

A GLANCE AT  
AZERBAIJANI  
LITERATURE

Mohammadreza Karimi

© 2023, Printed in Vancouver, Canada

A Glance at Azerbaijani Literature

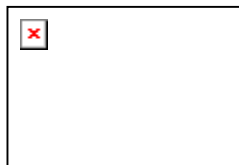
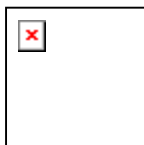
Author: Mohammadreza Karimi

Graphics & Printing: BehGraphics.com

Online sales: [www.PanBeh.com](http://www.PanBeh.com)

ALL RIGHTS RESERVED. This book contains material protected under International and Federal Copyright Laws and Treaties. Any unauthorized reprint or use of this material is (except for reviewing) prohibited. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system without express written permission from the publisher.

ISBN 978-1-7386980-1-1



In this book, in order to learn about the history of Azerbaijani literature from the beginning of history to the present, we will take a brief look at this topic and examine its salient points. For those who are interested in the history of Azerbaijan literature in all parts of the world and those who are not familiar with this topic, I have tried to present this short summary to have the minimum information about this issue and I have tried to deal with it very briefly and from Hundreds and thousands of poets and writers, let me mention only those who have been influential during many centuries. Our goal in this small book is to get acquainted with at least the most prominent figures in the history of Azerbaijani literature, in other words, it is an abstract of the history of Azerbaijani literature for those who want it to be useful in the little time they have for this matter. I hope I have satisfied my dear readers.

M. Karimi

## **Table of Contents**

### **CHAPTER ONE**

|  |    |
|--|----|
| 1 The beginning of the speech.....           | 13 |
| 1-1 A look at the history of literature..... | 17 |
| 1-2 Turkish language.....                    | 19 |
| 1-3 Turkish literature.....                  | 21 |

### **CHAPTER TWO**

|   |    |
|---|----|
| 2 ) Myths and stories of Azerbaijan.....            | 24 |
| 2-1 The story of Tomaris.....                       | 26 |
| 2-2 Alp Ertungha.....                               | 26 |
| 2-3 Shu story.....                                  | 26 |
| 2-4 The story of Oghuzkhan.....                     | 26 |
| 2-5 Bozkurd's story.....                            | 28 |
| 2-6 Stone inscriptions.....                         | 29 |
| 2 -7 The seven great Manzumeh [Narrative poem]..... | 33 |
| 2-8 Böyüklük Madhiyyasi.....                        | 34 |
| 2-9 Respect to Burkanchi.....                       | 35 |
| 2-10 Gözellik Boyasi "Color of Beauty" .....        | 35 |
| 2-11 Suji inscription.....                          | 35 |
| 2-12 inscription of Sine Osu.....                   | 36 |
| 2-13 Stone inscriptions of Orkhun – Yeni Sei.....   | 36 |

### **CHAPTER THREE**

|                           |    |
|---------------------------|----|
| 3 Passing on history..... |    |
| 3-1 Sumerians.....        | 38 |
| 3-2 Hurrians.....         | 41 |
| 3-3 Guttians.....         | 43 |
| 3-4 Urartians.....        | 44 |
| 3-5 Sakas.....            | 46 |
| 3-6 Manna.....            | 49 |
| 3-7 Media .....           | 51 |
| 3-8 Parthians.....        | 52 |
| 3-9 Göktürk .....         | 55 |

## CHAPTER FOUR

|  |    |
|--|----|
| 4 ) Ancient literature.....              | 62 |
| 4-1 Inscriptions of Orkhun-Yeni Sei..... | 62 |
| 4-2 Irk Bitik.....                       | 63 |
| 4-3 Alton Yarouk.....                    | 64 |

## CHAPTER FIVE

|                             |    |
|-----------------------------|----|
| 5 ) Khazar Empire.....      | 66 |
| 5-1 Khazar Letters.....     | 82 |
| 5-2 Shan Qezi Dastani.....  | 82 |
| 5-3 Noom Bitik.....         | 85 |
| 5-4 Dede Korkut's book..... | 86 |

## CHAPTER SIX

|   |    |
|---|----|
| 6 ) Azerbaijan and the rise of Islam..... | 88 |
| 6-1 Babak Khorrami.....                   | 90 |

## CHAPTER SEVEN

|                                   |     |
|-----------------------------------|-----|
| 7-1 Ghaznavid period.....         | 97  |
| 7-2 Ay Tekin.....                 | 103 |
| 7-3 Abu Reihan Biruni.....        | 105 |
| 6-5 Qatran Tabrizi.....           | 112 |
| 6-6 Fakhr al-Din Mubarakshah..... | 115 |

## CHAPTER EIGHT

|   |     |
|---|-----|
| 8 ) Common literature.....                    | 117 |
| 8-1 Qutadghu Bilik.....                       | 118 |
| 8-2 Mahmud Kashghari.....                     | 121 |
| 8-3 Atabat al-Haqayiq.....                    | 123 |
| 8-4 Translation of the Qur'an in Turkish..... | 123 |
| 8-5 Divane Hekmat.....                        | 124 |
| 8-6 Book of Dede Korkut.....                  | 125 |

## CHAPTER NINE

|                  |     |
|------------------|-----|
| 9 ) Seljuks..... | 128 |
|------------------|-----|

|   |     |
|---|-----|
| 9-1 Culture and literature of this period.....    | 135 |
| 9-2 Hossamuiddin Inanj.....                       | 137 |
| 9-3 Azerbaijani style in Persian literature. .... | 138 |
| 9-4 Turkish Literature.....                       | 147 |
| 9-5 Jar al-Lah Zamakhshri.....                    | 148 |
| 9-6 Shahab al-Din Sohravardi.....                 | 150 |
| 9-7 Khaghani.....                                 | 151 |
| 9-8 Khajeh Ahmad Faqih.....                       | 153 |
| 9-9 Nizami Ganjavi.....                           | 155 |

## CHAPTER TEN

|   |     |
|---|-----|
| 10 ) Atabaks.....                               | 157 |
| 10-1 Shervanshahs.....                          | 160 |
| 10-2 Kharazmshahs.....                          | 160 |
| 10-3 Turkish language in the 13th century ..... | 161 |
| 10-4 Sheikh Ezzaddin Hassanoglu.....            | 163 |
| 10-5 Khajeh Ali Kharazmi.....                   | 164 |
| 10-6 Sheikh Ahmad Zakir Gorpani.....            | 166 |
| 10-7 Elias Baba.....                            | 166 |
| 10-8 KhaJEH Ahmad Dohhani.....                  | 167 |

## CHAPTER ELEVEN

|  |     |
|--|-----|
| 11 ) Ilkhanis.....                               | 168 |
| 11-1 Iftikhar al-Din Mohammad Bakri Qazvini..... | 172 |
| 11-2 Culture and literature of this period.....  | 174 |
| 11-3 Akhi Faraj Zanjani.....                     | 176 |
| 11-4 Ashik Pasha.....                            | 176 |
| 11-5 Akhi Ja'far Khatir Zanjani.....             | 178 |
| 11-6 Beirak Gushchuoglu.....                     | 178 |
| 11-7 Shams Tabrizi.....                          | 180 |
| 11-8 Akhi Turk.....                              | 181 |
| 11-9 Jalal al-Din Mohammad Movlavi.....          | 182 |
| 11-10 Moein al-Moreed.....                       | 183 |
| 11-11 Jevaher al-Asar.....                       | 183 |
| 11-12 Nahj al-Faradis.....                       | 184 |

|  |     |
|--|-----|
| 11-13 Qotb.....                        | 184 |
| 11-14 Kharazmi and Mahabat-nameh.....  | 185 |
| 11-15 Jomjomeh-nameh.....              | 185 |
| 11-16 Sheikh Safi al-Din Ardabili..... | 186 |
| 11-17 Yusuf Maddah.....                | 187 |
| 11-18 Shayyat Hamza.....               | 187 |
| 11-19 Ahmed Harami's story.....        | 187 |
| 11-20 Khajeh Ahmad Massoud.....        | 189 |
| 11-21 Yunus Emre.....                  | 189 |
| 11-22 Sultan Valad.....                | 191 |
| 11-23 Movlana Atiqi.....               | 192 |
| 11-24 Ovhadī Maraghehī.....            | 193 |
| 11-25 Haji Bektash Vali.....           | 194 |
| 11-26 Ashik Pasha.....                 | 195 |

## CHAPTER TWELVE

|   |     |
|---|-----|
| 12) Teimurids.....                              | 197 |
| 12-1 The flourishing of Turkish literature..... | 202 |
| 12-2 Abd al-Qadir Maraghehei.....               | 202 |
| 12-3 Qazi Mustafa Zareer.....                   | 203 |
| 12-4 Qazi Ahmed Burhanal-Din.....               | 204 |
| 12-5 Aref Ardabili.....                         | 205 |
| 12-6 Hurufiyye literature.....                  | 206 |
| 12-7 Fazlullah Na'imi Tabrizi.....              | 208 |
| 12-7-1) Rafiei.....                             | 211 |
| 12-7-2) Fereshteoglu.....                       | 211 |
| 12-7-3) Sayyed Ishaq.....                       | 211 |
| 12-8 Imad al-Din Nasimi.....                    | 213 |
| 12-9 Qasim Anvar.....                           | 220 |
| 12-10 Sultan Hossein Bayqara.....               | 221 |
| 12-11 Amir Alishir Navai.....                   | 221 |

## CHAPTER THIRTEEN

|                            |     |
|----------------------------|-----|
| 13 Qara-Qoyunlu.....       | 226 |
| 13-1 Jahanshah Haqiqi..... | 230 |
| 13-2 Sheikhoglu.....       | 231 |

|                    |     |
|--------------------|-----|
| 13-3 Sheikhhi..... | 231 |
|--------------------|-----|

## CHAPTER FOURTEEN

|                                  |     |
|----------------------------------|-----|
| 14 Agh-Qoyunlu.....              | 233 |
| 14-1 Reforms of Uzun Hasan.....  | 238 |
| 14-2 Sultan Ya'qub.....          | 239 |
| 14-3 Malik al-Shoara Habibi..... | 239 |

## CHAPTER FIFTEEN

|                                      |     |
|--------------------------------------|-----|
| 15 Qizilbash Empire (Safavid).....   | 241 |
| 15-1 Literature of the course.....   | 243 |
| 15-2 Shovqi Tabrizi.....             | 244 |
| 15 -3 Sheikh Vali Alvan Shirazi..... | 244 |
| 15-4 Gharibi.....                    | 245 |
| 15-5 Sheikh Ebrahim Golshani.....    | 246 |
| 15-6 Keshvari Tabrizi.....           | 246 |
| 15-7 Haqiri.....                     | 247 |
| 15-8 Sadeghi Afshar.....             | 247 |
| 15 -9 Shah Khatai.....               | 248 |
| 15-10 Movlana Hemmati Angurani.....  | 249 |
| 15-11 Movlana Fuzuli.....            | 250 |
| 15-12 Mehri Khatun.....              | 243 |
| 15-13 Rukn al-Din Masihi.....        | 252 |
| 15-14 Qovsi Tabrizi.....             | 252 |
| 15-15 Saeb Tabrizi.....              | 253 |
| 15-16 Ta'sir Tabrizi.....            | 253 |

## CHAPTER SIXTEEN

|                                    |     |
|------------------------------------|-----|
| 16) Qajarians.....                 | 256 |
| 16-1 Literature of the course..... | 262 |
| 16-2 Molla Panah Vaqif.....        | 267 |
| 16-3 MallaVali Vidadadi.....       | 269 |
| 16-4 Agha Beyim.....               | 269 |
| 16-5 Heiran Khanim.....            | 270 |
| 16-6 MirzaShafi Vazeh.....         | 270 |



|  |     |
|--|-----|
| 16-7 Salek.....                          | 271 |
| 16-8 Abolghasem Nabati.....              | 271 |
| 16-9 Andalib Qarajehdaghi.....           | 272 |
| 16-10 Ajez Sarabi.....                   | 272 |
| 16-11 Qodsi.....                         | 273 |
| 16-12 Qasim Beg Zakir.....               | 275 |
| 16-13 Mohammad Bagher Khalkhali.....     | 275 |
| 16-14 Abol-Hasan Raji.....               | 276 |
| 16-15 Modernism and freedom .....        | 277 |
| 16-16 Mirza Fathalikhan Akhundzadeh..... | 278 |
| 16-17 Leila Khanim.....                  | 282 |
| 16-18 Mirza Hamzeh Neghari.....          | 283 |
| 16-19 Shah Negar Ranjur.....             | 283 |
| 16-20 Banoo Khorshid Natavan.....        | 283 |
| 16-21 Mirza Mehdi Naji.....              | 285 |
| 16-22 Sayyed Azim Shervani.....          | 285 |
| 16-23 Zain al-Abidin Maraghei.....       | 286 |
| 16-24 Talebov Tabrizi.....               | 286 |
| 16-25 Topchibashi.....                   | 288 |
| 16-26 Zardabi.....                       | 289 |
| 16-27 Kamine Khanim.....                 | 289 |
| 16-28 Asi.....                           | 290 |
| 16-29 Reza Sarraf.....                   | 290 |
| 16-30 Hakim Hidaji.....                  | 291 |
| 16-31 Taghi Raf'at.....                  | 292 |
| 16-32 Saeid Salmasi.....                 | 293 |
| 16-33 Ja'far Khamenei.....               | 294 |
| 16-34 Jalil Mohammad Qulizadeh.....      | 295 |
| 16-35 Aliakbar Saber.....                | 295 |
| 16-36 Seqat ul-Islam.....                | 297 |
| 16-37 Mohammad Amin Rasolzadeh.....      | 298 |
| 16-38 Mohammad Ali Safvat.....           | 301 |
| 16-39 Mojez Shabestari.....              | 302 |
| 16-40 E'temad.....                       | 303 |

## CHAPTER SEVENTEEN

|                                  |     |
|----------------------------------|-----|
| 17) Contemporary.....            | 305 |
| 17-1 Democratic poets.....       | 307 |
| 17-2 Balash Azaroglu.....        | 309 |
| 17-3 Hakimeh Bukuri.....         | 309 |
| 17-4 Sohrab Taher.....           | 310 |
| 17-5 Madineh Gulgun.....         | 310 |
| 17-6 Ali Fitrat.....             | 310 |
| 17-7 Biria.....                  | 311 |
| 17-8 Ali Tudeh.....              | 312 |
| 17-9 Fathi.....                  | 312 |
| 17-10 Abbas Panahi.....          | 312 |
| 17-11 Firuz Sadeqzadeh.....      | 313 |
| 17-12 Mohammad Dadashzadeh.....  | 313 |
| 17-13 Ashik Hossein Tabrizi..... | 313 |

## CHAPTER EIGHTEEN

|   |     |
|---|-----|
| 18 ) Contemporary.....                      | 314 |
| 18-1 Ostad Shahriyar.....                   | 315 |
| 18-2 Habib Saher.....                       | 317 |
| 18-3 Abbas Barez.....                       | 317 |
| 18-4 Boulud Qarachorlu.....                 | 320 |
| 18-5 Mirza Hossein Karimi.....              | 321 |
| 18-6 Samad Behrangi.....                    | 321 |
| 18-7 Jabbar Baghcheban.....                 | 322 |
| 18-8 Alireza Nabdel.....                    | 324 |
| 18-9 Ganjali Sabahi.....                    | 324 |
| 18-10 Mafotun Amini.....                    | 325 |
| 18-11 Gholamhossein Saedi.....              | 325 |
| 18-12 Dr. Seddiq.....                       | 326 |
| 18-13 Marzieh Ahmadi Oskuei (Dalgha).....   | 227 |
| 18-14 Professor Mohammad Taghi Zehtabi..... | 327 |
| 18-15 Dr. Notqi.....                        | 329 |
| 18-16 Dr. Torabi.....                       | 329 |
| 18-17 Dr. Mobayyen.....                     | 330 |

|  |     |
|--|-----|
| 18 -18 Hossein Ouldooz.....            | 331 |
| 18-19 Heider Abbasi (Barishmaz).....   | 332 |
| 18-20 Karim Mashrutehchi (Sonmez)..... | 333 |
| 18-21 Sahar Khamim.....                | 333 |
| 18-22 contemporary poets.....          | 334 |

## CHAPTER NINETEEN

|                  |     |
|------------------|-----|
| 19) Sources..... | 328 |
|------------------|-----|



# **CHAPTER**

## **ONE**

### **The beginning of speech**

1) Azerbaijani literature has a long history. The language and literature of the Turks, like their lands, spread from East Asia to the heart of Europe. The people of Azerbaijan had an agglutinative linguistic structure in much older periods, that is, before Christ. In Azerbaijan itself, the surviving inscriptions from BC have shown the cohesive structure of its people's language. Linguists have come to the conclusion that conjugational languages are the successors of today's Turkish languages. Also, various ethnic groups and tribes came to this land, some settled and some left here, but in any case they left their culture and civilization on this land. In the following periods, with the advent of Islam, the Arabic language also entered Azerbaijan. Throughout history, Azerbaijani literature has been in three languages, Arabic, Persian, and Turkish, and the Turks of Iran have shown their ability in all three

languages, so that the creativity of the Persian-speaking poets of Azerbaijan, despite the special style and context of this land, is outstanding, it is considered the most literary style of Persian literature. Of course, before Arabic became established in this land, works were created in the language of its people, including works of Khazarians culture, we still have in our hands today, at least 200 years before the rise of the Persian language in the plateau of Iran, there were works in Turkish in the soil of Azerbaijan that have been written in Turkish.

From the first centuries of the appearance of Islam, the Arabic language as the religious language of Muslims was able to create a situation where many thinkers and speakers of Azerbaijan created their intellectual and emotional creations in the Arabic language over the course of several centuries, and the number of these scholars and artists is many, including: Farabis, Birunis, Bahmanyars, Sohravardis and other thinkers and scholars of Azerbaijan during the 7<sup>th</sup> - 13<sup>th</sup> centuries AD. devoted their scientific and literary creativity to Arabic. Alexander Hamilton, Ruskin Gibbe, and Arab researchers such as Ibn Quteib Dinavari and Abu al-Yaqzana in the 7<sup>th</sup> century have mentioned the Turkic-speaking and Arabic-speaking Azerbaijanis of this land, among whom are great names such as Ismail Ibn Yassar, Musa Shahawat, Abu al-Abbas A'ma, Mansour Tabrizi, Nasser Khoylu, Skafi Zanjani, Khatib Tabrizi, although it was written in Arabic, but the Turkish mood of Azerbaijan is not far from the researchers' point of view.

But it didn't take long for the Persian language as a literary language to find a high position in the creations of Azerbaijani poets and writers, and the great poets of Azerbaijan turn to writing eloquent poems in this language and thus create lasting masterpieces.

The original language of this land was and is the language of the ancient people of this land, Turkish. Based on today's findings, it goes back to pre-Islamic periods. After Islam, from the court of Gog-Turks, Khazars and others. . . many works are available. Based on today's findings, it goes back to pre-Islamic periods. Since the 10th and 11th centuries AD, countless poets have created their main books in Turkish, among them we should mention Ay Tekin, Hossein Ilaqi, Katebi, Sheikh Hessam al-Din Inanj, Ezzeddin Hasanoglu, Khajeh Dohhani, Khajeh Ahmad Faqih, Ali Kharazmi and hundreds of famous poets. Others have immortalized their works in the clothes of their mother tongue. In the meantime, great geniuses have created literature in all three languages, which is not found such these talents in any language or literature; dignitaries such as Nasimi, Fuzuli, Hakim Hidaji and others who had the ability to create in all three languages.

### **1-1) A look at the history of Azerbaijani literature**

Literature is the art of speech and thought. During thousands of years, Azerbaijan has gone through various events and along with it, it has brought valuable ideas and thoughts to the field. The author is interested in the literature of Azerbaijan, especially South Azerbaijan, which stays within the limits of Iran. This literature has always been in sync with the times and has gone through many ups and downs along with its nation, and today it stands proudly among different nations. Poetry and prose in this field express the clear thoughts and remind the small and big events of the Turkish nation of Azerbaijan throughout history. In the last thousand years, this nation has a rich literature and has faced the world and the nations of the world with unprecedented generosity. But ignoring the fact that the Turkish language is forbidden in

Iran and in the last hundred years, great poets and writers have risen and created precious and influential works. We have had a work like "Heydarbabaya Salam", which today is more famous than the works of Shakespeare, Pushkin, Goethe and Hafez and has been translated into most languages of the world. While hundreds of examples have been written on it and it is taught in textbooks (educational books) and schools in 18 countries of the world, unfortunately, it has become strange in its homeland, and even one stanza (verse of the poem) of it is not taught in our own country.

In the past millennia, the dynasties of the Turks, such as the Gök-Türks, the Khazars, the Ghaznavis, the Seljuks, the Kharazmshahs, the Ilkhanids, the Teimurids, the Qara Qoyunlus and the Agh Qoyunlus, the Safavids, the Afshars and the Qajars, have ruled Iran with pride and power. But in the 20th century, with the establishment of the Pahlavi dynasty and the establishment of colonialism in Iran, with the aim of making Iran monolingual, efforts have been made to destroy other languages such as Turkish, Arabic, Kurdish, Turkmen, Balochi and Qashqai. In the last hundred years, with the prohibition of the Turkish language, the prohibition of reading and writing Turkish, Iranian Turks have been deprived of studying the works of Fuzuli, Nasimi, Waqif and even Shahriyar. Many times, Turkish books, even manuscripts, which are considered the valuable heritage of past artists, have been thrown out of libraries and burned. The aim is the absence of such works and erasing history from this precious heritage. The goal is the absence of such works and erasing history from this precious heritage. However, today, like the proverb that says "The sun does not always stay behind the clouds", the Turkish language, history and literature are coming to life in Iran, and Turks are gaining their identity day by day.



Iran has been the land of Turks during the past millennia. Mesopotamia has been the most ancient center of civilization and civility of Agglutinative languages. Following the Sumerians and Elamites, the Gotti, Horri, Aratti, Kassi, Manna and Media Turks established their rule in the land of Azerbaijan and established their civilizations in the northwest of Iran. Today, with the discoveries obtained from the excavations of archaeologists, hundreds of works have been obtained in which we get to know about culture and civilization.

Inscriptions and works found in Azerbaijan reveal the civilization and settlement of the Gotti, Horri, Hun, Oğuz and Khazar Turks in their homeland. Hundreds of archaeologists and researchers of the world such as: Saint Martin, Frederick Schulz, Edward Linka, I. H. Lagarde, Rawlinson, Nikolsky, W. Black, Lehmann Haupt, Martman and others have provided documents and have given documents from Azerbaijan as the home of the Turkish people... Varzighan inscription and stone inscription, stone inscription on a rock between Mako and Khoi, Razliq near Sarab, inscriptions found in Ojan - today's Bostan-abad - all are evidence of Turkic civilization in Azerbaijan from 6000 years ago.

## **1-2 ) Turkish Language**

All scientists believe that the origin of the Turkish language is the Altai mountains, and the Turkic-speaking people also originated from this land, which over time flowed to the west and today they are scattered from China to the heart of Europe. Turkish language is one of the oldest languages on earth. The languages of the world have different types such as syllabic, compound and conjunctive (composite) languages, of which Turkish languages are considered as conjunctive or in other words:

agglutinative languages. The salient features of these languages are:

It is a Suffix agglutinative language, that is, it does not have prefixes and inflections.

In Turkish, the root of verbs always remains the same. In conjugation of verbs, the root of the verb is also used to create new words.

They do not have masculine or feminine names.

There is no definition.

It is a legal (Fixed law) language in which the structure of all words and verbs is completely legal and there are no exceptions.

Compared to many languages, it has a high number of words and has a higher ability to create new words.

Unlike most languages in the world, Turkish does not have irregular verbs.

It is a language that has the most verbs, and most words, whether they are nouns, adjectives, adverbs, and even numbers, can be converted into verbs.

Harmonization of sounds is a beauty rule in Turkish that gives a musical mood to this language.

Due to the interconnected nature of the language, the position of the words in the sentence depends on the speaker's emphasis on the relevant subject, and its structure and meaning do not change, and this is one of the most beautiful cases of the Turkish language.

This language has a history of thousands of years and in this sense it is highly preferred. The number of Turkish speakers is high.

Education of Turkish language is easy because of its legality and musicality.

The above mentioned are the advantages of Turkish language and the number of people interested in learning this language is increasing day by day.

### **1-3 ) Azerbaijani literature**

Azerbaijani literature in Turkish language is very rich and we still have a small percentage of this precious literature. Thousands of Turkish works are still buried under the dust of centuries in the official and state libraries of our country, and sometimes they don't even give us the permission to access them. But we have no doubt that there are more than these in private libraries. One day, which is not too far, all these works will be revealed and everyone will know how rich and vast the literature of Azerbaijan is.

