judge after 1581. His success as a judge paves the way for him to become a judge, the highest judicial institution in the Ottoman Empire. Molla Shamseddin Ahmed Karabagi made an important contribution to the scientific and cultural life of the Ottoman Empire with his works, created over a period of more than 30 years (Dedeyev, 2019).

Azerbaijani Shahgulu Panahi, who contributed to the cultural life of the Ottoman Empire in the 16th century, was not only a poet, but also a famous painter of that time. The first information about the Azerbaijani artist was given by the Turkish researcher Ismail Hikmet in

his book “History of Azerbaijani literature”, published in Baku in 1928. Later, the artist was briefly mentioned in the research works “The great Azerbaijani poet” by Hamid Arasly, “Firgatname” by Khalili and “Azerbaijani emigration literature of the 15th-16th centuries” by Azada Musayeva, “Azerbaijani poets in Ottoman memoirs” by Vusala Musaly. According to the study of the researcher B. Dadayev, “Azerbaijani artist-poet Shahgulu Panahi, who contributed to the Ottoman cultural life”, salary books issued every three months to Ottoman court officials (ehli-hirafin), dated 1546 during the reign of Sultan Suleyman the Magnificent are a valuable source of information about the activities of Shahgulu Panahi in the field of painting (Dedeyev, 2017). An Ottoman archival document notes that Sultan Selim brought Shahgulu to Istanbul together with Azerbaijani scientists and artists after the Battle of Chaldiran in 1514. Shahgulu became a talented artist in the Safavid state, and continued his artistic activity in Istanbul, where he lived until the end of his life. The first information about the life of Shahgulu in Istanbul dates back to December 12, 1520. This document is called “ruzname” (everyday inventory) and is like a salary book of palace specialists, dated 1520. It is clearly stated here that he already worked as a painter in the Ottoman palace in Istanbul (Dədəyev, Osmanlı mədəni, 2017). Approximately five years after this date, at the beginning of 1526, his name appeared in the list of painters in the «Ehl-i Hiraf» notebook (Haydar,1990). Turkish art historians have found that Shahgulu introduced a new genre of painting as a type of miniature painting called “saz yazmag” or “saz golu”, innovating the art of Ottoman decoration. This “saz uslubu” (saz method), which Shahgulu first applied in Ottoman art history, was later used and developed (Dədəyev, Osmanlı mədəni, 2017). The talented artist-poet Shahgulu Panahi played a huge role in the development of the Ottoman fine arts with his works during 42 years of his life in the Ottoman state.

One of the Azerbaijani thinkers who lived in Istanbul in the Middle Ages was Shirvani Muhammad ibn Sadreddin. After receiving his religious education in the religious madrasah of Shamakhi, he moved to Istanbul to continue his education and lived there. Shirvani Muhammad ibn Sadreddin was the vali (rector) of the “Ahmadiyya” madrasah in Istanbul. He is the author of “Favaidil Khaganiyya” (“Rules of the Khaganate”), “Khesiyyetul-sharhri Shamsiya” (“Postscript to Shamsiyya’s commentary”), “Sharhi gawaid al-agaid al-Gazali” (“Commentary on the rules of Gazali beliefs”) and many other famous works. He died in Istanbul in 1626 (Mehreliyev, 1996).

During this period, not only poets, architects, physicians, musicologists lived in the Ottoman state, but also other artists, for example, craftsmen who made a valuable contribution to the Turkish textile industry. These artisans were resettled in Istanbul by order of Sultan Selim

after the Ottoman troops captured Tabriz in 1514. They gained fame thanks to the works of art they created in Turkey (Efendi, 1976).

The aforementioned Azerbaijani poets and masters of words gained great respect in Turkey, attracted the attention of the local environment and influenced Ottoman literature. Academician Hamid Arasly writes about this: “These poets, artists and scientists gained such respect during this period that these masters, called ajams, were always assigned to write shahnames in palaces, which aroused the envy of local poets” (Arasly,1958).