Literature encourages freedom, equality between people and demands equality for all. The literature that does not suit today's pain and is not the helper of the 21st century man, it is better to get rid of it. If literature wants to be at the service of human beings and the growth of freedom, and if it wants to be at the service of killing other literatures, such as racism, self-conceit, and evil thoughts, it will have no other way than its own death. Literature in

any language will rise when it takes place in the hearts when it is in favor of humanity, loves equality, distances itself from inhuman thoughts and thinks humanely. Language and linguists who only think of saving their own language and see their life in the death of other languages will lose their honor and reputation.

Today, there are those who spend their energy and time for insulting other languages and do not know that every language, even if it is weak and informal, contains human culture and wisdom and has the right to breathe. Trying to destroy the language is considered cultural genocide. All thinkers, pacifists and philanthropists - peacemackers of our time, all want the growth and development of languages - whether they have few speakers or millions of speakers. Unfortunately, in our country (Iran) there are such crooked thinkers who see their existence in the non-existence of others.

Azerbaijani literature is very rich and wide. From 7000 years ago, or specifically from 5500 years ago, when the script was invented, the first examples of literature were created, and this literature, anyway, has a relationship with today's literature, especially the relationship between Sumerian and Elamite languages, including Turkish is clear. Therefore, the existence of narrow lines of Turkic literature in Sumerian tablets can be claimed. But when we come to Elamite writings, this claim becomes more obvious and visible. Mr. Samuel Kramer in his valuable book called "History Begins with Sumer" proves the

existence of prose and verse literature - including myth, epic and poetry. Especially the Sumerian and Elamite writings that are in hand today have a very strong connection with the Turkic language - compared to other languages of the world. Even in the Elamite inscriptions that exist today in Iran, such as in Shush, Biston and Persepolis, 60% of the words and sometimes more can be checked in Turkic language. The Aggletinative being of these writings is also the reason why these writings are closely related to the Turkish language.

## **CHAPTER TWO**

### **Myths and stories of Azerbaijan**

2) Myths, legends and oral literature are considered the main source of literature. Turks, like other nations, have had a very rich oral literature. In addition to the mass of people, there have been people's creators among the Turks. According to the available evidence and documents, two groups have played a major role in the creation: The first group are the Shamans, that is, the religious clerics, and the second group are the Ashiks who do artistic works among the people. The first group was responsible for offering sacrifices to the gods, guiding the souls of the dead, removing the evil spirits and treating the sick, and

they performed their duties with rhythmic movements, foot stomping, drumming, whispering and singing poetic expressions, and the other group was present in the gatherings, celebrations, even in people's mourning and told them stories, sang songs and played instruments. Sometimes there were people who performed both tasks together. They were known by different names among different Turkish nations. The Altai Turks and the Mongols called them "Qam", the Tanguzes called them "Shaman" and the Yakuts called them "Oyun", the people of Kyrgyz called them "Baksi" and the Oğuz called them "Ozan". Mongols call it "Alakhot" and Azerbaijanis today call it "Ashik". Of course, the same names exist today with minor changes. For example, Kazakhs have "Jirao", Kyrgyz "Akin" or "Aqin", Turkmens "Bakhshi", Uzbeks "Ozan", Azerbaijanis and Anatolian people "Ozan" and "Ashiq". In the course of these social actions, stories that were a mixture of poetry and prose emerged, and some of those stories have survived from ancient times to today, and in modern narratives, they have been transformed little by little, and have taken on different colors and forms. Such stories have appeared in different eras even in recent times.

Each of these stories is attributed to a nation of Turkic-speaking people: some are attributed to Gok Turks, some to Uighurs, others to Oğuz and even some to Scythians. These stories are taken from historical events. Among these stories, a few examples are mentioned:

## **2-1) The story of Tomaris**

The story of a brave woman who stood up to Kurush - King of Pars and avenged her husband and child. According to historians including Herodotus, this incident happened by the side of Aras river, and some other historians consider the place of the incident to be around Mavara al-Nahr [beyond the rivers]. This story is common even today in Azerbaijan and the Turks of Central Asia and is narrated by the Ashiks and the Giraos.

## **2-2) Alp Artunga**

Alp Artunqa which was later adapted to Afrasiab of Ferdowsi's *Shahnameh*<sup>1</sup>, which is also mentioned in "Qutadaghu Bilik"<sup>2</sup> and "Divan Logat-ol-Turk"<sup>3</sup> and is considered among folk tales.

## **2-3) Shu story**

It is the story of a hero who stood against Alexander the Great. Mahmoud Kashghari also mentioned this story.

## **2-4) The story of Oghuz-Khan**

---

<sup>1</sup> Ferdowsi's *Shahnameh* was written about a thousand years ago.

<sup>2</sup> Xas Hacib, *Qutadgu bilik*, tərcümə: M. Kərimi, Təbriz, nəşər Əxtər, 1395, s 43. (This book was written in 461 AH.)

<sup>3</sup> Məhmud Kaşğəri, *Divan Luğat əl-Türk*, tərcümə: Bəsim Atalay, İstanbul, 1927, c 3, s 368. (This book was written in 462 AH.)



Oghuz-Khan is the ancestor of Oghuzs and his stories were written in different centuries (examples are in centuries before Islam, 7<sup>th</sup> century AH and later).

## **2-5) The story of Bozkurt**

The story of Bozkurt or the gray wolf is one of the old Turkish stories that all Turks have different versions of this story. Other mythological stories include the story of **Ergene-Qun, the story of creation, the story of Migration**, and so on.

There are various narrations about the story of Oghuz, the most important of which is related to Azerbaijan, one of them is in Turkish, written in Uyghur script, and the other one is narrated in Persian in Rashid al-Din Fazlullah's *Jame al-Tawarikh* (1/48-52). These two works are related to the 7<sup>th</sup> century of AH. Both were written at the same time during the reign of Mahmud Ghazan Khan, Ilkhan Mughul<sup>1</sup>. Another extensive narration was written by Abul Ghazi Bahadur Khan in the book "*Shajare al-Tarakemeh*".<sup>2</sup>

---

<sup>1</sup> Faruk Sumer, *Kara Koyunluha*, translated by Dr. Wahab Vali, Tehran, Institute of Cultural Studies and Research, 1369, p. 374.

-Prof. Dr. Faruk Sümer, *Karakoyunlular*, Ankara, 1984.

<sup>2</sup> Abul-Ghazi Bahadur Khan, *Shajarat al-Tarakemeh*, edited by: M. Karimi, Tehran, Pinar Publications, 2008. / Ölmez, s 28; Öegl, s 198.

In Turkish literature, other stories have reached us in written form. It should be mentioned about several old stories whose origins are in hand today, the most famous of which are:

"Xuastuanıft" is Manuel's penance or confession

-The story of two princes named: "Qaliyanam Qara" and "Peh Pam Qara"

-"Sekkiz Yokmek"

-The story of the demon "Atewoke"

-Buddhist stories

-"Alton Yaruk", which means golden light,

and "Irk Bitik" are also included in the written literature section.

## **2-6) Epitaphs**

Sumerian and Elamite stone inscriptions are among the first written works of humanity, and the connection between the Sumerian-Elamite language and the Turkic language of today is an unbreakable theory among scholars and linguists. These languages, which are agglutinative language, are considered the predecessors of today's Turkic language. It is interesting that today stone inscriptions and Writings on clay of this kind are examined in thousands of tablets in museums and universities around the world by dozens of scientists, and almost all of them consider Sumerian and Elamite as the predecessors of Turkic language and today, the prestigious universities of the world consider the culture of Sumerian and Elamite languages as the ancient heritage of the Turkic language. Today, Elamite stone inscriptions are available in Iran in Biston, Dariush's inscription, etc., all

of which can be expressed and examined in Turkish. More than 60% of the words of these inscriptions are still understandable today with the changes that are the natural result of the changes over the millennia.

## **2-7) Seven great Turkish Poetic writings**

Seven large and valuable Turkish Poetic writings have been obtained, which are related to the early centuries AH (7<sup>th</sup> century AD). In various sources, these 7 Poetic writings have been mentioned and studied. Although these poems do not have mature rhythm (maturity of a song), or in other words, they do not have today's fixed and famous rhythm - syllabic or prosody - but to some extent, they have a certain rhyming. The rhymes of these poems have rhymes not in terms of shape and form, but only in terms of sound and pronunciation - song and sound. We know that even today Turkish poetry has auditory rhymes and not visuals. These are the axioms of ancient Turkish poetry. With this brief explanation, we will examine these 7 poetic writings:<sup>1</sup>

The first verse has 20 stanzas. Although these 20 stanzas do not have a fixed form and shape, they are completely poetic in terms of melody and tone. Among them, the phrase "Tang Tangri" resonates 11 times in these 20 stanzas. It seems to be played with a melodious drum.<sup>2</sup>

Second poem is known as "Elahinameh" and "Bilgeh Tanri" (All knowing God). This poetic writing was printed and published in 1919. The first verse is written on

---

<sup>1</sup> Hüseyin Orkun, Eski Türk Yazıtları, İstanbul, 1373, s 270den sonra.

<sup>2</sup> م. کریمی، مروری بر تاریخ ادبیات آذربایجان، تبریز، نشر اختر، ۱۳۹۶، صص ۱۳۲ - ۱۳۸.

a sheet of paper and the second verse is on the opposite page. The dimensions of this system are 9.4 x 16 cm and like the first one, it has another title with red ink.

The number of syllables in this poetic writing is different. This poem has three parts in total, the first part has 4 stanzas, the second part has three stanzas and the third part has three stanzas. In total, this poem has 10 stanzas, the syllables of each stanza are: 13, 9, 7, 7-8, 8, 7-10, 7, 7 respectively.

Our third long poetic writing has three-part clauses. At the end, each clause has a specific form and rhyme that affects its beauty and poetic resonance. This poem has an acceptable rhyme from the point of view of today's writers.

The third poem is called "Madhiya". The poet of this poem is "Aprin Churtegin", who is considered the first Turkish-writing poet.

The fourth poem has three parts like the previous poem and it is valuable in this sense.

The fifth poetic writing is incomplete, in other words, it has missing parts. It is as if this poem had more clauses that were lost with the passage of time and its complete form has not reached us. This poem has regular quatrains that are similar to today's quatrains (Dördlükler). Also, this poem can be considered as a free poem or a new poem; Although there is no rhyme in this poem, it has a nice melody and is considered as music.

Sixth poem is a long poem that needs further study. The title of this poem is "Image of Hell", the beginning and the end of the poem are missing and it is written on a cloth measuring 13.5 x 13.5 cm. The number of syllables also varies from 8 to 12 syllables.

The seventh poem forms a big book, which is itself a great work. This poetry book has 50 pages and 123 quatrains. Unfortunately, there are some flaws in this poem, and that is the loss of some stanzas and the imperfection of rhyme.

If we pass these seven very old and valuable poetic writings, we will come across big and beautiful books that have a lot of literary value, and in fact, we will come across written literature.

This work is called "The Great İlahinameh"(Böyük İlahiname), which is now kept in the Paris museum under the number T3D260. This work has dimensions of 21.5 x 6 cm and is written on cloth. This poem has the color and smell of the religion of Buddha. Also, in its content, can be clearly seen the influence of Chinese Confucian philosophy and Indian religions, which many researchers have looked at it from different angles. We are satisfied with the introduction of this work.<sup>1</sup>

For many years, many writers and literary researchers of the world considered this work to be a Chinese work. But

---

<sup>1</sup> P.y. Saeki, The Nestorian Monument in China, London, 1916.

it was in 1916 that they found out about its language and found out that the work is Turkish.

This work is written in 25 leaves or 50 pages and has 440 stanzas in total. 22 quatrains have the same rhyme scheme, 26 stanzas have the same rhymes and 40 stanzas have been composed with the same rhyme.

All these works have the color and smell of Manichaeism<sup>1</sup> (Manoist religion). It would not be bad to introduce another part here, which is about the Buddhist religion.

There are more than 25 poems about Buddhism in Turkish, which have a total of 1400 stanzas. These works are kept in different museums of the world. There are different opinions about the poet and calligraphers of these works. Some believe that their poet was "Aria Sang Qalin Kishi" and their transcription or calligraphy was done by "Chisuya Tutung". It is believed that its poet, Qalin Kishi, was one of the great scholars of Buddhism. The first 6 works of these works are included in one collection.

A part of this collection, including its important part, which has 948 stanzas, is in the British Museum in London under the number Or. It is kept under the title of Uighur books. This work has 8 separate works. The number of its pages is 31 pages and the reviewers of this work considered it to have a philosophical-religious

---

<sup>1</sup> Mani is an Iranian prophet who worked in the third century and his religion spread from Asia to Europe.

theme. They say that this work was written by "Vapsi Bakhshi" and copied by "Chisuya". The date of its reproduction is considered to be the 11th century AD, but the date of its creation is related to the previous centuries.

Another book and work that has a lot of literary value - both from the historical and literary point of view - is named "Böyüklik Madhiyyasi" (praise of greatness).

### **2-8) Böyüklik Madhiyyasi (Praise of Greatness)**

Another collection is known with the title Böyüklik Madhiyyasi in 37 pages, which has a Buddhist theme and has 108 verses of poetry. It is interesting to note that its clause each have 8 stanzas and this is the first poem of this kind that has become more popular in the following centuries. Another interesting point in this work is the rhyming at the beginning of the stanzas. This poem has 14 stanzas in total, each clause has 8 stanzas and only a few clause are less than 8 stanzas, including the last stanza which has no more than 4 stanzas. The rhymes at the end of the clauses also have special features that exist only in Turkish poetry and deserve to be studied and researched, and its context can be found in the previous millennia.

### **9-2) Respect to Burkanchi**

This is the title of another work or collection which has 36 clauses in 46 pages and a total of 295 stanzas and each clause has 8 stanzas. Each clause deals with a specific topic and each clause has its own rhyme scheme and the rhymes are at the beginning of the stanzas. The end of the clauses also have a rhyme. The literary and poetic value of

these poems is great. Burganchi should be considered one of the valuable works of ancient Turkish poetry.

This great and literary work can also be seen in the researches of the great scholar of the world of Turks - Professor Arat.

Another collection in 51 pages with 21 stanzas of 8 stanzas and a total of 166 stanzas is a lasting work of ancient Turk's poems. Its clauses are arranged alphabetically. The Uighur language and letters, as well as the numbers used in this poem, should be examined from different angles.

## **2-10) "Color of Beauty" by "Chisoya Tutung"**

This lasting work is one of the valuable works of ancient Turkish literature. This work has 16 clauses and 66 stanzas. Its stanzas are in the form of four parts, with a few more verses that have come out of the stanzas. Chisoya Tutung, the author of this work, writes at the end of the book on page 53: "I wrote this work in the year of the Mouse, on the tenth day of the ninth month". Then he also mentioned his name. This work is very similar to the work of "Könül Goyu" (The sky of the heart) from "Vapsi Bakhshi". Professor Arat, who has translated this work into modern language, is trying to preserve its poetic form.

It should be noted that the great scholar Rahmati Arat studied 35 great Turkish works written in the 5th to 7<sup>th</sup> centuries AD and presented them to the world of science and literature. This treasure should be considered one of the great literary treasures of the world and humanity.



Another famous Turkologist of the world is Hossein Namik Orkun, who by writing his very valuable work - "Eski Turk Yazitlari" (Ancient Turkish writings), collected most of the Turkish inscriptions from the first centuries of history to the 6th and 7<sup>th</sup> centuries AD - everywhere in the world and presented them with beautiful translations. In this book, there are beautiful photos of these inscriptions.

### **2-11) Suji inscription**

This valuable inscription is located next to a mountain called "Ar-Ashatu" in Northern Mongolia. This inscription was discovered in 1900 by Ramsted and was able to read its complete text. The original text and its English translation were printed and published in 1909 with another inscription. This petroglyph has 11 lines.

### **2-12) The inscription of Sine Osu**

This inscription is located next to a lake with the same name in northern Mongolia. Its text was published in 1818, and further research continued until 1909, and its complete text was also translated and published. This inscription was written by a Turkish Khaqan, whose father's name is "Gul Beige", and it dates back to the 8<sup>th</sup> century AD. Namik Orkun considered the real name of this khaqan to be Moyun Chur, who ascended the throne in 746 AD and died in 759 AD.

The inscription on the Sine Osu has a lot of text, which is being researched and parts of it have been translated and published, among which Namik Orkun published it in 2 volumes in 1938. It is certain that the publication of such

inscriptions will play a great role in clarifying the history of Turks.

In the course of his investigations, Namiq Orkhon has paid due attention to the writings of Chinese and other researchers in this field and has tried to obtain information from the notes of these researchers one by one. He compared these writings with French and German translations and obtained good results. He has also paid attention to the notes of others about Göktürk writing line in Turfan, Stin, Irk, etc.

### **2-13) Stone inscriptions of Orkhon - Yeni Sei**

Turkic definite petroglyphs are still available today: the first Turkic petroglyphs are attributed to the Gok Turks, another to the Uighurs, and the third group to the Kyrgyz. The most important, detailed and literary stone inscriptions are from Gok Turks, and although Joveini<sup>1</sup> saw those stones on the shores of the Selenge and Tugla rivers in his trip to Mongolia in the 13th century, and reported them in "Jahangoshai's history"<sup>2</sup>, their re-identification was completed in the early 18<sup>th</sup> century with the discovery of Yenisei petroglyphs and Orkhun petroglyphs in the 19th century. First, the Russian and Finnish scientific delegations examined them and provided

---

<sup>1</sup> Ata al-Mulk Joveini is a historian of the 7<sup>th</sup> century AH in the court of the Moghuls, who wrote the book Jahangashai Joveini.

<sup>2</sup> علاءالدین عظاملک جوینی، تاریخ جهانگشای جوینی، تصحیح: محمد قزوینی، جلد اول، ۱۳۸۸، ص ۴۰.

their transcripts and identified them, and then Wilhelm Thomsen of Denmark decoded and reread the handwriting of Gog Türk, and between 1893 and 1916, the text was corrected and translated, Published in French.<sup>1</sup> These inscriptions clarify both the history and the literature of the Turks. 90% of the words of these inscriptions correspond to our Turkish language today. The dates of their writing are related to the years 726, 731 and 734 AD.

Of course, there is a lot of talk about the handwriting and writing styles of the Turks. Turks have had their own handwriting and writing for thousands of years, and they had a handwriting before any other nations. There are many examples of it today, from the cuneiform script to the Göktürkscript with a history of more than 2,500 years, the Uyghur script with more than 2,200 years, etc.

---

<sup>1</sup>.Ahmet Caferoğlu, türk dili tarihi, İstanbul,1984, s116.

Tel'et Tekin, ١٢-٨ ; Cüdet, ٩٠ .

## **CHAPTER THREE**

### **A passage on the history of Azerbaijan**

3) Where is Azerbaijan? Where are its limits? Azerbaijan starts from the north of "Darband" and ends with Zanzan and Hamadan in the south. It leads to the Caspian Sea in the east and Van Lake in the west. Among these enclosed lands are Azerbaijan. Of course, this range has not been under the same government throughout history, and sometimes it has become larger and sometimes more limited; But the Turkish people of Azerbaijan live in this land.<sup>1</sup>

---

<sup>1</sup> Soleyman Əlyarlı, Azərbaycan Tarixi, tərcümə [Persian]: Dr. Əli Daşqın, Təbriz, Əxtər, 1392.

Azerbaijani man is known in Azigh cave. This cave, with an area of about 8000 square meters, contains evidence of human life in the Paleolithic period, which is 300 thousand years old. This cave was discovered in 1968 by the archeological team of the National Academy of Sciences of the Republic of Azerbaijan under the supervision of Dr. Mohammadali Hosseinov.

In this cave, in addition to the discovery of human bones, many signs of civilization such as stoves were found. From this date, "Azigh anthrop" or "Azigh Man" was mentioned in anthropological centers. Human culture and civilization were found in different layers of this cave, which are believed to have a history of 500-300 thousand years.

Archaeological activities in the lands of Azerbaijan have existed in a scientific manner and satisfactory results have been obtained; But in Azerbaijan, which is surrounded by Iran, these activities are very low and there is still no effort and motivation for these types of activities.

Today, there is enough information in Azerbaijan to be able to talk about the antiquity of human life, civilization and government. There are many traces of the Middle Stone Age - 100,000 to 40,000 years ago - in Aziq, Taglar, Damjili and Dash-Salahli caves. The artifacts of the material culture of this period in the caves on the side of Aras in Bozeyir, Qazma around Lake Urmu prove that the Pale-anthropic man lived widely in the lands of Azerbaijan. There have been found Sharp instruments and tools, hunting tools, as well as skeletons of hunted animals, which include more than 25 types of animals and

birds. The research leading to the result states that there were groups of 20-30 people. They lived collectively and made the necessary tools for self-protection, as well as for preparing food, hunting, etc. There are older ovens in these caves. The culture and civilization of Quru-chai shows the necessary technique for making such tools. The obtained instruments and the techniques of making these instruments are considered as the oldest instruments in Eurasia.

Various periods are studied by today's scientists, including the Paleolithic period (around 14-40 thousand years ago), the Mesolithic period (13-15 thousand years ago) and the Neolithic period (8-9 thousand years ago).

In the Paleolithic period, in the caves of "Damjili", "Taghlar" and the ancient environment of "Yataq Yeri", we come across tools with handles. Tools and instruments in small sizes that continue until the Neolithic period. The discovery of the bow and arrow also shows the emergence of hunting from a distance, and weapons become meaningful as self-protection.

Although the works of Qobustan are considered to be related to the Neolithic period, they are similar to the Mesolithic period in terms of typology. The continuation and sequence of this historical-cultural progress of the residents of Qobustan indicates that these tribes have a common root and ethnicity (not race) during the thousands of years that they lived in the same place.

The archaeological sites of Qobustan, "Haji Firouz" located near Tabriz, "Yaniq Tepe" in Sulduz are related to the Neolithic period (eight thousand years BC), which

show that the Azerbaijani man have had stable agriculture and animal husbandry. They had mud houses, houses made of raw clay and raised animals such as sheep and goats.<sup>1</sup>

The fourth millennium BC, i.e. 6000 years ago, has been established as the beginning of the Bronze Age for the people of Azerbaijan. I will talk about the first governments of the tribal alliance, and without a doubt, the issue of language is also a priority of this culture and government.

In these transactions, there is still no money in circulation and goods are exchanged for goods; But some items are considered as necessities of every human being, including small horned animals such as sheep and goats. Here "Tavar" has played the role of money. Tavar is pronounced "davar" in Azerbaijan today, which means sheep. This issue is mentioned in the inscription of Orkhun, as well as Divan Logat al-Turk.

### **3-1) The Sumerians**

According to history scholars, the Sumerians passed through the Caucasus and Azerbaijan around 5500 BC (Before Christ) and settled in Mesopotamia and created the first stable civilization. This civilization has been able to provide arable land by drying the marshes and engage in agriculture. At the same time, it should have industries such as leather-making, metalworking, weaving and

---

<sup>1</sup> The same source, p 32.

pottery. They invented the first writing line. The works they performed for the first time are:

They created the first social laws and governed the society based on those laws.

Oral language has been codified by creating cuneiform.

They have made significant progress in industrial fields.

Dividing the day into 24 hours and each hour into 60 minutes is the result of their scientific findings.

Dividing the circle into 360 degrees is also considered the result of Sumerians' thoughts and ideas.

The discovery of some metals - even aluminum is attributed to them. It seems that they also knew how to galvanize metals.

Since the 1800s, the mysteries of the cuneiform line have been revealed. Rawlinson was able to read this script and wrote in his work that this language is Scythian or Turanian. In 1869, "Poly-Oppert" called this language Sumerian and confirmed its connection with Turkish, Finnish and Magyar languages. In 1874, Leonarment placed this language in the ranks of the Ural-Altaic languages. But "Joseph Haldway" disagreed with this opinion and (wrongly) considered Sumerian to be one of the Semitic language.



Professor Osman Nadim Tuna<sup>1</sup> has considered the Sumerian language as the predecessor of the Turkish language in dozens of congresses attended by linguists, Sumerologists, Turkologists and etymologists, and has been approved by all the audience. He started with 165 words and their similarities with Turkish and reached 360 words. But today, the number of these words, which prove that they are Turkish, has reached 7000 words. So that the University of Philadelphia completed the Sumerian dictionary in 2019.<sup>2</sup>

### **3-2) Hurries**

Hurri is the name of the people who lived between the Caspian Sea<sup>3</sup> and the Tigris River, 4000-4500 years ago. Of course, some researchers in this field consider the existence of Hurrians mostly between the Zagros mountains and the Mediterranean coast, but today we see their works on the coast of the Caspian Sea, and archaeologists confirm that these works belong to the Hurrians. They established a civilization between 1600 and 2500 BC and built their empire. Of course, this

---

<sup>1</sup> Osman Nadim Tuna, historical relationship between Sumerian and Turkish languages, translated by: Fakhran Pournajafi, Tabriz, Shomransher, 2013, p. 12.

The Pennsylvania Sumerian Dictionary : Welcome to the website of the Pennsylvania Sumerian Dictionary Project (PSD). The PSD is preparing an exhaustive dictionary of the Sumerian language which aims to be useful to non-specialists as well as Sumerologists. In addition, we are developing tools and datasets for working with the Sumerian language and its text-corpora. All materials will be made freely available on this website.

<sup>3</sup> The Caspian Sea was later called the Khazar Sea, and the countries around the sea know it by this name.

government should not be called an empire, but the government of a tribal alliance would be more correct.

Some thinkers in this field consider the language of the Hurrians to be the same as the language of the Caucasian nations, because the route of their arrival to Azerbaijan was through the Caucasus. The names of the modern city of Orfa - Torfa are derived from them, and linguists consider it Asian. Today, an inscription from the Hurrians has been found in Boghazkoy (Boğazköy), which has been able to solve many mysteries. Horri's name exists in many regions of Azerbaijan right now. In "Hurand" region, a village named "Huri Bareh" is known from Qaradagh regions. Names such as "Horat", "Huvai", "Huavai Dare", "Huroshe" and so on are left over from Huri. Historians have written that the Hurrians migrated from the Caucasus in 2500 BC and settled around Urmia. They created a civilization that lasted until 1500 BC. They are of the same blood as the Gottis and Lollobis, and their language is also considered to be of the same root as them.

The remaining works of Hurrians can be seen in Urfa, Urmia, Selmas and Turos. Like the Sumerians and the Gothis, the Hurrians had their roots in Central Asia. Many historians have talked about their role in the establishment of the Gothis and Lollobis and have mentioned their language as an Agglutinative.<sup>1</sup>

### **3-3) Gothian**

---

<sup>1</sup> م. کریمی، مروری بر تاریخ ادبیات آذربایجان در ایران، تبریز، نشر اختر، ۱۳۹۶، ص ۳۰.

- M. Karimi, A review of the history of Azerbaijani literature in Iran, Tabriz, Akhtar Publishing House, 2016, p. 30.

Gothis entered the government arena about three thousand years BC and established their civilization. In history, we read that the Urartos - that is, one thousand to two thousand years later, called the Mannas and Medes with the name of Gotti.

Three thousand years before Christ, the lands of the later Medes, which we call Azerbaijan, were known as Gotti.

Gothis lived in the lands that are called Azerbaijan today. This land started from the Diyala River and extended to Urmia Lake. Gothi lived in the east of the Lake Urmia.

Their rule in Mesopotamia continued for 125 years. They destroyed the Akkadians, but later they were driven to the mountains of Azerbaijan by the same Akkadians. The Akkadians succeeded them after overthrowing the Sumerians and extended their territory to the Gulf of Kangar (now known as the Persian Gulf and the Arabian Gulf). However, historians admit that although the Gottis disappeared, their name remained alive. Even today they are called Gautium.

Historians have considered the civilization and culture of Gottians to be lower than Akkadians and Sumerians. Because of this, the Akkadians were able to destroy them. The execution of the last ruler of the Gotties, named Tirigan, who ruled for only 40 days, took place in Babylon

in 2109 BC, and after him the Third Akkad-Sumerian Empire came to power.<sup>1</sup>

### **3-4) Urartos**

At the end of the second millennium and the beginning of the first millennium BC, the Urartos were mentioned in history. They had kings and created a civilization and had encounters, friendships and enmities with their neighbors and today there are more than 370 inscriptions and writings from them and countless objects made by Urartian artists are on display in museums around the world.

The Urartos have ruled for about 275 years, which began in 858 and ended in 585 BC. The first mentions of the Urartian language date back to the 9th century BC and stopped in 585 BC after the fall of the Urartian Empire. But it should be added that the Manna language is a continuation of the same language and has become more developed and has been under pressure only with the arrival of the Achaemenids. However, it has preserved its existence even in Achaemenid inscriptions.

Today, they believe that Urartian and Hurrian have a common ancestor and that their language was agglutinative. In fact, according to Paul Zymanski: the first Hurrian dialect is found in the royal inscription of

---

<sup>1</sup> The same source, p 31.

"Tiš-atal" and has survived since the early 2nd millennium BC. The sources show features that disappeared in the later Hurrian but are present in the Urartian (Wilhelm 1988: 63). In short, the more we discover or conclude about the early stages of Hurrian, the more it looks like Urartian.<sup>1</sup>

The eight inscriptions discovered in South Azerbaijan and read by urartologists and linguists are: Bastam, Seqin Del (Varzghan), Razliq (Sarab), Nishtiban (Aji Chai), Dash Tepe, Kili Shin. Linguists have read and translated these inscriptions and many of the words and grammar of these writings are identical to Turkish.<sup>2</sup>

### **3-5) The Scythians**

The Scythians resisted the Assyrians in 800 BC and captured Anatolia, Azerbaijan and its surroundings. Ishpakay, the Scythian king, fought against Assyria and defeated them. Confirming the Assyrian sources of Partatua or Prototykes, Herodotus states that they lived in the lands of Atropatan – present day Azerbaijan - and established their civilization around the Urmia Sea. The Scythians had a good relationship with the Medes and enjoyed their support. The Scythians attacked the Cimmerians in 638 BC and destroyed them. But the king of Assyria resorted to the Urartians to destroy the Scythians.

---

<sup>1</sup> Gragg 1995: 2170

<sup>2</sup> دکتر جواد مشکور، کتبیهای اورارتویی، ۱۳۴۵، ص ۳۴

Sakas fought with the Achaemenians, especially Cyrus and Darius, and the Achaemenid king Darius used the biggest campaign in history against them! Again, during the time of Anushirvan, the Scythians gained power in Azerbaijan, they even existed in the Sassanid army.

There are many similarities between the Scythian language and the Manna and Media languages, and linguists have admitted it. Today, from the information obtained from the language of the Scythians, it is clear that even today, despite the passage of 3000 years, many words of the Scythians are still used in the modern Turkish language with slight changes. The number of these words is so large that it convinces scientists to confirm the connection of this language with the Turkish language of Azerbaijan.

Just as BC historians named the Sakas as the children of Japheth, contemporary researchers, based on the documents they obtained, are convinced that they were among the Proto-Turks. These researchers find the traces of Sakas in the period after Christ in the Khazar Empire. The inscriptions that indicate the history and events of the Sakas have been read today and their language is considered to be Proto-Turkic. Among these scientists, there are great ones such as Granaji, Mains, Albert Hermann, Kretschmer, Carsten Niebuhr, and others. . . whose number is not small.

Among the works left by the Saka kings, there are undeniable documents indicating their agglutinative language. Many words of these inscriptions are among the common words of the Turkish language today. Such as: Göğ (sky), Oğul (child), Chagri (invitation), Qatmaq (mixing), Artmaq (increasing), Oturmaq (sitting), Öte (beyond), Artıq (increase), Urun (product), Unamaq (

Unamaq), Qut (blessed), Yol (road), Baliq (fish), Gön (leather), Dari (skin), At (horse), Gosa (ear), Qasirgha (earring) and . . . which are still common today with the same pronunciation, and the 3000-year changes in the structure of words and sentences can also be mentioned.

### **3-6) Manna**

The Mannas have ruled in Azerbaijan for 270 years and had good economic-civil growth. They have given their place to Atropatian Media. Strabon writes about this: This country has fertile lands and its north is mountainous.<sup>1</sup>

In 1000 BC, there were tribes living in Azerbaijan who formed governments of their tribal alliances and managed all their affairs, and sometimes formed factions to protect their existence and resisted. A healthy life full of friendship and peace was not necessary to have Army. But the foreign enemy, including Assyria, was trying to separate the Urartos from the Mannas. Sometimes it has succeeded in this. The Sakas were in the east, the Urartos were in the west of Azerbaijan, and the Mannas were in the center of Azerbaijan. By examining the historical sources, Diakonoff matches the geographical limits of Manna with the present-day lands of Azerbaijan, and confirms and proves it as well<sup>2</sup>. Then Diakonoff states that their land continued to the banks of the Kor River. In addition, in 717, when the Gothis joined them, the lands of Manna increased greatly.

---

<sup>1</sup> Azərbaycan qıssa Tarixi, Bakı, 1988, s 41.

<sup>2</sup> A. M. Diakonov [Mikhail Mikhailovich Diakonoff], History of Madia, translated by [Pesian]: Karim Keshavarz, Tehran, 1345, p.56.

In 824 and 810 BC, Shamis Adad the fifth invaded Manna and conquered the castles of Urash and Sibar near Zangan today. At the same time, he destroys the city of Saq Bitu near today's Qazvin. In 744 BC, Tiqlat Pilezar attacked Manna and destroyed two Shaknu. An important point that needs to be mentioned here is that in every attack, the Assyrians faced different kings or Shaknu. This shows that in the administrative system of Manna, they have faced a good democracy, which is known as federation today.

But what is Shaknu? In every tribe, the Mannas formed a council of elders, and the elders chose a king for themselves, and in this way they created their local government, and they were called Shaknu. In fact, Shaknu was considered a local ruler who was connected to the center and executed the center's orders and sent help to the center when necessary. Shaknu was elected every three years. This system existed among the Gothis, Hurrians and in all the governments of Azerbaijan, and this is considered a part of the civilized culture of Azerbaijan. The Shaknois took the necessary measures to manage their land. Shaknu also gathered in the center of Manna, and if needed, the Council of Elders (White Beards) was also established in the capital. Isn't this system similar to today's parliament and federations of progressive countries? After this explanation, I will return to the Pilezar. He annihilates two Shaknu of Manna, one of them was named "Tunako" and the other one was "Mitaki". Linguists have also reached convincing results by examining the names of Mannas, found out the linguistic structure of Mannas language. These names have meaning



in our modern language. Pay attention to the names of several Shaknu show:

"O Ish Dish" - "On Uch Dish" (13 teeth) a city near the modern city of Maragheh

"Zicerto" - between Miyane and Ardabil

"Andia or Endia" - the upper lands of Qizil Uzan (Qızılüzən) river where it goes from Tarom to Rudbar.

"Diuk" - located in the north of Qizil Uzan (Qızılüzən) river

"Elli Pi" - near the city of Kermanshah

"Madai" - between Qazvin-Hamadan road.

Assyria invaded Manna twice before 716 and conquered Tamarakis (Tabriz), Ush Qaya (Osku) and Sobi (Sufian) and burned them. But the Mannaeans defeated the Assyrians 3 years later - 713 BC and were forced to flee and were freed from tribute to Assyria.

Historical researchers declare that until 600 BC in the land of Azerbaijan, all the tribes that lived were non-Aryans and had an agglutinative language.<sup>1</sup>

### **3-7) Media**

Media, from around 678 BC. ruled over the western and central areas of the Iranian plateau until about 549 BC. The Medes were the inheritors of the tribal governments

---

<sup>1</sup> Advin Grantovsky, Mohammad Dandamayev, History of Iran from ancient times to the present day [The original name of the book: The early history of the Iranian tribes of Western Asia, Moscow, 1970], M. A. Dandamayev, translator: Kikhosro Kesavarzi, publisher: Morvarid p. 53.

before them. This means that before Media, there was more than 3000 years of government in Azerbaijan.<sup>1</sup>

We know that there were Shaknus of Manna inside Media, among which Diako is considered one of the survivors of Manna. In any case, they confirm that before the Aryan tribes came to this beautiful land, there were governments with progressive civilizations that used examples of the principles of democracy.

The reviewers of the documents that remained from Media, especially on the names of Medias, carried out linguistic research and analyzed more than 200 names and confirmed the Turkish meaning and meaning of all of them.

We will not say anything about the Achaemenids because this government did not dominate Azerbaijan, although Azerbaijan was under their rule, but the population composition of this land has not changed.

### **3-8) Parthians**

Strabon speaks decisively about the Scythian origin of Arshak, and Volsky also believes that after new research, it is impossible to doubt whether this state is Sakaei or Scythian.<sup>2</sup> Parthian coins have images that show a Scythian warrior with a bow in his hand and a brimless hat, and these features are consistent with the Scythian characteristics, even if the inscriptions are Greek or Roman.

---

1 Diakonov, The same source, p 186.

2 Bahaeddin Ögel, Büyük Hun İmpariyası II kitab, The Great Hun Empire, translated in Persian by Dr. Ali Dashkin, Tabriz, p. 5.

The texts obtained from Nisa (12 km from Ashgabat - Turkmenistan) show that the Parthians celebrated the expulsion of Seleucus from their land. The Parthians ruled a great empire with wisdom and democracy for 477 years. Of course, the situation throughout this period was not the same and stable, but had strengths and weaknesses. Their most important weakness was when the Persians rebelled against them in their own land and they also lost unity and sympathy, and finally Ardeshir Babakan prevailed and destroyed the entire Parthian civilization.

It is a pity that in Iran, the history of the Parthians has been faced with unkindness and obvious distortions, and this distortion and hostility is still going on.<sup>1</sup> Let's start with Ferdowsi: Ferdowsi, who wrote more than 3000 verses about Iskandar- the enemy of Iran, only wrote 23 verses about the 5 centuries of Parthian rule. This neglect of the Parthians was due to their Turani ethnic roots.

We know that Atropat became the religious and governmental leader of the Medes after the Achaemenids by Alexander.<sup>2</sup> Strabo also refers to this issue. Atropate gave his daughter to Perdiccas, one of Alexander's leaders, and strengthened his relationship with the Greeks. He even gave Alexander a group of Amazonian women (Ammesun) including a hundred horsemen of archers. These women all fought in men's clothes. It should be noted that throughout the Seleucid era or Alexander's successors, the Medes of Atropaten maintained their independence and maintained this position throughout the Parthian era.

<sup>1</sup> امپراتوری بزرگ هون، ترجمه داشقین، ص ۵.

<sup>2</sup> The same source, p 11.

According to the writings of Greek historians, the Parthians have always considered Atropaton as an important part of their territory and did not interfere much in its administration, in other words, they considered it the crown prince of all the Parthian lands. The results presented by researchers in this field are:

Until Mehrdad, Azerbaijan was independent and Atropat's successors ruled it. According to some researchers, the name of Azerbaijan is also derived from Atropat.

The kings of the Medes and Atropatens were so powerful that even the Roman government attached great importance to an alliance with them.

The Media Atropaten government had an independent army and was significant in terms of the number of cavalry and war equipment. There is also talk of the republic system in the land of Atropaten Media. Mad Atropatan has had good foreign relations with neighboring governments.

Unlike the Achaemenid Empire, the Parthian government was decentralized. Historians and Orientalists have named the Parthians as "Muluk al-Tawaif" (A system consisting of tribal kings) as a form of government. The Parthian government was not person-oriented, and its kings obeyed the council of nobles and were careful not to make individual decisions.

Tacitus wrote that this assembly consisted of 300 priests, princes and Parthian nobles. This parliament was formed in 173 BC. Roman historians have referred to this assembly as the Senate. Election of the crown prince, declaration of war and peace, dismissal of the king and

other important matters have been among the duties of this parliament.

After the Parthians, the Sassanians came to power, who were from the Persians and did not rule in Azerbaijan. When the Sassanid kings were fighting for the throne, the defeated side sought refuge in Azerbaijan, Bahram Gur, Qobad, Khosrow Parviz and Hormoz are examples of such a movement.

### **3-9) Göktürk**

When we talk about the Göktürks and the Huns, we mean the time when the Göktürks were present in Azerbaijan, and this time coincides with the period of Sassanid rule in Iran, and especially when the Göktürk empire extended from North Caucasus and Azerbaijan to Mosul.

Göktürks have a very old history before entering the territory of Azerbaijan. At the same time, they had close relations with the native people of Azerbaijan and had the same linguistic origin. It is also necessary to know other Turks who have been in Azerbaijan, such as Huns, Göktürks, Uighurs, Avars, Bulgars, Khazars and etc. Some of these Turkish groups have gone to Europe and formed a government, such as: Finns, Avars, Bulgarians, Hungarians, Sabirs, Kipchags, and Khazars. Some of these tribes have been in both continents - Asia and Europe, such as the Huns, Avars, and Bulgars, who were in Azerbaijan before Islam, but did not succeed in forming a government in Asia; But as soon as they entered Europe, they created their own national government. Also, very large tribes of Turks who went from Asia to Europe have not been able to form a government like the Pechenegs.

Traces of Turks can be found in many countries. Good information can be obtained from the sources and archives of Byzantium, Arabia, and Persia, but until the last century, Chinese sources were neglected, but when special attention was paid to it, very valuable information was obtained. Professor Bahaddin Ögel with writing the book: "Böyük Hun Emperiasi" (Great Hun Empire), reached to a point where he says: "Turks should no longer be satisfied with incomplete Russian, German and French translations. You will find many documents in this book that are not available in those works".<sup>1</sup>

J. J. Saunders says: "The sources about the early Turkish history are almost all Chinese and Byzantine".<sup>2</sup> The Chinese documents were compiled and translated by "Stanisla Julien". Byzantine documents were published by "A. Shawan" in Sent Petersburg. It was always said that the best history of Turks wrote by Barthold. But the writing of "Ogel" is superior to all of these.

Juachim Barkhausen depicted the Heung Nu (IONGNU or Hsiung-nu or Hiung-nu or Xiong-nu) in the 12th century BC and considers this period to be the peak of the power of the Huns.<sup>3</sup>

"Dr. J. Heiat" even though attributes the strengthening of the Turkish language in Iran to the Seljuks, but in the book of: "A tour in the History of the Turkish Language and

---

<sup>1</sup> John Joseph Saunders, The History of Mongol Conquests [تاریخ [فتوحات مغول], Tehran, Abul Qasim Halat, 1363, p. 27.

<sup>2</sup> The Yellow Empire of Genghis Khan and His Children - Joachim Barkhausen, translated by: Ardeshir Nikpour, Tehran, 1346. p. 19.

<sup>3</sup> Dr. Heiat, A tour to the History of Turkish Language and Dialects [سیری در تاریخ زبان و لهجه‌های ترکی], Tehran, 3rd edition, 1380, p. 33 onwards.

Dialects", he emphasizes the language of the Göktürks in the development of the Azerbaijani Turkish language.<sup>1</sup>

Of course, in the history of Azerbaijan, the name of the Turukhs, or the Turuks, is mentioned in the second millennium BC, which some have considered to be the same as the Turks, but this opinion still remains in an aura of ambiguity. At the same time, the agglutinative language, which is specific to Turkic languages, has been known since the third millennium BC not only in Azerbaijan, but also in the entire land that is called Iran today, and several inscriptions testify to this claim.

Many scholars have written about the Huns and their relationship with the Turks and especially Azerbaijan, among which we can mention Radloff, Otto Franke, Eberhard, Hirt, Jovanens, and others.

The most important war between the Turks of the Caucasus and the Sasanians was in 363 AD.<sup>2</sup> returns Khazars, with the cooperation of Göktürks, was able to conquer most of the lands that are called Armenia today and became neighbors with Bizans. At this time, from Darband to Aras, it was in the hands of the Khazars, who included the Sabirs, Albanians, Pachengs, Qipchags and Kongres. Sabirs got up in 505 AD. against Sassanid Shapur in 503 AD., but they failed. The work of the Sabirs was completed in 550 and the Khazars showed themselves to be higher and superior than them.<sup>3</sup>

---

<sup>1</sup> Ahmed Altungög, Iran and Turan in the conflict of history [ایران و توران], translated by: Parviz Zare Shahmarasi, 2014, p. 129.

<sup>2</sup> The same source, p 130.

<sup>3</sup> The same source, p 122.

Historical sources emphasize the powerful presence of Göktürks in Azerbaijan in 457.<sup>1</sup> Göktürks defeated in 552 AD. the Federation of the Avars and entered the Caucasus and blocked completely the Sassanid influence on the Caucasus.

It is necessary to mention that the Oghuzs are present in Azerbaijan in these centuries. Contrary to what is said that the Oğuz Turks came to Azerbaijan with the Seljuks, history shows that the arrival of the Oghuz Turks is related to earlier times. Because they say that the white Huns are called "Agh Uz" (white face) which has become Oghuz.<sup>2</sup>

In the Orkhon inscription, the names of the Oghuzs are also mentioned: "Turok, Oghuz Bigleri, Budon Ishiding!"<sup>3</sup> That is, before the formation of the second Göktürk government in 552 AD. The Oghuz have been present in Azerbaijan and they are the White Huns.

Göktürk's government begins in 552 with Bomin Khaqan (Illig Qaghan) and the name of "Turk" becomes official. Bomin's brother- Istami, has been holding the western empire of Göktürk since 553 and succeeded in signing contracts with Anushirvan. He was a resourceful and far-sighted leader, and with the cooperation of Anoushirvan, he was able to eliminate the hypocrisy and take control of the Silk Road, and in this way, he boosted the economy and established Turkish culture. He established good political-economic relations with the Sassanids and Byzantium and even with his connection with the Sassanid family, he provided security and

---

<sup>1</sup> Prof. Dr. Faruk Sümer. Oğuzlar, Translated [in Persian] by Anadardi Onsoni, Gonbad Qaboos, 1380, p 6.

<sup>2</sup> Orxun, Meherrn Ergin, c 1, s 22 , 38.

<sup>3</sup> Xudiev, Azərbaycan ədəbi dili tarixi, Tehran, 1377.



comfort to Azerbaijan. Göktürk's territory extended to Mosul. Göktürk's rule is divided into two periods: from 562 to 602 and the second period from 602 to 804 AD. The Arabs called Gök Türks "Owner of the Throne" during the Sassanid period, and they had a throne in the court of Anushirvan, which was later handed over to the Khazars, because the Khazars were replaced Göktürks.

After Istami, his son – Tardo took over the government. His reign also continued with full glory. But it should be mentioned that the inscriptions of Orkhon and Yenisei were written by the famous minister of Göktürks, Tonyukuk, named Bilge Khaghan. Tonyukuk is the first known historian of Turks and was named after him by UNESCO in 2020.

Göktürk was extended to Azerbaijan. The researchers of Göktürks consider the story of Oghuz-Khan the same as Bomin Khaqan and even Mete Khaqan and consider his role as important in the formation of the land of Azerbaijan. In this story, which is also mentioned by Fazl al-llah Hamadani, it is said that when he arrives in the spring of Aran and Moghan, in a place called Ojan – (today named: Bostan Abad), he wants his nation: each one should bring a skirt of soil and throw it on each other. A hill emerged from this soil and it was named Azerbaijan. Azar means high land and Baigan means Elders, and therefore Azerbaijan was called the land of the the elders.<sup>1</sup> The influence of Göktürks language in the development of Azerbaijani Turkish language should be noted. Most of the researchers consider the role of

---

<sup>1</sup> Fadlullah Hamdani, Jame al-Tawarikh, proofread by Dr. Bahman Karimi, Tehran, 1362.

-Ahmad Ibne Ishaq Yaqoubi, Tarikh Yaqoubi, translated[in Persian] by: Mohammad Ebrahim Ayati, 1389, vol. 1, p. 205.

Göktürks in the development and completion of the modern Azerbaijani language to be very important. Zaki Walidi Toghan also believes in the same. He also shows that since the 4th and 5th centuries, the Huns did not allow the Sassanians to advance on the shores of the Caspian Sea. In such a way that some of the Sassanid kings who faced royal problems and conflicts with power and chose to escape from the problems turned to Azerbaijan and became refugees, including Bahram, Qobad, Hormuz and even Khosrow Parviz of the Sassanid kings.<sup>1</sup>

Other tribes that came to Azerbaijan in the 4th and 5th centuries are Pechenegs or Kangars. It is even mentioned about the settlement of 10 thousand families in Azerbaijan by Anushirvan Sasanian in Bal'ami's history. 10,000 households, including at least 5-member families, that is, more than 50,000 people, have been replaced by Kangarians or Pechenegs in Azerbaijan. There is no doubt that this had an impact on the development of the Turkish language of Azerbaijan and the formation of the Turkish language. The development process of the language has been completed in this period. In the same situation, we see that Azerbaijan tends more towards Byzantium<sup>2</sup>, and in the war between Sassanids and Byzantium, Azerbaijan sometimes takes the side of Sassanids and sometimes reaches an understanding with Byzantium.