As in many other areas, the Ottoman state attached great importance to art and art historians. For this reason, the organization "Ehl-i Hiref" was established. This organization was one of the most important institutions in the history of Ottoman culture. This organization, established under the patronage of the palace, included many artistic groups. Notebooks belonging to the organization “Ehl-i Hiref” are kept in the archives of the Topkapı Palace. These notebooks recorded the names of the masters, their countries of origin, their salaries, the works they presented to the rulers on holidays, and the gifts they received in return. According to these notebooks, dated 1526, a large number of scientists and masters were resettled from Azerbaijan to the Ottoman state in the 16th-18th centuries. The main migration of masters from Azerbaijan took place during the reign of Sultan Selim Yavuz (Musalı, 2011).

From the notebooks “Ehl-i Hiref” of 1792, it follows that almost all the masters of art who came from Azerbaijan in different ways emigrated to Turkey in the 16th century. The classification of the 16th century Azerbaijani masters who worked in the palace, determined from the notebook of Ehl-i Hiref, is as follows:

Wall masters (miniature painters). Abdulali Tabrizi, Abdulfattah Tabrizi, Abdulkhalig Tabrizi, Abdulhamid Tabrizi, Abdulmajid Tabrizi, Ali bey Tabrizi, Aladdin Tabrizi, Ali Jan Tabrizi, Ali Gulu Tabrizi, Haji bey Tabrizi, Khoja bey Tabrizi, Hasan Tabrizi, Huseyn Rumi Tabrizi, Mahmud Tabrizi, Mansur bey, Mir Agha Tabrizi, Muhammad Ali Tabrizi, Shah Kamal, Shah Gulu Tabrizi, Sheykh Hasan and others.

Goldsmiths. Darvish Mammad Tabrizi, Hashim Tabrizi, Khoja Marjan Tabrizi, Huseyn. Cherkaz, Magsud Ali Tabrizi, Muzaffar Mir Jan, Sultan Gulu, Yadigar Tabrizi, Mustafa Shahveran.

Silver and goldsmiths. Mir Ahmed Tabrizi, Shah Gulu, Bulbul.

Blacksmiths. Amineddin, Muhammad Jan Tabrizi, Mir Husseyn.

Gold mosaic masters. Ali Gasim, Imad bey Shamseddin Ali, Muhammad Gasim.

Furriers: Haji Lutfullah, Ayaz Cherkaz, Ismayil Tabrizi, Huseyn Jamaledin.

Masters of the sword and shield. Khalil bey, Sheykh Hasan Tabrizi, Mir Sheykh Tabrizi.

Boilers-makers, wool weavers. Najmeddin Tabrizi, Mir Huseyn, Mirek.

Potters. Abdurrazzak, Ali, Burkhan, Khatib Tabrizi.

Silk and glass craftsmen. Haji Mamed Tabrizi, Mamed Jan, Maulana Kalami.

Coppersmiths and carpet weavers. Hajagi, Mahmud and others (Musalı, 2011).