In this period, we can talk about Azerbaijani Turkish literary language, because some time after this, we witness the creation of Turkish works in Azerbaijan. At the same

---

<sup>1</sup> Soleyman Əlyarlı, *Azərbaycan tarixi, tərcümə: Dr. Əli Daşqın, Təbriz, Əxətər, 1392.* / Rahim Reisniya, *Azərbaycan dər səirə tarixə İran / Məhmud İsmail, Azərbaycan xalqının yaranması, Bakı.*

<sup>2</sup> Arthur Koestler, *The Khazar Empire and its Heritage*, translated by Mohammad Ali Movahhed, Tehran, 1374, p 115.

time, the words of Davadari - one of the great Mamluks of Egypt in the 7<sup>th</sup> century AH - informs about the existence of a Turkish Oghuznameh book named "Olubaba Bitigi" in the library of Bozorjmehr - Minister of Anoushirvan, and his report about this book in this period indicates the writing of Turkish books.<sup>1</sup>

---

<sup>1</sup> م. کریمی، ۱۳۹۵، ص ۶۹.

# **CHAPTER**

# **FOUR**

## **Ancient literature**

### **4-1) Inscriptions of Orkhon - Yeni Sei**

These inscriptions were written by the Göktürk Empire and the Uighurs in the 6th to 8<sup>th</sup> centuries AD. These 37 inscriptions show the richness and greatness of the Turkish language, and its beauty and eloquence.

Linguists are still amazed by the beauty and strength of this language 1500 years ago and its comparison with today's languages. These inscriptions have been translated into most of the living languages of the world.

It was after this discovery that dozens of other writings were found. Among these writings, we know the previous

Turkish poets, which are: Such as **Qul Tarkhan, Chisuya Tutung, Shingu Sheli Tutung, Aprin Chor Tegin** and others. From each of these poets, there are large poems that are more than 50 pages long and contain more than 1400 verses. These poets are known from the period of Göktürks and Khazar Empire rule over Azerbaijan and their works are available today.

#### **4-2) Irk Bitik**

Irk Bitik was discovered in the first years of the last century and it attracted the attention of thinkers and linguists for many years. Scholars conducted extensive research on this work, many scholars considered this book to be in Chinese language and belong to Chinese literature.<sup>1</sup>

In 1907, Irk Bitik was obtained from an ancient Buddhist temple in Dunhuang City, Kansu Province, in China by a great Hungarian researcher named Avrel Stein. This book was 8 cm wide and 13.6 cm long and had 57 pages.

This manuscript is now kept in the library of the British museum in London under the registration number 8212. Scientists considered the age of this copy to be more than 1200 years and its script is the script of Turk's Damghas.

Prominent scientists such as Wilhelm Thomson, Hossein Namigh Orkhon, Sergey Malov, Tetsuro Ikeda, Tal'at

---

<sup>1</sup>M. Kərimi, Irk Bitik, Təbriz, Əxtər, 1396, s 9.

Tegin, Elisa Shukurov, Yousef Mohammadov, Abolfazl Rajabov and others have worked on this book.

The subject of the book is horoscope and prediction. Therefore, at the same time, these books are considered a form of entertainment.

Irk Bitik has original Turkish vocabulary. Many of the words contained in this book are still used in our language today. Its simple script is based on the Turk's Damghas. Irk Bitik's language is close to Uyghur language. In this book there are 65 horoscopes or in other words 65 small stories.

#### **4-3) Altun Yaruk**

Altun Yaruk is a work written in Turkish in the late 10th or early 11th century in Kansu, China. This work about Buddhism in that century was translated from Chinese to Uyghur and the translator is none other than Shingu Sheli Tutung. This work was discovered for the first time by the Russian researcher "Sergei Mallov" in the "Kansu" region of China near the city of "Suka" in the village of "Won Fei Gu" or "Won Sheli Gu" in a Buddhist temple.<sup>1</sup>

The translation or compilation of the great book Altun Yaruk, which means golden light, was done by the great Uyghur scientist Shingu Sheli Tutung in 1100 years ago. The researchers believe that this work is a translation, but the translation has shown such ability that it can be considered a work of authorship. This scientist has been

---

<sup>1</sup> Ceval Kaya, Altun Yaruk, Ankara, 1994.

able to translate and compose another work in addition to Altun Yaruk, which can be mentioned as the story of the life of a Chinese Buddhist traveler named "Siak Hsuan Tsang".

## **CHAPTER FIVE**

### **Khazar Empire**

5) The Khazars were a confederation of Turkic-speaking peoples and a part of the Turkic-speaking khanate, or the same Göktürks, who appeared in history in the second century AD and settled in the Caucasus, or rather, in the north of Azerbaijan, and in the late sixth century AD, they were one of the influential empires of history. Today the Caspian Sea is also named after them "Khazar". Their mainland was the North Caucasus and the lower reaches of the Volga River, but they gradually expanded their territory to the eastern shores of the Black Sea.

Professor Artamonov considers the Khazars to be very



civilized and advanced compared to the Russians.<sup>1</sup> After many struggles between religions, they accepted the Jewish religion. Ibn-Fadlan, a great Arab traveler and scholar among the Turks, wrote between 300 and 315 AH (1013 – 1028) that "the Khazarians paid due attention to the necessity of refraining from raising religious differences between the people of different religions."<sup>2</sup>

Dolanova, French traveller, and Zayachkovsky have done research on the Khazaris language and considered their language to be one of the Turkic languages, which is still used in many countries such as Lithuania, Poland, Bulgaria, etc. today too. The current language of the Chuvash is considered to be the Khazaris language. In the history of Poland and Bulgaria, Khazars have always been in charge of important government jobs, such as Dar-al-Zarb<sup>3</sup>, royal revenue collector, salt monopoly supervisor, tax collector, money changer, etc.

Until recent years, reliable information was not obtained from Khazars. Barthold's writings were considered the best works. René Grosse also examined the history of the Central Asian Turks in "Empire of the Nomads", Arthur Koestler emphasized more on the Khazars and wrote the work "The Thirteenth Tribe" or "The Khazar Empire". Researchers like Arthur Kesstler, Dunlop, Petroshevsky, Toyen-bee and etc. have written useful books on the history of Khazarian civilization and their role in history. Among the Turks themselves, we can mention the valuable researches of Professor Ebrahim Qafasoglu, Ozdak, Zaki Walidi Toghan, etc. In Iran, comprehensive

---

<sup>1</sup> Arthur Koestler, *ibid.*, p. 145.

<sup>2</sup> Yaqoubi, 1389, vol. 1, p. 178. / Balazeri, 195-194.

<sup>3</sup> Dar al-Zarb: Coin minting office

and useful information has been provided by Professor M. T. Zehtabi. Arthur Koestler considers the Khazars to be the remnants of the Huns who, under the leadership of Attila in the 4th century AD, went from Central Asia to Europe by passing through the Caucasus. Zaki Walidi Toghan considers them to be subservient to the Göktürk dynasty. But in this case, the writings of Leo Gumilev, - who himself is of Turkic descent and is known in the world today as the "Father of Ethnology", - speaks first. In the book "Discovery of Khazaria" he was able to discover many unknown cases of Khazarian history and found answers to many of these questions in his book. Arabic sources also have good information, including Tarikh Tabari, Tarikh Yaqoubi, Moruj-al-Dhahab and other Arabic sources.

Writers and researchers admit that the Khazarians were strong politicians who sometimes collaborated with the Sassanids and acted against Byzantium, and sometimes they fought against the Sassanids in collaboration with Byzantium. However, they have been rich and industrial and have maintained individual and collective freedoms in various matters such as language and religion. Their resistance against the Arab invasion is well-known by all historians. In 685, the Khazars advanced to the south of Azerbaijan with their attack against the Arabs. After numerous wars in the 720s, they were forced to retreat to the North Caucasus. With the retreat of the Khazars to the north, the city of Itil near the Volga delta became the capital of Khazaria from 737, and they accepted the Caucasus Mountains as their southern border. Their victories were very important in preventing the expansion of the northern borders of Arab rule towards Eastern Europe.

The Khazars appeared in the second century AD together with the Huns in the North Caucasus and Azerbaijan. Tabari has narrated an event related to the 4th century AD, in which the Khazarians were allies of the Romans in the war of Julian - the Roman emperor, with Shapur II (309-379 AD); To remove these threats, Sassanid king Qobad went to war with the Khazris and built fortifications to prevent their further attacks in those areas.<sup>1</sup> Khosrow Anushirvan (531-579 AD) also added to these fortifications. During the time of Anushirvan, they were friendly with the Sasanids, and finally the Arab invasion caused the destruction of the Sasanids and the separation of the Khazars from this land.

On the threshold of the rise of Islam, the Khazars were an important power in South Russia and the Caucasus. It was during the time of the Umayyads that the Arabs achieved success. The strongest attack of the Khazars on the Arab government was in 183/799, during the caliphate of Harun al-Rashid, and the Khazars were still in power in the 9th and 10th centuries AD.

In the 8th century AD, groups of Khazars lived in the lands of the Volga river.<sup>2</sup> The writings of Muslim

---

<sup>1</sup> Rene Grosse, *Empire of the Steppes* [امپراتوری صحرائوردان], translated by: Abdul Hossein Meikadeh, 1365, 115 pp. and 116;  
V. Barthold, *Turkestan Nameh*, Tehran, translated by: Karim Keshavarz, Farhang Iran Foundation, Tehran, 1252, pp. 39-40.

<sup>2</sup> Abu AL-Ishaq Istakhari, *Al Masalak val-Mamalek*, translated by: Iraj Afshar, Tehran, Book Translation and Publishing Company, p. 222; / Abul-Qasim Ibn Huqal, *The Face of the Earth* [صورت الارض], translated by Jafar Shoar, Tehran, Amir Kabir Publications, 1366, p. 396; / Ibne Roste, *The same source*, p 139.

geographers also confirm this hypothesis. In their writings, they have mentioned Khazran's affinities with Turks.<sup>1</sup>

One of the oldest existing sources that mentions the Khazars and clearly talks about their relationship with the Huns is the notes of Priscus. In 448 AD, he was sent by Theodosius II, the Byzantine emperor, along with a delegation to Attila, the leader of the Huns. Based on historical documents, Akatziris have been considered as Agh Khazars, which means White Khazars, which Istakhri mentioned in his geographical work.<sup>2</sup> From Istakhri's writings about the Khazrans, we find that these people were divided into two specific groups: one is the Qarakhazars, who had black and dark pink hair, and the other, who Astakhri said about them, had white skin and beautiful faces.<sup>3</sup>

In these writings, the lineage of Khazars reaches Yafeth ibn Noah, who is the ancestor of all the people of the east of the earth.<sup>4</sup> In these narratives, the background of Khazars history has been brought to the legendary periods of Iranian history. Based on these narratives, when Feridun divided the land among his 3 sons, the lands of the Turks, Khazars, and Chinese were handed over to Toraj, or when Kei Khosro, in the war with Afrasiab, transferred part of his troops from the land of Khazars to Afrasiab - who in these narrations are mentioned as the ruler of the Turks - he was sent to Turkestan;<sup>5</sup> That is, Tabari

---

1 Koestler, The same source, 26-27.

2 The same source, p. 223.

3 Yacoubi, The same source, 1/20; Tabari, The same source, 1/205-206.

4 Tabari, The same source, 1/512.

5 Zeki Velidi Tuğan, *Umümi Türk tarixinə gırış*, Istanbul, 1981.

- *Türkün qızıl kitabı*, cöld 1, tehran, 1372.

considers the Afrasiabs to be Khazars who are present in Azerbaijan.

The Khazars have a history of more or less three thousand years, which appeared in history in the early centuries of AD. Their accommodation and settlement in the Caucasus and Azerbaijan began in the first centuries of the AD and became maximally formalized during the fifth and sixth centuries AD, and in the beginning of the seventh century, they directly formed a government. Historically, around 630 AD, when the Göktürk Empire began to collapse, the Khazars gained independence and ruled independently for the next four centuries.

They had several prosperous cities where merchants of different nations freely engaged in profitable trade and commerce in these cities. Security, comfort, and freedom of people of all nations, professions, and religions are one of the positive aspects of Khazars, which at the same time harbors many disaffected people from neighboring countries.<sup>1</sup>

The Khazars are among the children of Japheth. The history of Yaqoubi and Tabari have discussed this narration that "after the dispersion of languages happened in Babylon, Noah's children came to Falegh and asked him to divide the earth between them. Falegh said: "You will not be placed in the same land with this scattering of languages. They said: Divide the land between us. Falegh divided the land among them and China, India, Indus, Turks, Khazar, Tibet, Pamir, Bulgar, Dilam and the

---

- İbrahim Kefesoğlu, Türk milli kültürü, İstanbul, 1977.

<sup>1</sup> Tabari, The same source, v. 2, p 427.

territories of Khorasan were given to Children of Yafeth Ibn Nuh".

In addition to Ya'qubi, Tabari also says in the same way: The sons of Yafeth were: Jumer, Qaw, Mawdi, Yuan, Thoban, Mashakh and Tirish. The Khazars and the Turks were behind Tyrish. Bashmakov insists on the connection between Mashakh and Khazars, and tries to prove that Khazars are not Turks of Central Asia, but Yafathians or Alarudin are a group of South Caucasus. It is stated in Taj al-Arus that some consider the Khazars to be descendants of Mashakh ibn Yafeth, and some consider them to be descendants of Thoban. In the works of Ibn Faqih and Abu al-Feda, Belanger ibn Yafeth is the founder of Belanger city. Fazlullah Rashid al-Din Hamadani has also mentioned these narrations in his book *Jame al-Tavarikh*.

In Arabic sources, we come across Kei Khosrau's encounter with Khazars.<sup>1</sup> This historical event goes back to the time before Alexander. By examining Masoudi's work, Donlup believes that Khazars existed on the stage of history during the Ardashir period (226 AD to 240 AD). In these years, they captured Sul (Darband) and Masoudi talks about Ardeshir's trickery in relation to them. Tabari says that Firoz (457-485 AD)- Iran's king, built a stone rampart around Sul and Alans to protect that region from the invasion of the Khazars. Firoz sent a message to Qul-Khan - king of Khazars that he wants to marry his sister and thereby show that he wants peace and unity with him (in 465 AD). Qul Khan is satisfied; But the king of Iran sent another woman and asked her to claim that she is Firoz's sister. When the peace treaty was concluded, the

---

<sup>1</sup> The same source, p 34.

said woman revealed the details of this deception, but Khan performed the marriage ceremony and then, with the intention of revenge, he mutilated some of Firoz's envoys and sent them to Iran.<sup>1</sup> Masoudi's intention of the trick was the same as Priscus also points out.

We see exactly such a trick a century later, by Anushirvan.<sup>2</sup> In the works of Qudama, Yaqut and others, we find the description of this trick: "Anushirvan was afraid of the hostility of the Khazars, he opened the conversation with their king through peaceful means, and proposed to remove the opacity and offer an alliance. He asked to marry a Khazaris princess and asked to give his daughter to the Khazaris Khagan instead. Khaqan welcomed this offer. Anushirvan accepted his bride, but the girl he gave in return was not from the royal family. Then Anoushirvan and Khaghan of Khazar met each other in a place called "Barshliyah" and attended several meetings together for a few days and got to know each other and showed affection and friendship. Then Anushirvan ordered a group of his relatives and trustees to set fire to a part of Khazris camp. This narration is also given by Tabari. When Hormuz -son of Anushirvan- ascended the throne, he faced the alliance of the Turks and they say that the Turkish emperor led this anti-Iranian alliance and in addition to the Turks, Greeks and Khazars also participated in it. Hormuz wrote a letter to the Byzantine emperor asking for peace so that he could expel the Khazaris from Iran. According to Dunlop, what is interesting and worthy of research in this story, is the relationship between the Turks and the Khazars. At this time, the Khazars joined the Turkic Union.

---

<sup>1</sup> The same source, p 20.

<sup>2</sup> The same source, p 21.

There is another theory about the origin of the Khazars in history, and it proves that Priscus - the ambassador who was sent to Attila's court in 448 - mentions a submissive people called Akatzir, which have been the same as Ag Khazars. Jordanes writes in 551: "The Khazars are a warrior people who do not specialize in agriculture and make a living by animal husbandry and hunting."<sup>1</sup>

Istakhri also divides the Khazars into two groups, the Aq Khazars and the Kara Khazars, and for linguistic reasons, Zeus and Marquardt reject the fact that Agh Khazaris and Akatziris are the same. They believe that the Akatziris are the same as the Aghajaris, and Zaki Walidi Toghan considers the relationship between the Khazars and the Aghajaris to be close.

Priscus believes that the Khazars submitted to the Huns shortly before 448 AD. Zaki Walidi, based on Chinese texts, traces the history of the Khazars back to the era of the Wei dynasty, i.e. 366 AD. Anyway, historical documents inform about the identity of Khazars in more ancient times.

"Armenian History" written by Musa Khorni in the fifth century AD, between 197 and 217 AD, talks about the Khazars and their movement. In these years, they have reached the Kur River in Azerbaijan, and it is there that Valarish, the Armenian king, confronts them. But he himself was killed and his son succeeded him. We must not forget that Georgian and Armenian documents confirm the presence of Khazars in the Caucasus in the first century AD and even earlier.

In Islamic, Arabic and Persian documents, the Khazars

---

<sup>1</sup> The same source, p 20.



are also mentioned, including Ibn Muqaffa' (died 142 AH/769 AD) who talks about the intelligence and wisdom of the Khazars and the Turks and their comparison, and Dunlop, while examining these texts, he believes that "in this history, the Khazarians were a distinct and even important tribe".<sup>1</sup>

In Anoushirvan's discussion with No'man ibn Manzar and Khosrow Anoushirvan, the Iranian side insists that Greeks, Indians, Chinese, Turks and Khazars are preferred over Arabs, because at least they have a king and a head. In describing the position of the Khazarians in Iran, they said: "In the court of Anushirvan, there were three golden thrones that were never moved and no one relied on them because they belonged to the kings of Byzantium, China, and the Khazars."<sup>2</sup>

Masoudi writes in the 10th century: "Khazar is called Sabir in Turkish".<sup>3</sup> Dunlop also receives the same meaning from Mahmoud Kashghari in the 11th century and adds that the Khazarians assimilated the Sabirs.<sup>4</sup>

Dunlop dedicated a chapter of his Khazrs book to a hypothesis about the Uyghur origin of the Khazarians and adds that the Khazarians have a deep connection not only with the Uyghurs, but also with various tribes of Turks

---

<sup>1</sup> Ibnnu'l-Balkhi, *Farsnameh*, [فارسینامه], Text in Persian] edited by: Guy Listrange and Reynolds Allen Nicholson, Tehran, Asatir Publications, 2015, p. 97.

<sup>2</sup> The same source, p 38.

<sup>3</sup> The same source, p 55.

<sup>4</sup> Danlop, The same source, s61.

such as the Avars - who entered Europe in 558.<sup>1</sup>

In this period of history, a new triangle consisting of Islamic Caliphate, Byzantium and Khazr was established. Most of today's researchers are determined to prove that if it were not for the Khazars, the stronghold of Western civilization in Europe - that is, Byzantium - would have fallen to the Arabs, and perhaps history would have been written in a different way. In the chronicles of this period, it is stated that at the beginning of Islam, the Khazars formed a strong line of defense against the armies of Islam and stood against the invaders. Dunlop adds that when the offensive power of the caliphs ended, the Khazars were still on their feet. According to Tabari, in the year 22 AH/642 AD, the first Muslim attack on the Khazars took place, and the Arab horsemen reached Belanger in 200 farsakhs<sup>2</sup>. Islamic sources emphasize that the Arabs had no casualties in the war with the Khazars until the great battle of Belanger - in which Abd al-Rahman ibn Rabi'a was killed. In the chronicle of these wars, Tabari talks about the Arab forces and about sending frequent columns to Azerbaijan. Tabari's writing is: "He always sent a column of forty thousand people who apparently had enough power to conquer Azerbaijan under the command of generals". In all of Tabari's writings, Arab wars against Khazars took place in Azerbaijan. Even Khadifah ibn Aliman's encounter in the year 30 AH in the confrontation with the Khazrs in Azerbaijan - in addition to the northern region of Aras, was in Ardabil and Hamedan to Mosul. He also informs king of Khazrs about the defeat of the Sassanids against the Arab army and seeking refuge in

---

<sup>1</sup> Mohammad Jarir Tabari, *The History of al-Tabari*, translated by Abolqasem Payandeh, 16 volumes, volume 13, Tehran, Asatir Publications, third edition, 1368, p. 2892.

<sup>2</sup> Farsakh is a measure of length. Each farsakh is 6 kilometers.

Yazdgerd. They say that the Khazarians used catapults and Arradeh (ball thrower) in these wars (referring to their civilization and power). But the defeat of the Khazarians against the Arabs happened for the first time in the year 32 AH/652 AD. Tabari, who mentions the use of arradeh by the Khazarians, believes that the Khazarians themselves invented these weapons and taught the Romans how to make them.<sup>1</sup> Khazrs prepared the first attack in 99 AH/717 AD during the caliphate of Omar ibn Abd ul-Aziz and killed many Arabs in Azerbaijan, and thus they were left in peace for some time from subsequent Arab attacks.

The second war between the Arabs and the Khazars took place between 722 and 737. The peace resulting from the cessation of Arab attacks had caused the Khazars to be busy developing their power and expanding their empire for 30 years. In this history, the leader of Khazars has considered "Alp". Muslimeh ibn Abd al-Malik - the half-brother of the Caliph, namely Walid, went to Azerbaijan and conquered some castles and cities. When he got close to Darband, he was unable to advance. In the year 103 AH/ 721 AD, Khazars and the Arab army faced each other. The number of Khazrs has been reported as 30000, who achieved victory and the defeated army of Arabs fled.<sup>2</sup> The caliph of Islam at this time was Yazid ibn Abd ul-Malik (720-724 AD). Not even a year had passed since this war when the Arabs prepared another attack and rushed towards Azerbaijan. When the Arabs crossed the Kor River, Khazars moved with 40,000 men under the command of Khaqan's son to prevent the advance of the

---

<sup>1</sup> Abu Ali Mohammad Bal'ami, History of Bal'ami, edited by Malik Al-Shoara Bahar, edited by Mohammad Parvin Gonabadi, second edition, 1353, p. 510.

<sup>2</sup> The great comprehensive history of Iran and Islam, Ibn al-Athir, translated by: Abul Qasim Habat, 1371, under the events of 108 AH.

Arabs. The Arabs won this war and got a lot of spoils. Ibn Athir, under the events of the year 104 AH, writes that the share of each cavalryman is three hundred dinars<sup>1</sup>. Dunlop believes that this indicates the excessive prosperity and wealth of the Khazars, but the Arabs did not spare their peace. Historians have written about the captivity of the Khazars in this war, but the reports indicate that the Khazars left Azerbaijan again in 108 AH under the leadership of Khaqan's son.<sup>2</sup>

Khazars once again rose from Azerbaijan in 110 AH. Harith Ibn Amr stood up to oppose. In 111, Jarrah marched there and galloped towards Khazars. But, he could not bring Khazars to his knees. In the year 112, it is considered the biggest defeat of the Arabs from Khazar. It is said that the number of Khazars army in this battle reached 300 thousand.<sup>3</sup> It has been written that Jarrah decided to take a risk and confront Khazar in Ardabil. It was here that the Khazars resumed the attack and the Arabs fled. They cut off his head and a lot of booty fell into the hands of the Khazarians and the rumor of the defeat of the Arabs spread. The caliph was also horrified by this news. The Khazars moved from Azerbaijan to Diyar Bakr and captured Mosul as well. Caliph saw a disturbing sight before his eyes. After replacing several commanders, the Caliph trusted Sa'id ibn Omar al-Harshi. When Sa'id reached the city of Khalat by the lake of Van, he found it under the control of Khazars. By using Iranians who knew the Khazarian language, Sa'id came up with tricks to infiltrate the Khazar. Historians have not even hesitated to poison the water. Historians have written that

---

<sup>1</sup> Dinar, Arab currency.

<sup>2</sup> Al-Tabari, vol. 2, p 1530. / Ibn al-Athir, under the events of 112 AH.

<sup>3</sup> Arthur Koestler, *The Khazar Empire and its Heritage*, translated by Mohammad Ali Movahhed, Tehran, 1374, p. 65.

Khazarians converted to Judaism from this date onwards!!

There are many stories and traditions about Khazars becoming Jewish. It has been said that the Khazars khagan sought to know the religions and choose the best. He even asked the Caliph to send someone to teach him Islam. Marwan Khalifa sent two of the jurists of the time - Nouh Ibn Sa'ib al-Asadi and Abd al-Rahman Kholani. Bal'ami also mentions another jurist named Ibn Atham Kufi. It is worth considering that the three mentioned jurists are famous jurists who later held other missions in different regions, including among the Bulgarians.

Many works of writings, arts and architecture of Khazars are standing today in different corners of the world. Hungarian archaeologists believe that many gold and silver works found in this country are remnants of Khazarian art. Masoudi, the great Iranian historian, considers Khazars to be one of the great civilizations of history in terms of organization. He writes: "No kingdom in the world has had an organized and ready army like Khazars". Historians have also mentioned interesting things about the rich capital of Khazars. Among them, Arab writers have spoken about the number of mosques and the height of the minarets in the city of Belanger - the northern capital of Khazars, and have emphasized the independence of Muslim judges and clerics. Many others have considered the security of Khazars cities as a reason for the refuge of people of other religions there. Some writers have considered the Khazar people to be more backward and enlightened than the people of the Eastern Roman Empire and the Islamic Empire due to their

religious beliefs.<sup>1</sup>

Professor Artamonov considers the Khazars to be very civilized and advanced compared to the Russians.<sup>2</sup> Ibn Fadlan, the great agent of the Arabs among the Turks between the years 300 and 315 AH, writes that the Khazarians paid due attention to the need to refrain from raising religious differences between the people of different religions in the confrontation of religions.<sup>3</sup>

Dolanova - French traveler and Zayachkovsky spoke about the Khazarian language and considered their language to be one of the Turkish languages, which is used today in many countries such as Lithuania, Poland, Bulgaria, etc. In the history of Poland and Bulgaria, Khazars have always been the curators of dar al-Zrab, royal revenue collectors, salt monopoly supervisors, tax collectors and money changers, etc.

Today, there are three great works of Khazars, one is Noom Bitik, which includes prayers, but due to the fact that these prayers are related to the Jewish religion, the prejudice of Muslims has caused them to be forgotten and ignored. But these texts are part of the language and literature of Azerbaijan and their texts can be used. All of these prayers were collected in a book titled Noom Bitik in the 9th and 10th centuries AD.

Historical books, including the history of Fakhr ul-Ddin

---

<sup>1</sup> Türkün qızıl kitabı, c. 1, Tehran, 1371, s 115.

<sup>2</sup> Arthur Koestler, The same source, p 145.

<sup>3</sup> فخرالدین مبارکشاه، تاریخ فخرالدین، تصحیح: حسن رفیعی، تبریز، ۱۳۹۸، ص ۸۵.

Mubarakshah, contain information about the Khazars language and script.

Al-Kufi speaks the Khazarian language and considers it the beautiful language of Beilaqan people. Also, in the historical Carnelian book, the language of Tbilisi in that period is considered the Khazarian language. Joseph - Khaghan of Khazars in his letter addressed to the emperor of Byzantium, he considered Khazars as one of Yafeth's descendants and named his 10 children as follows: Uighur, Turis, Oghuz, Bizal, Tirna, Khazar, Yanur, Bulgar, Sawir.

Previously, it seemed that there were few works of Khazars himself; But according to the writings of neighboring nations, they had a magnificent civilization. Fortunately, many works have been found today, from which we can gain relatively good knowledge. In particular, "Leo Qumilov ", who was an archaeologist himself and had been searching for the unknown of his people for years, was able to shed a new light on history with the "Discovery of Khazaria" and to know the architectural works and other works of the Khazarians and make them known to the world. The valuable book "Discovering Khazaria" shows the latest results of archaeological discoveries in this field. Also, the texts written by Khazars also came out, and three valuable works were able to explain all aspects of the empire, culture and civilization, as well as their history. The first book that was written during the time of the Khazarian Empire is related to the Bulgars; But it was written at a time when the Bulgarians were under the rule of the

Khazars and lived in Azerbaijan. The name of this book is "Shan Qizi Dastani". It is a big book with mythological stories. The second book is in our hands today as an independent book called "Noom Bitik" and the third book is a collection of letters written by Khazarian Khagans to the Caliphs or the representatives of the Caliphs and asked them to teach religion. Islam send clerics to Khazarian land. This work is called "Khazars Letters".

### **5-1) Khazar letters**

The book that is available today from Khazars has been published under the name of Khazari Correspondence and its text is the letters that the Khazarian king wrote to the Caliph's representative in Spain. These letters were written in 740 AD and were exchanged between Yusuf Shah Khazari and Hamdai Ibn Shafrot.

The Khaghan of Khazars wanted to know the religions and choose the best one. He even asked the Caliph to send someone to teach him Islam. Marwan Khalifeh sent two of the jurists of the time - Noah Ibn Sa'ib al-Asadi and Abdul Rahman Kholani. It is worth considering that the three mentioned jurists are famous jurists who later held other missions in different regions, including among the Bulgarians.

### **5-2) The story of "Shan Qizi"**

"Shan Qizi Dastani" is a big book - about 550 pages - which was written in Turkish language in 243 lunar year,



i.e. 1201 years ago (this year is 1444 lunar year) by Mikael Bashtu in Azerbaijan. The original text of this book is available today.<sup>1</sup>

It is interesting to know that Nizami Ganjali<sup>2</sup> benefited from this beautiful work and was inspired by the images of his heroes, especially the faces of women, and how beautiful it is that his beloved wife Afaq is the narrator of this epic and love story.

The author of this work is Mikael Bashtu (213-315 AH / 828-930 AD). Qazi Mustafa Bardaj, a great historian of the 7<sup>th</sup> century AH, mentioned the work "Shan Qizi Dastani" and considers it a work of Azerbaijani literature.<sup>3</sup> According to him, the Azerbaijani Turkish language is used in this work. According to his writing, during these years, Bulgarians came to Azerbaijan from Tatarstan and lived in Azerbaijan for decades, and later moved to the banks of the Volga River due to the pressure of the Khazarian Empire. This historian has understood the old age of Nizami and wrote in his work that Mohammad Nizami, the poet's son, brought the manuscript of this work to Qazi Bardaj. This historical document shows that Nizami was in possession of the manuscript of Shan Qizi. The characters of this saga appear in Nizami's works. Mikael Bashtu presented it to the ruler of Bulgaria "Bat Oghur".

---

<sup>1</sup> [www.djagfar\\_tarihi.htm](http://www.djagfar_tarihi.htm)

<sup>2</sup> Azerbaijani poet in the sixth century.

<sup>3</sup> Mikayil Baştu , Şan Kizi Dastani, Avidan Aydia, 1991, s 23 .

The story of Shah Qizi seems to have been taken from the story of "Qantorali" in Dede Korkud's book. Shan Qizi, who is Khaqan's daughter, plays the same role as Saljan in Dede Korkud's book. Kanturali wants a woman who will get out of bed before him, a woman who will stand against the enemy before him and be a hero before him. In order to find such a wife, he goes to the land of the infidels and sees the daughter of the king - Saljan, and in order to get her, he must enter the field and fight. In the story of Shan Qizi, suitor of Shan Qizi also has to go through such a ceremony. Anyone who wants to be his wife must have the necessary strength, courage, wisdom and beauty and emerge victorious from the battle field. It is interesting that Shan Qizi also shows his skill in horse riding and shooting in the same arena and two heroes fight together and after this hard and exhausting fight, Shan Qizi gives him the honor of his wife.

It should also be added that the son of Makael Bashtu, Abdullah ibn Bashtu, is also a great and famous poet, and his "Kesik Bash Bitik" is a famous work in the world. Abdullah ibn Bashtu wrote this work in 309 AH (921 AD), which is in hand today.<sup>1</sup>

This work(Shan Qizi Dastani) has been translated into Russian, and it is a source of happiness that when in the 1930s in the Soviet Union, books written in the Arabic alphabet were destroyed, this work, along with its Russian

---

<sup>1</sup> Mikaeyl baştu, Şan qızı dəstani, 1991 , s 23.

translation, survived the dangers, and it has reached us today.

Of course, there are some poems from the text of Shan Qizi in the work of Mahmoud Kashghari, "Divan Loghat al-Turk", and this gives us more confidence and gives more credibility to the work.<sup>1</sup>

In 318 AH (930 AD), Mikael Bashtu drowned in the Cholman River during a business trip, his body was taken to Batir and buried in a mosque.

### **5-3) Noom Bitik**

Khazarian Empire is a part of the Azerbaijan's history. The literature that arose in the period of the Khazarian Empire is a part of the literature of Azerbaijan. This literature has been neglected and forgotten for various reasons, and some of its texts have been found in recent years, opening the way for literary-scientific researches.<sup>2</sup> According to scientists, this empire has played a significant role in history. Even though they had Judaism, yet due to the tolerance that the Khazar Khagans had in relation to religions, the followers of different religions lived side by side for many centuries, in security and comfort, and for centuries until recent years, the existence of neighborhoods with names such as "Juhudlar Mahallesi"(The Neighbourhood of Jews) and "Khakhamlar Mahallesi"( The Neighbourhood of the

---

<sup>1</sup> MikailBaştuİbnŞamsTebir, *ŞanKızıDestanı*, red. Ferhat A.-H. Nurutdinov, çev. Avidan Aydın, KB y., İstanbul 1991, 15. s. / Bayram, *agm*, s. 83.

<sup>2</sup> Zeki Velidi Doğan, *Umumi Türk tarihine giriş*, İstanbul, 1981 .

rabbis - jews) is a sign of the presence of Jews in different cities of Azerbaijan.

Noom Bitik" or "Book of Prayers" which was written in the 8<sup>th</sup> to 10th century AD by the Khazrians and has survived to this day, was compiled and published by the contemporary linguist and Torlukog Dr. A.N. Qarkavets in 2002. Following him, Dr. "Bakhtiar Tonchai" - an Azerbaijani scientist, published this work with more details in Baku. This work was written 11 centuries ago, and it has faced changes during the following centuries. In 2012, Bakhtiar Tonchai was able to publish the book Noom Bitik or Jewish Khazarian Prayers in Baku by publishing the book "Xcu əsrə ayid Zəzər mətinləri və onların dili haqqında" (Khazarian texts related to the 10th century AD and a study of their language).

This work is a valuable material for linguistics and the history of Azerbaijani language and literature.

We can see what beautiful Turkish words are in this book, which unfortunately have been forgotten over the centuries. Of course, these words are used in poems of many poets.

#### **5-4) Dede Korkud's book**

I will not forget to remind you that the Turkic creativity of Azerbaijani poets has been more successful, more beautiful and more influential. A great work like Dede Korkud's book can be considered the result of thousands of years from culture and literature. Such a strong and beautiful work with a magnificent and powerful language cannot be the result of the one writer's work. Although this book has a writing date before Islam, but it has the manuscript version of the following centuries in its

forehead. Versions earlier than that have also been confirmed in history, but have not yet been obtained. It seems that this book was in the library of Bozarjamehr of Prime Minister Anoushirvan Sasan, and later history reports that it was translated into Arabic by the order of Harun al-Rashid - Abbasid caliph. But these copies have not been obtained yet.

The huge book of Dede Korkud, which was written before Gutadghu Bilik and Divan Loghat al-Turk, and in which the myths of Azerbaijan are written in the form of 12 epic stories. In the history of these stories, it has been stated by Western researchers that they have raised the possibility that ancient Greek myths, such as Homer's Iliad and Odyssey, were based on the book of Korkud. This book is considered a masterpiece in world literature.

One of the beauties of Dede Korkud's book is the noble and human face of women. In all these 12 stories, there is not a single negative image among women. They work side by side with men in the campaign of life and are always considered men's friends, comrades and advisors.

## **CHAPTER**

## **SIX**

### **The history of Azerbaijan at the rise of Islam**

6) The historical sources of the first Arab centuries have spoken well about the history and people of Azerbaijan; The translation of these books, which took place during Reza Khan<sup>1</sup>'s period, was done with calculated distortions and dictated by colonialism. However, Arabic sources refer to Azerbaijan as the land of Turks. Many examples can be shown, such as: "Al-Tijan Fi al-Muluk ul-Hamir" by Ibn Hisham, which was written around 200 AH (815 AD).

One of the important documents that tells about the presence of Turkic tribes and clans in Azerbaijan before Islam, is the news of Obaid Ibn Sharia or Obaid Jorhami. .

---

<sup>1</sup> Reza Khan, who became the dictator of Iran between 1304-1320.

. Obaid ibn Sharia Jorhami was born in Yemen during the Ignorance period he was one of the scholars and worldviewers of the Muawiyeh caliphate period. Muawiyeh invited him to Damascus and inquired about the news of the Arabs and the king of that people. He also answered Muawiyeh's questions. By order of Muawiyeh, his news was compiled. It has been said that Obaid (died 67 AH) is the first Arab who composed a book. Obaid news. . . Later, it fell into the hands of Ibn Hisham, who died in 213 or 218 AH (828 – 833 AD), and he collected it together with the book *Al-Tijan Fi Muluk al-Hamir* - which he himself narrated through three people from Wahhab Ibn Munabbah 114-34 AH (32 – 51 AD) - in one place. This work of Ibn Hisham was published in 1347 AH/1928 AD. Edited by Zein al-Abedin Mousavi, it was published in Hyderabad - Deccan.

During the conversation between Obaid and Muawiyeh, Azerbaijan was mentioned twice. It was the first time that Haris - Abrahe's father attacked Azerbaijan. According to Obaid's narration, he set off from Yemen with a hundred thousand troops and descended to the Mosul mountains through the Arabian Island and Iraq, where Shemr ibn al-Qattaf. . . sent to Azerbaijan with a hundred thousand troops. Shemr entered Azerbaijan, killed their fighters and captured children.

Muawiyeh said: "May God bless you, tell me about the situation in Azerbaijan?"

Obeid said: "Azerbaijan is the land of Turks and Turks have gathered there".

Mohammad Jarir Tabari, Mas'oudi, Bal'ami, Ibn Khaldoun and others also refer to the same issue in their works. Therefore, not only the presence of Turks in

Azerbaijan at this time is confirmed, but also the main inhabitants of Azerbaijan were the same Turks.

### **6-1) After Islam - Babak**

Based on historical information, I will introduce Babak Khorrami. The book we consider for this purpose is the book "Tabari's History". We know that Tabari is a historian affiliated with the Caliphate system. Therefore, his opposition to Babak is already clear and his statements are read from the point of view of an opponent, however, he points out important points.

Even enemies like him could not write about his resistance and worthy and heroic behavior. Tabari, Yaqoubi, Nizam al-Mulk and others have written about Babak. Babak was born at the foot of Qaradagh mountain and Khorram village. Therefore, I introduce Babak from "Tabari's history". The specifications of this book are: "Mohammad Jarir Tabari, Tarikhe Tabari, translated by Abolqasem Payandeh, 16 volumes, volume 13, Tehran, Asatir Publishing House, third edition, 1368."

In this book, from pages 5799 to 5859, he has directly addressed the 22-year battle of Babak, and in 60 pages, he has mentioned the origin of the Babak movement, its nature and effects. Since 201 AH (816 AD), his movement has been causing trouble to the Abbasid caliphs, he has made them tired, and finally in 223 AH, Afshin arrested him with treachery and handed him over to Mo'tasim. That is, for 22 years, he has killed all the powerful Abbasid caliphs. Tabari writes: "Khorrimians used to drink wine in front of Babak and blow on serenades and beat drums." (p.



5832).<sup>1</sup> If half of this statement is true, the other half is false.

Babak is a Turkish hero. To prove this, it is enough to know that his name is Babak and the name of his horse is Qaraqashqa. Both have a definite and fixed meaning in Turkish today. On the other hand, the names of his generals increase our confidence:

Pay attention to the names of his commanders:  
Tarkhan (page 5823),  
Ay-Takh (p. 5824),  
Soul Er Techin (5824 pages),  
Arshiq (p. 5807),  
Azi  
Esmat.

According to the text of Tabari's history, there is no other name except these six people. It is also interesting that he (Tabari) deals with the life of each of these commanders during the fight. Among them, **Tarkhan** is the biggest commander of Babak, who was from Maragheh and his family lived in Maragheh. When he feels the last days of the battle, he asks Babak for permission to visit his family and be able to fight safely. Afshin's spies learn about Tarkhan's trip to Maragheh. Afshin orders to chase and capture him alive if possible. But Tarkhan is not a hero to be captured alive; Therefore, he fought with Afshin's soldiers until his death and was finally killed in Maragheh (p. 5823). On page 5824, Tabari writes an independent title: "The cause of the killing of

---

<sup>1</sup> Mohammad Jarir Tabari, *The History of al-Tabari*, translated by Abolqasem Payandeh, 16 volumes, volume 13, Tehran, Asatir Publications, third edition, 1368.

Tarkhan – Comander of Babak". Afshin wrote to his subordinate - Ishaq Ibn Ibrahim, who was in Maragheh - and he was also a Turk - and ordered him to go at night to that village - where Tarkhan's family lived, and capture Tarkhan and send or kill.

Another general (the commander) of Babak is **Aytakh**, which means the moon of the sky, of course, it is necessary to remember that the Caliph also has a general with the same name in his court. But Aytakh – commander of - Babak is a fearless hero and is killed in the way of people's ideals and against aggressions. Some have considered it Arabic in the form of Itakh.

**Sol Er Tekin** is another Babak commander who came to Babak with 200 people and joined his fight against the aggressors. (p. 5824).

**Arshiq** is also the name of another Comander, which today has the name of a village with the same name in Ardabil. He has also shown heroics.

Here the name of **Azi** is also seen, which is called "Azin" with a distortion. Azi means from the tribe of Az; which is the name of one of the oldest Turkish tribes, and the name As or Az is found in many place names, such as Astara, Araz, Asia, etc. (p. 5842).

Tabari has described Afshin's attack on Azi's group and adds that Afshin's troops threw Azi's supporters from the mountain to the valley (pp. 4842 and 5843). Tabari also talks about giving a letter of trust to Azi. The conversations between Afshin and Azi are mentioned on page 5843.

The names of Babak's heroes are all in Turkish. In between, there is only one Arabic name called "Ismet", which according to Tabari's writings, this general is a Kurd<sup>1</sup>. When Ismat is captured by Afshin, he returns from the way he had taken and gives the information about Babak to the enemy.

But it is interesting to know that according to Tabari's writing, Afshin sends him to the court and to the service of Mo'tasim Caliph to provide the Caliph with complete information about Baz Castle<sup>2</sup>. Mo'tasim kept him in prison, but when Vaseq became the caliph, he cut off his head, he believed that anyone who betrays Babak cannot be safe from his betrayal of the caliph. (p. 5805). The story of Ismat and his betrayal is detailed on page 5805, which shows that he took many of his companions to the slaughterhouse.

Apart from these, Babak's memorable personality is that after 22 years of fierce battle, even at the moment of death, he leaves behind a bravery that is even more memorable than his life. His words are also very beautiful and lasting. He gives advice to his son, which was also recorded by Tabari. Tabari writes: "It is better to live for one day and be a ruler than to live for 40 years and be a slave." (p. 5846).

In any case, Babak's death is more glorious than his life. Babak was captured by the Armenian ruler - Sahl Ibn

---

<sup>1</sup> It seems that the word of Kurd, did not have an ethnic meaning, but was said to people who had less knowledge. In Persian literature, there are many examples of this, including in Nizami Ganjavi's *Khamseh*.

<sup>2</sup> Baz is the name of the castle where Babak is settled.

Sonbat and sold to Afshin. After being captured by Afshin, Babak turned to Sahl and said: "You sold me to the Jews for a small amount. If you had asked for money, I would have given you more than what they are giving you." (p. 5852).

Another interesting and instructive point that has been written about Babak in Tabari's history and cannot be ignored is his patriotism and nationalism. Tabari writes: "Afshin asks Babak: "I want to take you on a trip. Look, what do you want from the province of Azerbaijan?"

He said: I want to see my city.

So, on a moonlit night, Afshin sent some people with Babak to Baz, where he stayed and looked at the dead and the houses until morning, and then he was taken back to Afshin." (p. 5853). This story is nothing but Babak's patriotism and his loyalty to his people.

Afshin takes Babak to Samara. While he is riding a horse, he has placed Babak on the back of an elephant. His brother Abdallah was also sitting on a horse and was walking along with Babak. Abdullah approaches Babak and says: "Brother, this glory is deceptive. We must prepare ourselves for death. Babak answered his brother like this: "There is no other way but death, but I will put such fear in the heart of the caliph in my death that he did not have such fear in my life" (5855). Babak is taken to Samara on an elephant so that he can be the index finger of the people. Along the way, people stood in two lines and looked at the height of Babak and mostly cried. There was half a mile between him and Babak. The women and children who were in the stands saw him, hit their faces

and shouted and cried so much that their voices were raised.

When Afshin saw the people crying, he shouted: "Yesterday, you said: They captured us. But today you cry over him. God curse you."

They said: "He was doing good to us." (p. 5853).

Babak's death is a legend and a myth full of heroism. They take him to Caliph's court - Mo'tasim. When he enters, Babak is so disrespectful that he causes the Caliph's anger. The caliph asked: With which hand did you kill my army? He said with his right hand. He ordered to cut off his right hand. Babak said that I have killed many enemies with my left hand. Mo'tasim ordered to cut off his left hand as well. Babak rubbed his bloody hand on his face. Caliph asked: O infidel, why do you do this? He said: I am bleeding and my face is losing color. I want people to know that Babak remained red even in front of the enemy. The caliph couldn't bear it, took a sword and plunged it into his stomach. Babak fell to the ground.<sup>1</sup>

Of course, we Azerbaijanis still do not believe that Babak is dead. He is still alive. In the Caliph's court, there was a poet named Abu Tammam Habib Ibn Ta'i (188-231 AH). This poet of the Caliph's court witnessed this martyrdom. He wrote a poem about Babak, which is famous in all Arab literature. Tabari mentions this poem and of course he also mentions other poets such as Hizam. Tabari also mentioned a part of Ta'i's poem (p. 5859).

---

<sup>1</sup> I brought this part from the Siyasat-nameh of Nizam al-Mulk.

The name of Babak's horse is Qaraqashgha. Ta'i sings in his verse that when Babak is brought from Azerbaijan to Samara, his horse Qaraqasha also comes to Samara separately from the caravan, but together with the caravan. Abu Tamam writes: On the night of Babak's martyrdom, Qaraqashqa was crying so much that no one in Samara could sleep from night to morning. Tomorrow morning, Qaraqashgha left for Azerbaijan and returned to his homeland.

Then he went to the top of Savalan<sup>1</sup> mountain and cried and called Babak. When he didn't hear a sound from Babak, he went into the lake that is on the peak of Savalan. It is said that every year on the day of Babak's martyrdom, Qaraqashka comes out of the lake and laughs and asks Babak of the time. Because he doesn't hear about Babak's appearance, he sinks into the lake again until another year. He is waiting for his voice to be answered.

But you know that Koroglu<sup>2</sup>'s horses - Kirat<sup>3</sup> and Durat<sup>4</sup> are also sea horses. They came from sea mare. It means that the history of Azerbaijan's championship is still alive. It will be like that!

---

<sup>1</sup> Savalan is the name of a high mountain in Azerbaijan.

<sup>2</sup> Koroglu, the hero of Azerbaijani people in oral stories

<sup>3</sup> Kirat is the name of the legendary horse of Koroglu

<sup>4</sup>The name "So beg Tekin" originally means the Prince Commander of Army.  
So: Army / Beg: Commander / Tekin: Prince

## CHAPTER SEVEN

### Ghaznavid period

7) The period of Ghaznavid rule is one of the golden periods of Iranian culture and literature. History tells us that Sultan Mahmud participated in wars with his father and learned the practical aspects of military training. Subeygtekin<sup>1</sup> had transferred all his experiences and skills to his son. He had learned school teachings from Abu Nasr Hossein - one of the leaders of the Hanafi religion. Mahmud learned the Quran from him and later benefited from his advice. Sultan Mahmud knew the Arabic language well. His knowledge of Farsi language was so much that he used to speak with his Farsi-speaking advisors and he understood the poets' poems and praises very well.

---

<sup>1</sup>It is written in the history books as follows: سبکتکین. Its meaning is as follows: Su: Army / Beig: big / server, great / Tekin: prince.

The first empire of Iran after Islam was created by the Ghaznavids. The Ghaznavids established such a government that covered from across Mavara al-Nahr (Beyond the river) to Baghdad. Alp Tegin found Khorasan Emirate in 955 AD and established the Ghaznavid government in 962 AD /351 AH. . With the death of Alp Tegin, Bilge Tegin ruled the Turkic world from 966 to 972, Piri Tegin to 977, until Subeigtekin<sup>1</sup> became the undisputed ruler of the empire in 977 AD /365 AH, and with the expansion of the Ghaznavid Empire, he extended his territory to the entire Islamic world wide. After his death, his son Sultan Mahmud came to power and it was he who got the title of the champion of Islam, the conqueror of India, the enemy of idolatry and the right hand of Amir al-Mu'menin and sat on the royal throne. There is much to say about the political-military genius of Sultan Mahmud. He pushed back Ale Buyeh, annexed the territory of Ale Ziyar, destroyed the Samanids, and during his 24-year reign from 392 to 415 AH (1001 – 1024 AD), he built such a vast empire that encompassed on the one hand Samarkand and Bukhara, India and Afghanistan, and on the other hand it was in his hand as far as Mesopotamia. He finally died in 421. He had increased the country's wealth so much that the whole nation was blessed, and many poets and scholars were inspired by his poetry.