Thanks to the aforementioned artists, great progress was made in Ottoman handicraft (needlework), as in the Turkish political history of the 16th century, very important results were achieved in the history of art. Since the culture of writing and books was given great importance to the Ottoman Empire in the 16th century, there was a serious need for scribes and calligraphers. During this period, well-known Azerbaijani calligraphers and scribes, who proved themselves in the craft, enjoyed great respect and sympathy in the Ottoman Empire. In this regard, on the basis of Ottoman archival documents and books of Turkish researchers, a study by the research scientist Bilal Dadayev “Azerbaijani calligraphers and scribes in the Ottoman palaces of the 16th century” was prepared. Interesting facts about 29 Azerbaijanis – Sultan Ali, Seyid Murtuza, Katib Abdurrahim, Ali Muzaffar, Nabati, Zahiraddin Zahiri Kebir Ardabili, Muhammad Handan, Shah Gasim, Fathullah Arifi Chelebi, Ali bin Amir bey Shirvani, Mir Hubi-i Huseyni, Mir Honi, Aflatun Shirvani, Iyshi Chelebi, Molla Ali Sultan, Mir Mustafa, Haji Muhammad, Malak Ahmed, Movlana Abdulvahid Tabrizi, Movlana Mashadi Abdulvahid, Haji Muhammad, Yusif Tabrizi, Seyid Lokman Urmavi, Muzaffar Ali Shirvani, Muhammad Rza Tabrizi, Muhammad Musahib, who worked in the 16th century Ottoman palace were given in the research (Dedeyev, 16 yüzyıl Osmanlı, 2017). In addition to the official writings in the palace, craftsmen played an important role in reproducing numerous tablet inscriptions and valuable works. The above-mentioned artists comprehended the secrets of calligraphy in Azerbaijani madrasahs before their resettlement in the Ottoman state. Although some of these figures arrived under Sultan Bayezid (1481-1512), some were resettled by Yavuz Sultan Selim (1512-1520) after the Battle of Chaldiran in 1514, during the Safavid campaigns of Suleyman the Magnificent (1520-1566), under Sultan Mehmed III (1595-1603) were brought from Azerbaijan to Istanbul (Dedeyev, 16 yüzyıl Osmanlı, 2017). In the 16th century, Azerbaijanis who worked in Ottoman court organizations and state institutions, with the exception of a few artists (Sultan Ali Khattat, calligrapher Ali Muzaffar Nabati), were calligraphers, and also worked as scribes. Studying such worthy calligraphers, scholar-researcher Bilal Dadayev discovers that representatives of a single nation have a very close understanding of the art of the two peoples.

Undoubtedly, the list of Azerbaijani poets and thinkers and other artists who lived and worked in Turkey is not limited to our compatriots mentioned above. Turkish sources and archives contain information about dozens of Azerbaijani scientists and thinkers. There is just

a necessity to conduct research and shed light on the dark pages of history. The scholar-researcher Vusala Musaly in her monograph “Azerbaijani poets in Ottoman tazkiras” also mentions medieval Azerbaijani immigrants (Musalı, 2009). The researcher, noting that Azerbaijani poets who moved to the Ottoman state, played an important role in the cultural life of the country, writes: “When we look at the Ottoman tazkiras, we see that many Azerbaijani poets, artists and scientists moved to the lands of Turkey from the 15th century. Some of them left their homeland because they could not come to terms with the political events in their country, while the other part was forced to resettle by force” (Musalı, 2009). The researcher conducted extensive research in the archives of Turkey and showed that 63 poets wrote and created in the Ottoman Empire, and 40 of them were immigrants. They migrated to the Ottoman Empire for political, socio-economic and educational purposes (Musalı, 2009). Turkish researcher O. Bayram in his study also confirms the views of V. Musaly. In his article “Azerbaijani poets in Anatolian land”, speaking about Azerbaijani emigrant poets who left for Anatolia, he noted that immigrant poets migrated to Anatolia not only from Azerbaijan, but also from Samarkand, Bukhara, Herat, Tashkent and other places (Bayram, 2005).

Conclusions

As historical facts show, Azerbaijan has become a field of wars in different periods and as a result of military and political processes, the country lost part of its population, and some were forced to migrate to a neighboring country – to the Ottoman state. As a result of the wars, the occupying armies that invaded Azerbaijan did not limit themselves to plundering the material wealth of the people, but also forcibly took highly intelligent people to distant countries. Echoes of the work of Azerbaijani scientists, historians, musicians, architects and other figures were heard from many countries. As a result of both voluntary migrations and forced migration processes, Azerbaijani communities began to form in Turkey (in the Ottoman state) since the Middle Ages. In Turkey (the Ottoman country), where Azerbaijanis lived alone, in small groups, and sometimes en masse, their work and creativity became an integral part of the life of local residents, their history, culture, art and brought glory to Azerbaijan.

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