Further explanation: At the end of the Samanid rule, one of the Turkmen generals of this dynasty named Alptegin tried to bring Nasr ibn Abd al-Malik ibn Nooh to power with the help of some people, but he failed and Mansour ibn Nooh took the throne in his place. After this incident,

---

<sup>1</sup> It is written in the history books as follows: سبکتکین. Its meaning is as follows: Su: Army / Beig: big / server, great / Tekin: prince.



Alp-tkin went to the city of Ghaznein in present-day Afghanistan and took over the government there.

Some writers and historians such as Awfi, Edward Brown and Jan Rypka, who have looked at Sultan Mahmud with a negative opinion, do not deny his intelligence and quick understanding. Masoud, the son of Mahmoud, had completed his military and school training. His teacher named "Reihan Khadim" was nicknamed Atabek.

Masoud, the son of Mahmoud, had completed his military and school training. His teacher named "Reihan Khadem" was nicknamed Atabek. Claymond writes<sup>1</sup> that Masoud had style in Persian writing. In addition to signing the court documents that were prepared for him, he also sometimes added things with his own hand. He was able to read Arabic material and speak in Arabic. Masoud had a broad mind in all Islamic intellectual currents. He continues: "Undoubtedly, Masoud and his father had preserved the Turkish language - the language of their ancestors, and they constantly spoke Turkish with the soldiers and military commanders."

August Müller, Barthold<sup>2</sup>, Brawn<sup>3</sup> and Rypka<sup>1</sup> did not consider their support of culture and literature as a result

---

<sup>1</sup> Clifford Edmond Bosworth, *History of the Ghaznavids*, translated by Hassan Anoushe, Amir Kabir, 2013. (Clifford Edmund Bosworth FBA was an English historian and Orientalist, specialising in Arabic and Iranian studies.)

<sup>2</sup> V. V. Barthold, *Turkestan Nameh*, [Turkestan Down to the Mongol Invasion], translated by: Karim Keshavarz, Tehran, Farhang Iran Foundation Publications, 1352, pp. 67-79.

<sup>3</sup> Edward Brown, *A History Of Persian Literature* (from Ferdowsi to Sa'di), translated by Fathullah Mojtabaei, Tehran, 2011.

of selfless love. Biruni, a Turkic-speaking scientist, had the unhesitating support of Ghaznavi and wrote "Masudi's law" in astronomy under the name of Masoud. This king had provided the basis for writing the research book *Ma al-Hend* for Biruni.

In evaluating the culture and cultural services of this dynasty, there are two opposing opinions. Some consider the role of the Ghaznavid sultans as generous patrons of the arts and creators of Islamic culture, and some are against this opinion. We know that the rival and co-religion of this empire - the Karakhanids themselves created a rich culture and literature in the Turkish language in their court and the Ghaznavids were the opposite point of them who, instead of focusing on the Turkish language, gave importance to the Persian language and developed this language from Central Asia to Asia Minor (Anatolia). However, this statement is not entirely correct; Because the examiners of this field also believe that poetry and oral literature spread with great intensity and were concretely supported by the court.

However, this statement is not entirely correct; Because the examiners of this field also believe that poetry and oral literature spread with great intensity and were concretely supported by the court. Klimburd also admits that we do not know anything about Turkish poetry and literature, but this lack of knowledge is not a reason for its non-existence. Mohammad Taghi Bahar writes in the book of stylistics:

---

<sup>1</sup>Jan Rypka, *History of Iran's literature Literature*, translated by: Abolghasem Siri, Sokhon Publications, 1382.

"According to the testimony of a verse from Manochehri:<sup>1</sup>

It's more like in Turkish that you say you'd better read Turkish poetry and Ghazi poetry to me.

It seems that in the first Ghaznavid era, Turkic poetry was known and read in literary circles".<sup>2</sup> Not only hundreds of Persian poets gathered in Ghaznavid's court, but also Turkish-speaking artists and poets in his court were gathered. Historians have spoken about the existence of more than 400 poets in the court of Ghaznavids. Among these poets, we can mention Manochehri, Farrokhi, Onori, Asjodi, Ferdowsi and others. Most of these poets were eulogists of Sultan Mahmud and Sultan Masoud and praised these two because of their Turkish ancestry. In this era, Turkish words entered the Persian language in abundance, and in addition to military titles, many words can be found in the books of Persian speakers of this era. Ghaznavids took literature from Arab and architecture from India. Ghaznavid buildings are still standing in all parts of the Islamic world. Many statues have also been obtained in recent decades; The art of sculpting has also flourished. Historians have also spoken about the prosperity of commerce and handicrafts. Claymond talks about the existence of Turkish merchants and tradesmen in Baghdad and other big cities. Thomas writes about Ghaznavid coins and concludes that Ghaznavid coins are heavier and more valuable than Samani coins. In the court of Ghaznavids, culture and literature had reached the peak of prosperity and at least 600 poets and writers, scholars

---

<sup>1</sup> Malik al-Sho'ara Bahar, stylistics, first volume, 1362, p. 87.

<sup>2</sup> Seyyed Hasan Nasr, the same source, p. 56.

and hadith<sup>1</sup> scholars, etc. enjoyed many blessings. Ghaznavid architecture was surprising in the Islamic world, and the height of Ghaznavid domes is still standing today, which is equal to the civilization of the church and Europe. In the Ghaznavid court, they spoke in Turkish, various sciences were written in Arabic, and literature was also in Persian. Ferdowsi was angered by Sultan Mahmud because he wrote his works in Farsi and spoke ill of Afrasiab, at the same time, today's literary research has shown that Sultan Mahmud's clash with Ferdowsi over prize and reward was nothing more than a story and legend. It is written by biased people and it is not true. Countless scholars were also respected in the court of Ghaznavids, and scholars such as Abu Reihan al-Biruni and Ibn Sina were among the Turkish scholars of the time. During this time, astronomy, medicine, music and wisdom flourished and artists were at the top and appreciated.

Sultan Mahmud was a wise king and had complete command of Arabic, Persian and Turkish languages. In addition, he was a supporter of poetry, science and literature, so that the scientists of the time, scholars and poets were respected in his court, and his endless wealth was used to encourage scholars and poets. Tarikh Beihaqi, which was edited by Saeed Nafisi, and Saeed Nafisi wrote a lot of useful notes in the third volume of this book. It turns out that these books were presented in Sultan Mahmud's court and were encouraged to compete with the Karakhanian court. Among the scholars of Sultan Mahmud's court, we can mention Abu Reihan Biruni, who had very high facilities and had many interviews with Sultan Mahmud. Here it is necessary to mention some of the elders, scholars and poets of the time.

---

<sup>1</sup> The science of narration.

### 7-1) Ay Tekin

An important point that has always been deliberately forgotten in the history of Iran is the presence of many Turkish-speaking poets in the court of Sultan Mahmud and other Ghaznavid sultans. It is true that they gave importance to the Persian language and literature and thus they were in competition with the Qarakhanian court, but we cannot ignore the Turkish-speaking poets of this court.

The person in charge of the meetings of the poets in Sultan Mahmud's court was none other than Ay Tekin. It is clear from his name that he was one of the princes and a close associate of Sultan Mahmud. Ay Tekin himself has been a great musician and poet and is known as Ozan<sup>1</sup>. Among the historians of the Ghorian court, Fakhr eal-Din Mubarakshah in his book of history has written verses from him in Turkish, including:

*Və'də verürsən neçün gəlməzsən  
Söz yıblğanı manıng belə qoymazsın  
Yüzün gün o saçın tun qara görməzsən  
Eşqində qərarırsız ey əcəb bilməzəsin.*

He even translates this poem as follows:  
When you promise, why don't you come, my deer?  
Telling a lie is too much for me.  
The sight is day, the hair is like night  
There is no day or night in your love.

But about the lives of other poets, it should also be said that we know of 17 Turkish-speaking poets in Sultan

---

<sup>1</sup> Ozan is the one who plays an instrument, sings poetry and tells stories. Ozans or Ashiks have a very old history among Turks.

Mahmud's court, among them we can mention Hossein Ilaghi, Katebi, Abu Khatuni and others, who also wrote poems in Turkish. Farsi-speaking poets also refer to these poets and their Turkish poems. There are a lot of these references in the poetry books of poets such as Onsoni, Damghani and others.

But Ay Tekin is a poet who brought Ferdowsi to the court and introduced him to Sultan Mahmud. In the manuscript of "Shahnameh of Amir Bahadur Baisunqor" - from Sultan Ilkhani - who had a strong interest in Ferdowsi and Shahnameh, and this Shahnameh was copied by him and Ferdowsi was mentioned as "Sage" for the first time in this book. It has been mentioned about Ay Tekin and Ferdowsi's taking to Sultan Mahmud has been described in full detail. There we read that Ferdowsi heard about Sultan Mahmud's fame and greetings, and because he had a problem with the ruler of his city, he went to Ghaznein and met Ay Tekin in a park. Ay Tekin takes him to the court with the acquaintance he gets from talent of Ferdowsi. Before that, Sultan Mahmud entrusted 7 love and epic stories to the poets to put in order, and now seeing Ferdowsi's talent, he welcomes him and you know the rest of the story, which is not the place to talk about it here.

However, in the publication of this Shahnameh during the time of Qaim Maqam Farahani<sup>1</sup>, he wrote an introduction to the Shahnameh and while referring to the story between Ferdowsi and Sultan Mahmud, he also pointed to their relationship, i.e. Ay Tekin. Here he translates his name as "Mahak". In the subsequent editions, Mohammad Ali Foroughi completely removed

---

<sup>1</sup> Farahani, Qajar prime minister, writer and author of the introduction to the Shahnameh.

the name of Ay Tekin and kept the name of Mahak.<sup>1</sup> Therefore, this is also one of the distortions of the imperial writers and especially the Prime Minister Reza Shah, who is actually known to be the one responsible for distorting and even eliminating the Turkish language and literature in Iran.

## **7-2) Abu Reihan al-Baruni**

Abu Reihan Biruni was a scientist, mathematician, astronomer, historian, chronicler, naturalist and a great scientist who lived in the fourth and fifth centuries AH and is known as one of the greatest scientists in the world. He knew and mastered different languages of his time, including: Arabic, Persian, Turkish, Syriac, Greek, Sanskrit, Hebrew, etc. Boruni is a great scientist who has a great reputation throughout history and the number of his books and inventions introduce him as an irreplaceable scientist. He was close to Sultan Mahmud and had scientific-political meetings with the ambassadors of different countries in Sultan Mahmud's court. One of the external political-scientific meetings took place in 415 AH. Biruni met with the ambassadors of the head of the Turks of Volga (Bulgarians) in Ghazneh and Abu Rihan was also present. They told Sultan Mahmud that the sun does not set in the north (earth's pole region) for consecutive days. Sultan Mahmud considered this word blasphemous according to religious beliefs. But Biruni explained to him that the ambassador is right and this is normal. And to satisfy the Sultan, he explained the geographical issues of the earth and the Sultan accepted.

---

<sup>1</sup> Shahnameh-e Baysonqori, Tehran, 1367, introduction.

Mahak in Farsi has the same meaning as Ay Tekin. But Foroughi uses the Persian meaning and omits the original word – Ay Tekin.

Therefore, we see that Sultan Mahmud had complete trust in Biruni and accepted his logical and scientific words. The delegations that came from China (Uighur Turks) to Sultan Mahmud's court, Abu Reihan also attended and met with them. These meetings show that Abu Reihan knew the language of Uighur Turks and as a translator and knowledgeable about the scientific issues of the day, his presence was considered necessary and the Sultan trusted him.

Sultan Mahmud was a king who was interested in science and respected scholars. He also learned Arabic and Farsi very well. About the knowledge of Sultan Mahmud: Ahmed bin Hassan Maimandi, the minister of Sultan Mahmud, admits the Sultan's literacy and knowledge. During the campaigns of Mahmud to India, Biruni had the opportunity to go to this land, learn the Indian language and research the situation in India. Biruni built the "Yemeni Ring" in the name of Sultan Mahmud; Because he knew the value of these things.<sup>1</sup>

During his and Sultan Masoud's time, Abu Reihan lived in prosperity and enjoyed their favors and gifts.<sup>2</sup> Biruni published the book "Masudi's Law", which is an encyclopedia, in the name of Sultan Masoud Ghaznavi, and Sultan Masoud sent him three camel loads of silver coins as a gift.

Of course, Abu Reihan did not accept and wrote that he has written the book to serve knowledge and spread it, not for money. After Sultan Masoud, Shahab al-Din Amir Mawdoud, Masoud's son, treated Abu Reihan like his

---

<sup>1</sup> Al-Saidna fi al-Tibb, translated by Baqir Mozafarzadeh, translated into Persian from the Russian translation by Karimov, Persian Language and Literature Academy, 1383, p. 55.

<sup>2</sup>This narration was made a jurist by Abul Hasan Ali Ibn Isa Valvalji.



father. Abu Reihan also mentioned him well in his two works.<sup>1</sup>

Abu Reihan pays a lot of attention to his mother tongue in his works and calls it Kharazmi language. Kharazmi language was a form of Turkish language. Abu Reihan compares languages and talks about his love for his mother tongue - Kharazmi. He knew the Greek language perfectly. At the same time, he writes that he learned Persian and Arabic and worked hard to learn these languages.

In the scientific field, Abu Reijan did not accept anything without question. He was fond of researching and discovering the unknown, and he indulged in even dangerous experiments. It was the same that even at the moment of death he did not stop learning science. This is his famous proverb: "Isn't it better to die knowing something than to be ignorant?"

Abu Reihan has made great discoveries and inventions in various fields of science, which still have a great impact in the history of science. He is a scientist who belongs to the whole humanity and his role in the development of science in the era after him is undeniable. He learned various sciences such as jurisprudence, theology, grammar, geography, mathematics, astronomy, medicine, etc. He is most famous as the court astrologer of Ghaznavids. At the same time, the Samanids ruled in Khorasan, Ale Ziyar in Mazandaran, Saffarians in Sistan and Ale Buyeh also ruled until Baghdad, when the Ghaznavids destroyed all these small governments, numerous kingdoms and established a strong and stable central government, and then Biruni in the Ghaznavid court safely continued scientific research and never stopped trying to complete its scientific research. Abu

---

<sup>1</sup> Nizami Aruzi Samarkandi, four articles.

Reihan was in the Ghaznavid court from 408 to the end of his life, he saw the reign of three Ghaznavid kings.

Biruni observed two eclipses on the 14th of Rabi al-Thani and the 13th of Shawwal 393 in Gorgan and the eclipse on 14 Ramadan 394 in Gorgan; And he wrote a book about it and presented it to Amir Kharazmshah. It didn't take some time to increase the honor and closeness of the exterior in the court of Kharazm.<sup>1</sup>

Abu Reihan served seven years as a adviser in the court of the Kharazmshahs and was even sent on political missions. But Biruni was not interested in this type of political activities because it prevented him from serving science. With the financial support of the government, Biruni built an observatory called "Shahiye Ring" and started observing the stars. Sultan Mahmud, who had captured Gurganj, presented this invention to him. Abu Reihan spent the rest of his life in the court of Sultan Mahmud, Sultan Masoud, Mo'dud and Abd al-Rashid and died there.

The book "Al-Saidana fi al-Tebb" written about herbal medicines, their properties and methods of preparation is one of his most important books, but also his last work. Like a modern-day researcher, Biruni pays attention to several points about each experiment: First, when comparing a special property of two substances, he tries to make the other conditions the same for them. For example, to investigate the effect of the initial temperature of water on its freezing rate, two containers of the same shape and size with an equal amount of the same type of water are chosen and placed near each other in cold air so that all conditions are the same except for the initial temperature of the two containers. And the other one who

---

<sup>1</sup> Abureihan, Al-Tafhim Leavael sanaat al-Tanjim, Persian narration, by Jalaluddin Homaei, Tehran, 1352, p. 70.

emphasizes on repeating it in different situations in all these experiments to make sure that the results are not a random process and finally, he refuses to accept materials that are difficult and sometimes impossible to test under normal conditions.

In addition to writing books, outstanding works or external inventions and discoveries can be summarized as follows:

Extracting the sine of a degree

The rule of leveling the earth and drawing geographical maps

Artesian well investigation

Aburihan scale - to determine the specific weight of objects

Rules for Astronomy

Calculation of the area, circumference and diameter of the earth

The rule for finding the direction of Qibla<sup>1</sup>

Determining the longitude and latitude of cities  
earth movement

Various movements of the sun

Physical properties of materials and metals

River tides

Vacuum

Honey bee

Eclipse

Invention and construction of observation instruments...

Biruni gets very upset about the ceremony of celebrating the century of Iranians (meaning Persians),<sup>2</sup> which is a fireworks show with birds and beasts, and curses like this:

"انتقم الله من كل متلذذ بايلام غيره من الخاسين غير المضرين".

<sup>1</sup> Where the Muslim Kaaba is located and they pray towards it every day.

<sup>2</sup> Kitab al-Jamahir.

Abu Reihan stubbornly fights against superstitions and fights against any race and anyone who he sees as contrary to reason. He gave scientific explanation to what was called dignity and superstition and removed superstitions.<sup>1</sup> He found the natural cause of many natural incidents and events that people considered miracles. And he did not accept any dignity and miracles. Biruni, despite the fact that many times in the two books "Al-Athar al-Baqiya" and "Mal al-Hend" he puts aside those traditions that are not compatible with common sense and clear scientific principles.

Abu Reihan al-Biruni expresses his love for his mother tongue - Kharazmi in the book "Al-Saidana": "As long as knowledge in the language of Kharazmi, which is my favorite, is immortalized, it will be unparalleled" (Al-Saidna, p. 165) and this language is Turkish. Because the Kharazmshahs of Ma'muni were Turkic-speaking, there is also no doubt that the Ghaznavids were Turkic-speaking, and he was in the court of these two dynasties for 50 years. In addition, he never talked about learning the Turkish language and did not consider himself a newcomer to the Turkish language; While he has used the same expressions for the Persian language.<sup>2</sup>

He continues to write: "So I studied Arabic and Persian languages, I am new to each of them<sup>3</sup>, I learned them with difficulty, but for me, cursing in Arabic is better than praising in Persian. The correctness of my words will be understood by someone who examines a scientific book translated into Persian, as soon as its splendor disappears, its meaning is placed in the shadow, its appearance becomes blurred, and its use disappears because this

---

<sup>1</sup> The same source.

<sup>2</sup> Al-Saidana fi al-Tebb, The same source, p 168.

<sup>3</sup> Al-Saidana fi al-Tibb, The same source, p 170 – 171 .

dialect is only suitable for Khosravani stories and night stories."<sup>1</sup>

Abu Reihan considers the Arabic language to be a powerful, scientific language and useful and necessary for writing scientific works. Jalal al-Din Homayi also admits in "Moghadama al-Tafhim" that: Biruni chooses the Arabic language for writing scientific books and expressing scientific issues.<sup>2</sup> In this regard, he prefers it over Farsi. Among the common lines of the time, you only like the Syriac and Greek lines.<sup>3</sup>

Biruni preferred Arabic, which was the scientific language of the Islamic world, over Farsi to write most of his works, and in the introduction to the book *Al-Seidnana*, to write most of his works, he strongly preferred Arabic over Persian for writing scientific works. Biruni writes an answer in connection with the Arabic language and the religion of Islam and its protestors in his book "*Al-Seidana Fi al-Tebb*".<sup>4</sup>

This issue about the Turkish language with the Arabic script is completely understandable, and the Arabic script does not have the ability to write for the Turkish language, and perhaps, it has understood this defect in relation to its mother tongue.

*Al-Saidana Fi-Tebb* is a book about medicinal plants that is fundamentally different from other books in pharmacology. Understanding the importance of this issue, Biruni has published about 4,500 plants, animals, minerals and their products in Arabic, Greek, Khwarazmi, Turkish, Syriac, Indian, Sogdian, Farsi and other languages. . . collected and explained. And thus he has

---

<sup>1</sup> *Al-Saidana fi al-Tibb*, The same source, p 67.

<sup>2</sup> *Al-Saidana fi al-Tebb*, The same source, p 67.

<sup>3</sup> The same source, p 170 – 171.

<sup>4</sup> Munjabuddinov, number 172.

taken a new step in the way of set up and arranging the medicinal terms of his time.

These synonymous names are also important for today's researchers and enable accurate definition of many medicinal plants and other substances. It is worth noting that Biruni in many cases refers to the local names of medicines that have been popular among the residents of different regions and even cities of Central Asia, Iran, India, Afghanistan, Azerbaijan, etc. Based on this, one can be aware of the variety of treatment tools produced and applied at that time in these lands. In addition, some of these names are also interesting for historians and linguists.

Some Turkish names used in this book are given to show the extent of this language and Abu Reihan's mastery of it<sup>1</sup>:

Qarqor / Aqaqir / Bashaq / Shamama - Shamahi / Arslan - Title 48 / Qara Ot - 202 / Antidote - 206 / Qaq - 809 / Qaqil or Qaqila - 796 / Red - 836 / Qurmis / Mesk - 992 / Qatai / Sogdo - 1089 / Targha - 32 / Artemisia - 33 / Shenagar - 34 / Asaroon - items 22, 39, 820 and . . . / Wasmeh - 1079 / Musk - Ipar - Akt Banjal / Frankincense - 937 / Ashtaruk - 372 / Banjak - 164 / Absentine - 76 / Ajas - 17 / Tubuzgaq - 538<sup>2</sup> and ...

### **7-3) Qatran Tabrizi (1009 – 1072 AD)**

Hakim Abu Mansour Qatran Tabrizi is one of the great poets of Azerbaijan and perhaps the first Farsi-writer poet of this land who lived in the 5th century AH.

---

<sup>1</sup> Turkmen-Russian dictionary, p. 639.

<sup>2</sup> Al-Tafhim, p. 70.

According to Nasser Khosrow<sup>1</sup>, Qatran "didn't know Persian well",<sup>2</sup> on the other hand, he tried very hard to write poetry in Farsi, as many have written: "One of the important aspects of Qatran Tabrizi is that he is the first person who started Persian in Azerbaijan. He gave a speech and became the leader of the poets of Azerbaijan."<sup>3</sup> And according to "Haj Khalifeh", the effort to learn the Persian language from Qatran has been completed by writing a work called "Tafaseer Fi al-Loghat al-Pers".<sup>4</sup>

At the same time, Qatran, who is one of the first founders of Persian literature in Azerbaijan and the founder of the Azerbaijani style in the history of Iranian literature, is also considered one of the founders of the history of Azerbaijani literature. "Rashid Watwat", "Mohammed Aufo" (in "Labab al-albab") and Nasser Khosrow also write about his meeting with Qatran in Tabriz and are surprised that he did not know Persian. Sayyed Hasan Taghizadeh<sup>5</sup>, Zabihullah Safa<sup>6</sup> and other contemporary writers have also mentioned his talent.<sup>7</sup>

There is no doubt that Qatran's mother tongue was Turkish, but he showed a special ability in Persian literature and in the same literature he was able to express

---

<sup>1</sup> Nasser Khosrow - one of Qatran's contemporaries and a famous Persian travel writer.

<sup>2</sup> Diwan Qatran Tabrizi - Tehran, Qaqnos, 1361.

<sup>3</sup> Zabihullah Safa, History of Literature in Iran, Volume 2.

<sup>4</sup> M. Karimi, Qatran Tabrizi, Omid Zanjani, No. 43, 1373.

<sup>5</sup> Diwan Qatran of Tabrizi, corrected by: Mohammad Nakhjavani, with articles by: Badie al-Zaman Forozanfar, Zabihullah Safa, Seyyed Hasan Taghizadeh, Tehran, 1363.

<sup>6</sup> Zabihullah Safa, The same source.

<sup>7</sup> Diwan Qatran of Tabrizi, corrected by: Mohammad Nakhjavani, with articles by: Badie al-Zaman Forozanfar, Zabihullah Safa, Seyyed Hasan Taghizadeh, Tehran, 1363.

his national identity and return some treasures from his own culture to Persian language.<sup>1</sup>

Qatran was interested in Tabriz and Azerbaijan and the rulers of this land, he mentioned this interest in his poems, his admirers were in Azerbaijan. In poetry book of Qatran, you can easily find the footprints of Azerbaijan's Turkish literature and Rhythm. Qatran thought Turkish, but wrote Farsi. For this reason, the Turkish expression has entered his poems with the ease of Turkish combinations and terms. This feature has caused the emergence of Azerbaijani style in Persian literature.

Many Turkish words are used in poetry book of Qatran, which is quite exceptional, including in an ode he wrote in praise of Abu Nasr Mamlan, he even used Turkish rhymes such as Dagħ, Janagh, Tagħ, Ayagh, Qonagh, etc. . If we want to collect the Turkish vocabulary of Qatran's poetry book, it will amount to hundreds of words. But more important than the words, the expression and the Turkish terms used in Qatran's poetry book, which turns out that Qatran translated exactly the same from his mother tongue into Farsi.

He sometimes advises the ruler and the king.

The poet is fond of his people and city. He wrote a long poem about the Tabriz earthquake and the calamities that befell the people of his country, which this ode is one of the masterpieces of Persian literature.<sup>2</sup>

---

<sup>1</sup> Professor Gholamhossein Begdali, Varliq, No. 74.  
M. Karimi, Qatran Tabrizi, Omid Zanjan, No. 133, 1374.

<sup>2</sup> M. Karimi, Qatran Tabrizi, Omid Zanjan, No. 43, 1373.



Qatran has been able to translate the thoughts and feelings of the Azerbaijani people into Persian with the most beautiful and simple expression and lend the Turkish spirit to Persian literature<sup>1</sup>. Hundreds of proverbs and idioms can be compared and the origin of this culture can be found in the Turkish culture of Azerbaijan.

#### **7-4) Fakhruddin Mubarakshah**

Fakhr al-Din Mubarakshah is a historian, poet and writer who supported the Turkish identity. Fakhr al-Din was born during the Ghorian period. After the Ghaznavids, the Gurlulers established their government in the late 6th century AH. The information that he has given about the history of Turkish empires in Azerbaijan makes him trusted among the historians of Azerbaijan. He wrote his work about the origin and lineage of Turks, scholars and the history of Turks. This valuable book is called "Shajart al-Ansab"( Tree of generations). He finished this book in 1196 AD. and presented it to the new Sultan of Turks – Qutb al-Din Ay Bey in 1206.<sup>2</sup>

In this work, Fakhr al-Din Mubarakshah has tried to show the role of the Turks in science, the discovery and development of science and technology, and he also talks about the sacrifice of the Turks for the spread of Islam in all corners of the world. This work of Fakhr al-Din provides very good information about the government of the Turks, their courage and bravery in facing the enemies, their efforts to acquire the common sciences of the time and their successes in various sciences such as history, culture and Turkish language. In this work, he provides

---

<sup>1</sup> Mahmud Kaşğari, *Divan lügataaltürk*, Besim Atalay, Ankara, 1999.

<sup>2</sup> Fakhr al-ddin Mubarakshah, *History of Fakhr al-Din* [Persian], edited by Hassan Rafiei, Tabriz, 2016.

valuable information about the alphabet and script of the Turks, Khazarian culture and literature, as well as heroes and greats such as Alp Artunqa, especially the Turkish-speaking poets of the Ghaznavid court, also he brings examples of their poems.

## **CHAPTER EIGHT**

### **Common Literature**

8) Turkish literature in Azerbaijan cannot be studied separately from the literature of other Turkic-speaking nations. Because, firstly, they are watered from the same source, secondly, they have a single source of inspiration and power. It is not possible to review this literature separately. From a historical point of view, inscriptions and writings on stones tell of a common history; Therefore, they are considered as part of their common literature. Oral literature, stories, myths, legends, songs and other existing folklore materials originate from the same source and that is why the story of Alp Ertunqa, Oghuzkhan, Manas, Alpamish, Dede Korkud, even Koroglu is scattered among all Turkic-speaking nations from near China to the Balkans. The inscriptions of Orkhon and Yenisei related to the Göktürkdynasty, which spread from China to the west of the Caspian Sea, are considered to be all Turks. The huge books of Qutadagh

Bilik, Divan Loghat al-Turk, Utabat al-Haqayiq, Divan Hikmat and hundreds of other works of this type, which were written in Uyghur and Arabic script, are among the literature of all Turkic nations, from the Kazakhs to the Anatolian Turks. We consider this literature as common literature of Azerbaijan and give a short comment on it.

### **8-1) Qutadaghu Bilik**

Undoubtedly, the great book of Qutadaghu Bilik is considered one of the literary masterpieces of the world and one of the oldest intellectual works of humanity. Its great author and poet is one of the thinkers of the Eastern world who was well acquainted with the religions, philosophy, wisdom and sciences of the East and the Islamic religion, and also mastered the philosophy of the thinkers of ancient Greece, China, India and Iran. Yusuf Balasaghonlu - Khas Hajeb, the creator of this unique masterpiece a thousand years ago (the year of writing the work was 461 AH), discussed and analyzed the conditions and spirits of the rulers and sultans beautifully from different angles and the principles. He has formulated the government and because of these brilliant ideas, he was chosen by the Turks - Qarakhanian Khagans as an advisory minister or Khas Hajib and was given the title of "Khas Hajib" (special advisor).<sup>1</sup> Qutadaghu Bilik is a big book written in 6654 verses, and although it is written in the form of a long story, it is valuable and commendable from the point of view of literature and literary industries, politics and its principles, as well as ethics, philosophy, wisdom, etc. At the same time, he had the necessary grounds for the implementation of the proposed ideas and

---

<sup>1</sup> Yusuf Balasağunlu, Qutadğu Bılık, tərcümə: M. Kərimi, 2 cəld, Təbriz, nəşr Əxtər, 1395.

he himself was an experimenter of these ideas. What Khas Hajib proposed 1000 years ago still retains its scientific value today and can be proposed and expressed in today's management science and at the academic level. Before this, he proves the correctness and solidity of his thoughts today.

Qutadaghu Bilik is a great masterpiece in world literature and one of the first Turkish works dedicated to the Khaqan of the Karakhanid Empire. This book is full of scientific ideas about the principles of statecraft, as well as have been written about philosophy, religion, and mysticism, and hundreds of wise sayings, proverbs, and hundreds of aphorisms from the writings of philosophers of the East and West of the world. This book was written in the Khaqani language<sup>1</sup>, a luxurious and beautiful language, and it is known as a beautiful and legal language even today.<sup>2</sup>

Qutadaghu Bilik describes the way of political management of the government and the whole life for the happiness of this world and the hereafter, so that by implementing its principles, he will give his readers the happiness of the world and the hereafter. Qutadaghu Bilik is a poetic work in the form of Masnavi.

Karakhanids called their sultans and kings "Elik". Throughout history, Turks sometimes called their rulers "Khan", "Beig", "Sultan", "Shah" and "Khagan", but the Karakhanians gave their Khagans the title of Elik and called them by this name. So that in history, this dynasty

---

<sup>1</sup> The Turkish language that was spoken in the court of the Karakhanids is called Khaqaniyyeh.

<sup>2</sup> Yusf Balasağunlu, *Elme sədat, tərcəmə: M. Kərimi, Təbriz, nəşər nəbatı*, 1400.

has been mentioned as Elik-Khanlilar and in Farsi Ilkhanian. "Bilik" lexically comes from the verb "bilmak" which means to know. This word also means "law". Qutadagh Bilik means the science of happiness.

From Hajib's special point of view, Elik must have good rules so that his name remains good. He must be the leader of good deeds. May he bring people to order and guide them in achieving wealth and comfort. Generosity and having a generous and kind heart are among the other characteristics of Elik. He considers two people to be the best people in this world, "one is beig and the other is a scholar". The first brings order to the world with his sword and law, and the second brings beauty to the world with his pen and knowledge. Khas Hajib considers intellect and wisdom to be sworn friends in loyalty and brotherhood. But ignorance and lack of awareness is like an outlaw who can blow his head at any moment. Elik should not be greedy; He should be a clean person; say goodbye to anger; laugh and be kind; He should be decorated with beautiful exterior and interior, be gentle and calm so that knowledge and gentleness can be seen from his face and character; People will be seduced by her beauty. Elik should make the good people close to him and drive away the rebels. Honor scholars and scientists to bring his name to goodness in their books. Elik should pay attention to history, learn from the past and make the past a beacon for the future.

A thousand years ago, Khas Hajib tried for the happiness of people and left a memory of his scientific-intellectual achievements and findings, which is a message of happiness and victory. Knowledge of God, honorable life, valuable and effective intellectual sciences, sincere and pure ethics, noble behavior, loving, mutual human behavior between people, negation of oppression and

cruelty, avoiding malice and hatred, avoiding lies and deception, trying to the unity and oneness of all humanity, valuing chastity and purity - intimacy and honesty, the connection of all human beings; all and all humanitarian and welfare-seeking messages are antithetical to humanity. Qutadaghu Bilik is a holy book and a valuable treasure of human culture and civilization. In this book, he talks about wisdom and philosophy, medicine and delegation, and other human sciences. At the same time, it raises issues within a novel. With this work, he designs a utopia and examines the rights and duties of each class and guild and the relationship between them, and introduces a society free from oppression, discrimination and inequality. From this point of view, we should consider him as one of the top thinkers of sociology and anthropology. Qutadaghu Bilik has been translated into the living languages of the world.

## **8-2) Mahmoud Kashghari and Divan Lughat al-Turk**

Divan Lyghat ul-Turk is a huge and scientific book about Turkic studies and teaching Turkish language in Arabic, which was written 1000 years ago in Kashgar by Mahmoud Kashghari, and in addition to bringing 7500 Turkish words with their Arabic meanings, from history, Culture, stories, examples of Turkish poetry - even from the pre-Islamic era. This book was written at the request of the Muslim caliph, and it spoke about the history of the people and the Turkish language, the geography of the distribution of the Turks, and the spirit and originality of their language, and attracted people's desire to learn the Turkish language. There are more than 300 examples of

poems in this book. This book is known as the world's first encyclopedia.<sup>1</sup>

Mahmoud Kashghari is the first writer, thinker, linguist, geographer, folklorist and scholar who recognized Turks in the Islamic world.<sup>2</sup> Mahmoud ibn Hossein ibn Muhammad Kashghari was born in the fifth century AH in the city of Kashghar. He grew up there and completed his education. His father Hussein, in the Karakhanian court cooperated with this dynasty in the administration of state affairs and he was considered among the reliable politicians of Turkestan. Mahmoud grew up in the arms of such a family and had the necessary facilities to study and travel in all corners of the vast land of this empire, so he used this opportunity well and gained comprehensive information.<sup>3</sup>

Mahmoud Kashghari wrote the book "Divan Loghat al-Turk" in 461 AH/1073 AD in Baghdad. In this book, he wrote the history of the Turks from the beginning to the time of his life, studied the geography of the lands of the Turkish Empire, and attached the first map of the world showing the distribution of the Turks. This colored map still has scientific value and the city of Balasaghun, the capital of the Karakhanians is the center of the universe. Kashgari knows different Turkic tribes along with their different dialects and examines and compares the grammar of different dialects including 26 Turkish dialects.<sup>4</sup> In this

---

<sup>1</sup> Mohammad Dönmaz, *Barghayı az Edebiyyat kilasike Azerbaycan* [Persian], Omide Zancan, No. 65, 1374.

<sup>2</sup> Seyid Kamal Karalıoğlu, *Türk Edebiyatı Tarihi*, Istanbul, 1973.

<sup>3</sup> Ahmed Yesevi, *Divan hekmet*, Tehran, Alhoda, 1379.

<sup>4</sup> Mahmoud Kashghari, *Dictionary of Al-Turk* [دیوان لغات‌التورک], translated [Persian] by Dr. Mohammadzadeh Sediq, Tabriz, Akhtar Publishing House, 6th edition, 2019.



sense, today he is called the pioneer of the comparative study of Turkish languages and "Radlov of his time".

In this work, Mahmoud Kashghari has analyzed 7500 Turkish words and writes their Arabic meanings. It has collected legends, myths of Turks, pre-Islamic literary works along with the introduction of famous poets of that era along with examples of their poems, stories, proverbs, etc. *Divan Logahat al-Turk* contains about 240 poems and 300 proverbs. This book was written in Arabic because he wanted to introduce Arabs to the culture and history of Turks with this work.

*Divan Logahat al-Turk* speaks about the history of the Turks, the Heung Nu, Hun, Göktürk and Uyghur empires. He talks about pre-Islamic Turkish poets such as Aprin Chortagin, Qol Tarkhan, Qalun Kishi, Asik Tutung and others and mentions poems. He talks about the Turkish mythology of Afrasiab (Alp Artunqa) and tells the story of his exploits.

### **8-3) Translation of the Quran in Turkish**

One of the cultural movements of this time - the Karakhanid period - is the "translation" of the Quran into Turkish. Arabic works have been translated into Turkish since the 3rd century AH, and the Qur'an is at the top of these translations. Today, these samples are kept in Sent Petersburg museums. There are dozens of translations and interpretations of the Qur'an related to the 5th, 6th, and 7<sup>th</sup> centuries. These translations have been influential in the growth and development of the Turkish language. In addition to the translation of Arabic works into Turkish, prominent Persian works have also been translated into Turkish, including in the 7<sup>th</sup> and 8<sup>th</sup> centuries, this trend

continues and masterpieces of Persian literature have been translated into Turkish.<sup>1</sup>

#### **8-4) Khajeh Ahmad Yesavi**

Khajeh Ahmad Yesavi should be considered the greatest Sufi-profession (Mysticism) poet of the Turkish world, and he has rightly been called the Pir-e Turkestan (Elder of Turkestan or Profet of Turkestan). He is the founder of Sufi poetry in Turkish literature. He was born in the city of Sairam, Turkestan in 481 AH. (1103 AD.) and the year of his death is known at the age of 63 as 544 AH (1166 AD).<sup>2</sup> He completed his education in Bukhara, a scientific center Mavara al-Nahr (across the river), and achieved the highest academic and polite degrees of the time and became the caliph and successor of Sheikh Yusuf Hamedani, who was one of the great sheikhs of the time. He is the founder of the Jesuit method, which is attributed to the city of "Yasa", and this method became the main source of nourishment for great methods such as Bektashiye, Molaviyeh, Bayramiyeh, Naqshbandiyeh, Heydariyeh, etc., which spread throughout the history of Azerbaijan and Anatolia and became popular and he was acceptable.

No scholar or mystic has been removed from the influence of Khajeh Ahmad Yesavi's words and behavior, and his court of wisdom has been the source of inspiration for hundreds of poets over the past 900 years, and great poets have been influenced by his poetry.

---

<sup>1</sup> M. Karimi, Türkce Quran, Haftenameh Rahmat Zancan, No. 6, 1399.

<sup>2</sup> Mehmed Fuad Köprülüzadeh, Türk Edebiyyatı Tarixi, Istanbul, 1981.

Yesavi has beautiful words about love and affection. In his opinion, a person without love does not smell of humanity; "Divine Hekmet" is God's favor to his servants; By killing the self, duality should be turned into unity; By having true love, one can meet God, self-knowledge is knowing God; A person who knows himself must have a deep connection with God in order to become the best of creatures. . .

His poems are simple, pleasant and eloquent, and over time, they have been spoken and whispered by people.

### **8-5) Dede Korkud's book**

The book of Dede Korkud is among the most valuable classic works of the world. Some writers consider Dede Korkud book to be a part of oral literature. If so, why is it called a book? Extensive research has been done on this precious work; The results of scientific investigations on it indicate that Dede Korkud lived for 295 years and was honored in his presence during the time of the Prophet of Islam. Recent research confirms that there was another version of Dede Korkud book in the library of Bozarjmehr - Grand Vizier Anushirvan Sassanid (531-579 AD). Another source also shows that this book was translated into Arabic by order of Harun al-Rashid (763-809 AD), the Abbasid caliph. Abu Bakr Abdullah Al-Davadari, who is the author of several reliable books such as "Kanz al-Dorar and Jame al-Ghorar", "Dorra al-Teijan", "Ghorar Tawarikh al-Zaman" in Arabic, in his main book "Dorr al-Teijan" refers to the events of the year 628 from two Turkish books, and these two books are: "Ulukhan Bitikchi" is the author of "Oghuznameh" and the second book of Dedeh Korkud, which was translated into Arabic by the order of Harun al-Rashid. It seems that the author

has seen these two books. The translator of Harun's court, Gabriel Ibn Bakhtishu', participated in this effort.

Dede Korkud's book is a book whose voice comes from the depths of the ages and whose light permeates history. So far, hundreds of books and thousands of articles have been written about this precious work, which together form a valuable library. Professor Kopruluzadeh writes: "If we put all the Turkish literature on one end of the scale and Dede Korkud's book on the other end, Dede Korkud's end will be heavier".<sup>1</sup>

Some writers and translators consider the book of Dede-Korkud as the history of the Turks and consider its characters as historical figures and seek to find the real traces of these characters in history, which have also achieved results.

Some others consider Dede Korkud to be a real figure who was one of the closest servants of the great Göktürk empire and their diplomat, who over time and because of the acceptance of Islam by the Turks, took on a religious color and became a legendary figure. The role of saints and prophets of Dede Korkud has been proposed by some researchers. Another idea has also been proposed, and that is that the book of Dede Korkud was a 100% orderly work, but later it was narrated orally by Ozans and Ashiks, so many of its parts were converted into prose and these oral narrations were written down centuries later. It was compiled and now there are valuable copies of it in the prestigious libraries of the world.<sup>2</sup>

---

<sup>1</sup> Türk Tarihinin Ana Hatları, İstanbul, 1931, s 99.

<sup>2</sup> Faruk Sumer, Oğuzlar, Ankara, 1972, s 176.

The names of regions and mountains, rivers, the first people of this land, the instruments and speech of lovers, the beliefs and beliefs of the people, their clothes and clothing, food, means of life, martial instruments and weapons, their celebrations, morals and their behavior, all of them are depicted with natural and simple colors, and the language of this work is just like the language of great poets such as Nizami, Hassanoglu, Burhan al-Din, etc. . .

Since the wording and the book's combinations are older than the language of these great poets of Azerbaijan, it is the predecessor of their language.

This book is not only valuable from a literary point of view, but it has another world. Its 12 stories tell the story of twelve human faces of our creation, 12 epics, love and affection, 12 beautiful and lovely stories, each of which depicts a world full of wonder and beauty in front of the reader's eyes. It is a description of brave men like Kazan, Beirak, Bogaj, Qanturali, Dumrol, Byinder, brave and chaste women like Burla Khatun, Bano Chichkek, Saljan, etc., all of whom have risen from the Turkic-speaking tribes of Bayat, Qai, Byinder, Salur, Dovir, Bakduz, Qanguli, etc..

## **CHAPTER NINE**

### **Seljuk period**

9) The Seljuk period is the height of Turkish-Islamic civilization. They are a turning point in the history of the Turks of the world. The era of the Seljuks is also considered the era of religious tolerance and easy acceptance of ideological belief, different Islamic religions succeed in expanding and developing Islamic beliefs, and the freedom of thought and religion causes the creation of progressive thoughts. In this era, literature is a convenient and reliable means of expressing thoughts, and therefore poetry and art are on the rise, and thinkers seek profit from the art of poetry to express their thoughts, and thus literature has matured and created hundreds of books and divans of poems. It is important to write different books in different fields during the Seljuk period.

Before the Seljuks, the Oghuz participated in the formation of the Oghuz Yabgho government. That is, Yabghos were ruled by Oghuz during Turkish and Ashina

period. There were two high-ranking officials: one was Kol Erkin and the other was Subashi. Kol Erkin held the position of Khagan and Subashi was the minister of Yabghu.<sup>1</sup> This issue is also included in Orkhon inscriptions, which can be investigated.<sup>2</sup>

The descendants of Seljuk cooperated with the Qarakhanids in 942 and when the Qarakhanids made extinct the Samanids, they filled their place. (year 992 AD). Then they came from across the river to Khorasan and gradually penetrated into the Ghaznavid territory.

The establishment of the Seljuks is a turning point in history, and the whole world feels the Turks. Because they play a big role in the history of the world.

The Oghuz Turks played a prominent role and had an important position in the formation of the Göktürk Empire. In the first centuries of the AD, the Oghuz were present in the north of Azerbaijan and within the Khazarian Turkic Union, and they had gained valuable experiences in urban planning and civility, so that we have the design and construction of temples, including synagogues, churches, and mosques from them. Orkhon inscriptions also inform about the presence of Oghuz in Azerbaijan.

Seljuk - the founder of the Seljuk dynasty, is the son of Doqaq or Toqaq<sup>3</sup>. Doqaq was famous for Tamrialigh -

---

<sup>1</sup> Kharazmi, Mafatih al-Uloom, Leiden, 1968, edited by G. Von Fluten p. 120.

<sup>2</sup> Ahmet Altungog, Iran and Turan in the conflict of history, translated by: Parviz Zare Shahmarsi, 2014, p. 172.

<sup>3</sup> Ahmet Altungungök, Iran and Turan in the conflict of history, translated by Parviz Zare Shahmarsi, 2014, p. 172.

(Demir Yai) which means "iron bow" - his lineage reaches Afrasiab ibn Pashang (mythological king of Turan) through 33 generations. Seljuk converted to Islam and adopted the Hanafi religion. Some researchers consider him a Jew or a Christian because of the names of Seljuk's children, which include Michael, Moses, and Israel. Seljuk died at the age of 100 in the city of Jund.

The Seljuks cooperated with Ali Tekin - one of the Karakhanid khagans and helped him capture Bukhara in 411 AH. Toghrol married the daughter of Ali Tagin and they found a privileged position in the Karakhanid government.

Toghrol entered Nishapur in 429 AH and began his reign. His position was approved by the Abbasid caliph and a sermon was read in his name. In 433, Toghrol entered the city of Ray and chose this city as his capital, and finally died in 455 AH after 26 years of reign at the age of 70.

Alp Arsalan (455-465 AH), son of Chaghri came to the throne after the death of his uncle Toghrol. He had a great personality and was against any superstition.

Malek-Shah, the son of Alp Arsalan, succeeded to the throne after his father's death. He succeeded in developing the territories under the control of the Seljuks, and due to the expansion of the Seljuk rule, Malik-Shah divided the country into different states and provinces, and each province was governed by one of the princes, or Atabaks.



Among other prominent Seljuk sultans in history is Sultan Borkiyarik, who ascended the throne at the age of 13 and died at the age of 25. The conspiratorial policies of Taj al-Muluk started, which it was not unaffected by the decline of the Seljuks. However, Borkiyarik was able to overcome his rivals and maintain the integrity of his land. Borkiyariq means the holder of a luminous crown.

Sultan Sanjar came to power at the age of 13 and ruled for 60 years. But after him, some of the Seljuk princes gradually gained independent power in different areas and established local governments in the heart of the Seljuk territory and ruled under the name of Atabaks. Among these governments, Atabaks of Azerbaijan (541-626 AH / 1164-1248 AD), Atabaks of Damascus (497-549 AH), Atabaks of Mosul (468-521 AH / 1092-1144 AD), and Atabaks of Fars (543-684). Amir Yaquiti (Toghrol's nephew) made Azerbaijan the center of his government. Amir Yaqouti was one of the most powerful Seljuk amirs, who entrusted an important part of the Seljuk territory, namely they entrusted Azerbaijan to him.<sup>1</sup>

At the same time, in Kharazm, the Kharazmshahs (490-628), who were under the control of the Seljuks, came to power with the weakness of this dynasty, and later formed their own independent government and established the Kharazmshahs empire.

Many Turkic-speaking scholars were supported in the Seljuk court. Amir Inanji Bey, Tutmaj Bey are among the scholars who wrote Seljuk history from 375 onwards; Salar Turkan, Ibrahim Inal and Itgin are among the Seljuk

---

<sup>1</sup>Rawandi, Rahat-al-Sodor va Ayat-al-Soror, corrected by: Mohammad Iqbal, and added by Mojtaba Minavi, second edition, 1366, published by Amir Kabir, p. 337.

ministers (Sultan Toghrol's minister) who were the link between the Seljuk dynasty and the neighboring Karakhanid Empire. Also, Hajib Abdurrahman al-Aghaji, Alp Arsalan's adviser, and Hajib Qomaj, Sultan Malik Shah's adviser, provided good advice to them, who were considered prominent Turkish-speaking scholars of the Seljuk court.

The Seljuk sultans were people of knowledge, planning and skill in state management. Only ministers like Nizam al-Molk have not tried to elevate this land; If we turn the pages of history shows that each of the sultans was a scholar, they honored scholars and respected science and knowledge. As it was said before, the book *Qutadaghu Bilik* was written about state management and Khas Hajib, -the writer and Karakhani's advisor-, explained the principles of state management and the duties and rights of all positions and people in the country beautifully. Alp Arsalan, who had read this book, asked his minister, Nizam al-Molk, to write a book on the same subject in imitation of *Qutadaghu Bilik* - but in Farsi. Before the writing of the book is finished, Alp Arslan dies and his son Sultan Malik-Shah takes his place, and while he is not yet 18 years old, he gathers the ministers and asks them to write a book like *Qutadaghu Bilik*. It should be known what the Sultan should do for the development of the country and the welfare of the people. The ministers of the court are: Nizam al-Molk, Majdal-Molk Qomi, Taj-ul-Molk, Saad al-Din Awji, Umid al-Mulk Kandari and others. . . Because Nizam al-Molk had already started for this work, he prepared and presented the best work as soon as possible, which is the "*Siasat-nameh*" [Policy]. Of course, this book has many weaknesses compared to *Qutadaghu Bilik*, but it becomes a guide for the Seljuk sultans. The high culture and civilization of the Seljuk land is also the result of this type of Sultan's plans. We

even read in the history that the Queen of Sultan - Turkan Khatun visits different cities and supervises the construction of important buildings of the country such as caravanserais, roads, schools and mosques.<sup>1</sup>

It should be added that women have done important work during the Seljuk period. In *Rahat al-Sudoor*, we have women like Inanj-Khatun, who oversees the settlements of Azerbaijan.<sup>2</sup> Mahmalek-Khatun - the daughter of Malek-Shah works with her father in the development of her country. Many Turkic-speaking elders and resourceful managers served the Seljuks, such as: Oner, Yoghane Bey<sup>3</sup> are among the ministers of Sultan Sanjar, the other minister of Sanjar is Nasir al-Din Tahir Ibn Fakhr al-Molk<sup>4</sup>; The son of Nizam al-Molk, namely Mueid al-Molk, Abu Bakr Ibn Nizam al-Molk, was also the minister of Borkiyariq<sup>5</sup>. Court affairs such as the head of the court, Amir Hajib, Treasury, Subashi (leadership of army), etc., were in the hands of Turkish officials<sup>6</sup>, such as Qaragiz Hajib Sultan Toghrol, Izzedin Hasan Ibn Qafchaq<sup>7</sup>, Governor of Azerbaijan, Qafshad<sup>8</sup>, Amir Hajib Qomaj<sup>9</sup>, Mahmud Anasioglu<sup>10</sup>, Lala Qara Takin<sup>11</sup> and . .

---

<sup>1</sup> *Rahat al-Sudoor*, p 140.

<sup>2</sup> The same source, p 167 and 482.

<sup>3</sup> The same source, p 167.

<sup>4</sup> The same source, p 139.

<sup>5</sup> *Rahat al-Sudoor*, p 365.

<sup>6</sup> The same source, p 356 – 365.

<sup>7</sup> The same source, p 364.

<sup>8</sup> The same source, p 136 and . . .

<sup>9</sup> The same source, p 364 and 369.

<sup>10</sup> The same source, p 163.

<sup>11</sup> Zabihullah Safa, *History of Literature in Iran*, Volume 2, p. 798.

There are many narrations in historical books about the services and measured behaviors of these elders.

It has been rumored that the Seljuks were Sunnis and were strict with the Shiites. This statement is far from the truth. The Seljuk sultans employed both Shiites and Sunnis. Among them, Majd al-Malik Abulfazl Qomi, who was a Shia, held the position of councilor of Burkiyariq court and was highly respected by the king. Saad al-Molk Awji was another Shiite who became a minister during the reign of Mohammad ibn Malik-Shah. Some Shiites were also in charge of ministerial positions in the Monarchy of Sanjar. For example, Sharaf al-Din Abu Taher Qomi reached the ministry during Malik-Shah's time and during Sultan Sanjar's time. During the time of Sultan Masoud Seljuki, Anoushirwan ibn Khalid ibn Mohammad Kashani, who was a Shia, also became a minister. Toghrol III also used Moin al-Din Kashi of the Shiite religion in the position of minister. Therefore, religious tolerance was the basis of Seljuk policies.

In the shadow of this empire, hundreds of scholars, thinkers, philosophers, historians and orators have flourished and created eternal arts. Art is not only limited to music, calligraphy and painting, also, hundreds of architectural works from the Seljuks are still standing in every corner of the country. The mosques built during the Seljuk period can be seen not only in the cities but also in the villages.

The Seljuk era is also the era of giving value and respect to women. Many women play a great role in country, civil and cultural affairs and leave behind architectural works.

The art of architecture, painting, calligraphy, bookbinding, gilding, handicrafts and arts have flourished tremendously and many artisans have been in prosperity and comfort.

Various sciences such as astronomy, chemistry, medicine, philosophy, Islamic sciences, mathematics, Sharia law, natural sciences have grown significantly and many books have been written, and there have been many scientists in these fields.

### **9-1) Culture and literature of this period**

Persian and Turkic literature flourished during this time, and great scientists appeared and benefited from the support of the Seljuk sultans. The founding of Nizamiye schools in Baghdad, Balkh, Neishabur, Isfahan and the creation of libraries, monasteries and various schools are among the cultural efforts of this period. Writers and celebrities such as: Imam Fakhr Razi, Mohammad Ghazali, Sheikh Shahab al-Din Sohrawardi, Abu al-Ghanaim Rokn al-Din Sujasi, great poets such as Khaqani, Khajeh Ahmad Faqih Tabrizi, Sheikh Zakir Gurpani, Nizami Ganjavi, all of them have created works in two or three languages: Arabic, Persian and Turkish.

Some of the Seljuk kings wrote poetry themselves, such as Malik-Shah both memorized Persian poems and wrote poetry in Persian, as well as Toghrul III of this dynasty, as well as Keikavus were poets and have works in Persian and Turkish, especially Turkish.

Common Turkish romances in Iran, such as Amir Arsalan, Ali Baba and the Forty Thieves of Baghdad, Ala al-Din and the Magic Lamp, and other love-epic romances were created based on the lives of Seljuk kings and were

written with command of Keikavus in the 7<sup>th</sup> century of AH. They are written in Turkish and were translated into Persian only in the 13th century. Romances of Ahmed Harami / Amir Arsalan / Ali Baba and the Forty Thieves of Baghdad / Jomjomehname / Daneshmandnameh / Ghazi Abdullah Battal / Bahram and Gul-andam / Varga and Gulsha and. . .

Amir Arsalan is the life of Alp Arslan.

Ali Baba and the Forty Thieves of Baghdad is a fictionalized version of Ali Tekin's life.

Aladdin and magic lantern is based on the life of Aladdin Takesh - Seljuk Roman Sultan.

During this period, the "Ozans" have continued their oral creativity and their storytelling has been reported in the market and caravanserais. They used to tell stories to merchants and traders and other travelers in caravanserais and entertain them with their instruments and songs, or in city and village squares, in festive gatherings such as weddings, etc. by creating folk music, and they used to tell stories and read poetry. Even today, these stories are told by Ashiks and performed with instruments and songs.

A group of poets of this period, such as Amir al-Shoara Moazi, Anvari, Khaqani, and Nizami, were among the great masters and pioneers of Persian poetry and literature, and other poets and writers who enjoyed the support of Seljuk kings and ministers in this period include: Khajeh Abdullah Ansari, Asadi Tousi, Nasser-Khosrow, Omar Khayyam, Sanaei and others... Persian poetry made

progress in this era and a special style called the "Azerbaijani style" and the "Iraqi style" emerged in it.

Also, during the Seljuk era, works were written in the fields of medicine, astronomy, mathematics, eslamic sciences and religious books - theology, jurisprudence and etc.

During the period of the Seljuk sultans, Mohammad Ibn Qays Razi wrote the book "Tebyan al-Loghat al-Lesan al-Qanqili"<sup>1</sup> [تبيان اللغات اللسان القانقيلي] in the Turkish language of Kharazmi. Qaysi Razi discussed the importance of Turkic language and his book was also an educational book. In addition to this book, "Ibn Mahna's Dictionary" shows that Turkish books were taught in schools together with Arabic and Persian. Of course, let's not forget that the Persian language entered Azerbaijan only at the time of "Qatran". Before that, even citing Nizami's works, the Persian language was considered a newly arrived bride even in the 6th century, and not all people knew Persian.

## **9-2) Sheikh Hosam al-Din Inanj**

Sheikh Hussam al-Din Inanj was a scientist and Ozan in the court of Chagri Bey. He used to narrate history in the form of stories, and from the birth of Adam to the time of Chagri Bey, he used to tell stories orally. In his narration, the genealogy of the Turks, especially the genealogy of the

---

<sup>1</sup> Dr. Faizullah Imaq, Dictionary of Turkic Uzbek to Dari, Kabul, 2017, introduction.

Seljuks, is beautifully described, and Abu Taher Khatouni translated these narrations into Farsi in the book "Maliknameh"<sup>1</sup>. The book of Maliknameh has been cited by many historians throughout history and various historians have benefited from its narration; Historians such as Ibn Athir in the book of "Tarikh al-Kamel", Ibn al-Abri in the book "Mokhtasar al-Doval"; Sadr al-Din Ali Hosseini in the book "Zubdat al-Tawarikh", Ibn Taqatqi in "Tarikh-e Fakhri", Ibn Khaldun in "Al-Ibri", Mirkhand in "Rauzat al-Safa", and others; Also, Rashid al-Din Fazalollah Hamadani in "Jame al-Tawarikh" and Amir Ali Shir Navaei have cited it in their books. East and west researchers have also benefited from that information, such as Claude Cain, a French historian and researcher (1909-1991), a professor at the University of Strasbourg and Michigan and one of the authors of Cambridge History, Professor Ebrahim Gafasoglu, Mohammad Altai Koyman and others, they are categories.

Maliknameh is a book that was compiled in 451 and talks about Chagri Bey's tact. This book tells the Turkish myths and has written the history of the Turks from the time of Adam to the middle of the fifth century of AH. There is no news of this book today.

### **9-3) Azerbaijani style in Persian literature**

---

1 Anadardi Elenari, Malik-Nameh: history or epic?, E'temad newspaper, November 13, 2017.



Classical Persian literature with a history of more than a thousand years and its unparalleled richness has special poetic styles that Persian-speaking poets have created their literary creations within the framework of these styles over the centuries. Among these styles, we can mention the Khorasani, Iraqi, Azerbaijani, Indian, etc. style and we set our criteria to the writings, researches of Persian writers, Persian scholars and divans of Persian poets.

In terms of literature, poetic style has its own meaning and concept. Malik al-Shoara Bahar in his three-volume book called "Stylistics" [سیک شناسی], defined style as dependent on the author's or speaker's way of thinking. Throughout history, the authors of tazkira have noticed the "style" of poets and their difference from others, and have pointed out their style and manner of expression. Dehkhoda<sup>1</sup> also includes style in his dictionary in two Subject: thought or meaning, and form.

Zabih-allah Safa also considered such poets as the pillars of Persian poetry in his history of literature and emphasized on them. Among these poets, we can mention Nizami, Khaghani and other poets of Azerbaijan<sup>2</sup>. Among the Persian-language writers who paid due attention to the expression of Azerbaijani poets in this way and acknowledged it, we can mention Saeed Nafisi, Vahid Dastgerdi, Dr. Shamisa, Dr. Ya'qub Azhand, and among the Orientalists: Yan Rypka. Of course, dozens of Azerbaijani writers and researchers have achieved fruitful scientific research in this field and have reached very good results. At the beginning of the discussion, we will refer to a quote from Jan Rypka - an Iranologist from Czechoslovakia in the work

---

<sup>1</sup> Dehkhoda, contemporary writer and lexicographer.

<sup>2</sup> Professor Jan Rypka, Iranian literature during the Seljuks and Mongols, translated by Dr. Yaqub Azhand, Tehran, 1364, p.62.

"Persian Literature in the Seljuk Period". With full frankness, he dedicated the second chapter of his work to "Azerbaijani style" and admitted that "Azerbaijan beyond the Caucasus and adjacent to it is one of the interesting regions that nurtured a group of similar poets who have special characteristics." But this aspect of Iranian literature (= it is better to say Persian - because when it comes to Iranian literature, the literature of all nations living in Iran, including Turks, Turkmens, Kurds, Baluchs, etc.) should also be considered in the history of literature, it has not been discussed enough".<sup>1</sup>

What is important in this work is the application of the name of Azerbaijan to most of the cities on the other side of the Aras River, which clearly names Nizami Ganjavi, Khaqani Shervani, and other poets on the other side of the Aras River as Azerbaijani poets.

What makes Azerbaijani style different and distinct from other Persian works, is numerous and different from the point of view of writers and researchers; But these characteristics can be found in the works of all the poets of this region: Qatran Tabrizi, Abul-Ala Ganjavi, Khaqani Shirvani, Nizami Ganjavi, Falaki Shirvani, Mujir al-Din Beilaqani, Athir al-Din Akhsikati (Agh Shi Kandi: The Green Village), Zahir al-Din Faryabi, Ovhad Maraghei, Movlana Fuzuli, Saeb Tabrizi and dozens of great poets and orators of Azerbaijan who have works in Persian are observed. Qatran Tabrizi is one of the poets who wrote Persian poetry for the first time, even though he did not know it well. Abul-Ala Ganjavi (died 554 AH) was the great master of the poets of the region and strengthened the foundation of the Azerbaijani style and founded Lyrics

---

<sup>1</sup> Dr. Syros Shamisa, poetry stylistics, Tehran, 2012, p. 142.

poetry. We owe the characteristics of Azerbaijani style to this great poet.

Dr. Syros Shamisa, while explicitly referring to the Azerbaijani style, deals with this issue in the third chapter of the book "Poetry Stylistics"<sup>1</sup> in terms of examining the characteristics of this style. Malik al-Shoara Bahar<sup>2</sup> in the second volume of "Stylistics" and Dr. Shamisa consider it a common thing to attack and expand on Shahnamehs and news of foreign kings and Iranian customs in the Azerbaijani style.

In the introduction of Azerbaijani style, Dr. Shamisa writes: "The representatives of this style are Khaqani, Nizami, Mujir and Falaki. Although Azerbaijan style is an independent style, its linguistic foundation can be considered the same as Khorasani language, but in terms of thought and literary coordinates is more close to the Iraqi style.

Dr. Shamisa, who examined the Azerbaijani style from page 142 onwards, writes<sup>3</sup>: "Azerbaijani style is the style of the poets of the Azerbaijan region. The head of this literary region was Abul Ala Ganjavi, and its famous poets include Mujir al-Din Beilaqani, Falaki Shervani , Khaqani and Nizami Ganjavi<sup>4</sup>. They point out the characteristics of this style<sup>5</sup>: flamboyance, the introduction of various sciences, Christian customs, folklore, folk beliefs, medicine and astronomy; as well as turning the epic tone into boasting (showing off) and mocking (make fun, satire) of others".

---

<sup>1</sup> Malek Al-Shoara Bahar, Stylogy [سبک شناسی], Tehran, 2012, p.6.

<sup>2</sup> The same source, p 7.

<sup>3</sup> Dr. Syros Shamisa, p 98.

<sup>4</sup> Dr. Shamisa, The same source, p. 143.

<sup>5</sup> Dr. Shamisa, The same source, p. 142.

Among other coordinates of the Azerbaijani style, he mentions a few things:

- Abundance of Arabic words and expressions
- Abundance of compounds derived from Turkish
- Lack of some old Khorasani words (due to the fact that many poets of Azerbaijani style did not know Persian at all)
  - Decreasing the clarity, simplicity and fluency of the language and moving towards difficulty
- Entry of numerous Turkish words

And intellectually, they believe that this style has several characteristics, including:

- Referring to various sciences such as astronomy, medicine, interpretation and jurisprudence
- Referring to Arabic and Turkish proverbs
- Referring to theological issues such as the Mu'tazila and Ash'ari conflict
- Opposition to Greek philosophy
- Opposing pre-Islamic history and the kings of Ajam and mocking Shahnamehs
- Complaining about time

The introduction of hundreds of Turkish words in Persian, which are the basic words of Persian, and perhaps without these words, Persian cannot be spoken, such as: Su, Akmak, Yataq, Yazak, Yaghma, Voshak, Qonaq, Chapar, Olagh, Qalavuz, Khiltash, Khaje Tash, Ulugh, Il, Yil, Chapavol, Yoresh, Yurt, Tarkhan, Beylik, Qoch, Yerligh, Tamgha, Khan, Khanom, Khana, Agha, Urugh, Iqan, Oinaq, Otaq, Otrah, Soghat, Qoroq, Yaghi, Ulus, Noker, Chirik, Qoshun, Bakhshi, Qishlaq, Yeilaq, Parcham, Sanjaq, Ilkhan, Atabeig, Bey, Jolga, Yurt and so on. . . At the end of the Seljuk period, all nicknames returned from Arabic to Turkish.

Among the poets who created their works in the Azerbaijani style and are among the founders of literary style in Persian literature:

**Khaqani**, born in 1121 AD and died in 1199 AD, does not have patriotism in the sense of Iran-worship in his poetry, rather he has replaced patriotism with cosmopolitanism. Iran is not even mentioned in his *divan* (poetry book) and his national ideals lie in Tabriz. He put Shirvan instead of his mother and likes Tabriz as his father, and because he was offended by his mother, he took shelter from his mother's arms to his father's arms and settled in Tabriz and rested there. In his Farsi *divan*, there are more than 30 ghazals in Molammaa (:bilingual) Persian and Turkish.<sup>1</sup>

**Falaki Shirvani**, born in 1107 AD and died in 1154 AD, is known for his lack of religious bias.

**Mujir al-Din Beilqani**, who died in 1197, has a Christian mother and is far from any religious prejudice.

**Athir al-Din Akhsitaki** died in 1183 AD.

**Zahir al-Din Faryabi** was born in 1156 AD

**Ovhadi Maraghei**,

**And . . . ,**

Jan Rypka believes that the poetry of this region - Azerbaijan - reflects its vast culture. Their expression, vocabulary and grammar are features that cannot be seen in other Iranian poets. They add: All the poetic evolutions of this style originate from the same origin and after that, it has been influenced by local conditions and especially the characteristics of non-Persian regions.<sup>2</sup> The beginning of Azerbaijani style was with Qatran and it has gone through

---

<sup>1</sup> Dr. Barat Zanjani, Khaqani Sherwani - Notes from the sayings[ نکته‌ها از گفته‌ها] Tehran, Amirkabir Publishing House, 2014, p 62.

<sup>2</sup> Jan Rypka, History of Iranian Literature, Tehran, Sokhon Publications, 2013, p.64.

the stage of formation and evolution by other Azerbaijani poets such as: Nizami, Khaghani, etc.

**Form** - The poetic form proposed in this time and style is mostly odes, and in the second stage, epic novels (Masnavi) are inspired by the folklore stories of Azerbaijan. We see the peak of odes in Persian literature in the poems of Khaqani and Qatran, and then we see Masnavi in beautiful military novels. Ghazal and other poetic forms are the product of later centuries. Even the Turkish Masnavi, in the continuation of this path, has found more ups and downs and has reached its peak. The use of the expression of Ashiks in Masnavi and Nezami's storytelling is very significant and beautiful.

Most writers have mentioned giving up old-fashioned and using more complex technique. Jan Rypka considered the main sign of this method to be the use of local folklore. There is no doubt that poetry cannot always be based on a simple foundation and consider the illiterate public, but it must also indicate the poet's knowledge and position; On the one hand, this can cause the complexity of the poem and on the other hand, the variety of the poem.

**The spirit of struggle in this style** - Most of the poets of Azerbaijan at this point in time and connected with this literary style are poets who have served prison terms, even though they were among the praiser poets in the beginning. Khaqani Shirvani was imprisoned many times and finally escaped from Shirvan using the trick of pilgrimage to Mecca and never returned there. Falaki Shervani, Beilqani and others have also been imprisoned and their imprisonments are famous in Persian literature. Even other poets who have not been imprisoned have not avoided the struggle with the rulers and the persecutions of the court. Nizami Ganjavi was one of the main critics of the governments and while presenting his works to the sultans, he trusted their advice

and advice with great courage and they listened to his words. The praise of kings and their praise are never found in the works of Azerbaijani poets, and if they exist, it is not empty, but the teaching and advice of kings is considered the basic principle of such poems.

One of the distinctive features of the Azerbaijani style in Persian poetry is **the deep attachment of poets to Azerbaijan**. Khaqani is among these poets. Nizami dresses the Arabs - Laili and Majnoon - in Azerbaijani clothes, drags Alexander the Great to Azerbaijan and makes kneel in front of an Azerbaijani girl - Nushabeh. Bahram-Gor Sasanid king is depicted in Nizami's work, not an Iranian king and prince, but an Iranian refugee to Azerbaijan. Iranism of Ferdowsi or other Persian poets cannot be found in the poems of any of the Azerbaijani style poets. Rather, love for motherland is found in the works of Azerbaijani poets.

**The non-monotheism** (Not being monoreligious) of Azerbaijani style poets is also one of the characteristics of this style. Beside Islam, you can see signs of Turkish shamanism, Zoroastrianism, Christianity and freedom of all religions. So that Jan Rypka believes that this style with its characteristics could not have been created in any other place than Azerbaijan<sup>1</sup>.

It is the reflection of the richness of the **native culture** that most of the research writers in this field have acknowledged. The image of the local beauty and the descriptive nature of these poems is the starting point of the poems of this style, after which one must wait for the arrival of hundreds of Turkish words, hundreds of Turkish proverbs and thousands of local idioms. Poetry book of Qatran,

---

<sup>1</sup>Saeed Nafisi, The Generalities of Nizami Ganjavi's Poems, Tehran, 1319, pp. 135 and 136.

Nizami, Khaqani and other poets of this period are full of such works.

Pure and gentle **humanism** and high human ideals are among the other features of the Azerbaijani style. Undoubtedly, the highest spirit of philanthropy can be observed in the mystical symbolism of Nizami. Epic romanticism, mystical symbolism, defense of people's rights and criticism of the government system have made the poems of these poets very important over many centuries.

**The value of women** in the works of these poets is at a level that we have never found in the works of other poets. The position of women in Nizami's fiction works and the respect he has for women, or even the respect the poet has for his wife, who was first a slave and then became his wife, is unparalleled in Persian literature. Khaqani's respect for his mother is unparalleled in Persian literature, women in Mujir Beilqani's poems have unparalleled respect, and generally in the poems of these poets, women are valued and respected as human beings and have unparalleled sanctity.

**Paying attention to the lower classes** of the society, defending the rights of the people against the rulers are other distinctive features of the Azerbaijani style. So that many writers who research this style have considered the support of classes and strata of people to be one of the characteristics of the Azerbaijani style. The set of these characteristics has made many researchers of the works of these poets to consider their psychoanalytical method and thus deal with these works with special care and obsession. The abundance of metaphors or the use of symbolism does not allow any newcomer to enter the discussion. Beautiful and scientific characterizations are also one of the other characteristics of this novel style. The hard-working Farhad is depicted as a



noble and lovely face, and he is placed with more respect in front of Khosrow, who is revelry and lazy.

Azerbaijani style is specific to Turkic-speaking and Azerbaijani-origin poets<sup>1</sup> who, at this historical moment, according to historical conditions, wrote their works in Persian language in addition to their mother tongue, and some even created all their works in Persian.

#### **9-4) Turkish literature**

Saeed Nafisi clearly writes that the poets of the 5th and 6th centuries of Azerbaijan were Turkic-speaking:

"It is certain that the language of Persian poetry was not the natural and common language of West of Iran, especially Azerbaijan, but It was the language of the East that entered this land through literature. In the 6th century, during the time of Abul Ala Ganjavi, Khaqani, Nizami, Falaki, Qavvami and Mujir al-Din Beilqani, who are the greatest singers of this land in this period, it reached its peak.

Inevitably, the great poets of Azerbaijan did not learn the Dari language from their mother, but learned it from a teacher, and sometimes in their works, especially in Khaqani and Nizami poetry, there are combinations, and interpretations that are common to the poets of Khorasan and Iraq, i.e. it is not seen where the Dari language was a natural language, there is no other reason than this."<sup>2</sup>

---

<sup>1</sup>

M. Karimi, Islamic glory in the history of Azerbaijani literature, Tabriz, Akhtar Publishing House, 2015, p. 245.

<sup>2</sup> Saeed Nafisi, The Generalities of Nizami Ganjavi's Poems, Tehran, 1319, pp. 135 and 136.

Today, poetry book of Nizami and dozens of his contemporary poets have been obtained; This is while it was previously thought that they did not have poems in Turkish. The same poets who have emphasized the love and affection for their mother tongue in their Persian poetry books could not remain indifferent to creativity in their own language. This reason caused some researchers to look for the Turkish works of these poets and finally these researches came to a conclusion and their works were discovered. Of course, there is no doubt that many of these works are still forgotten under the dust of time and rotting on the shelves of libraries. The hope is that in the coming years these treasures can be pulled out from the corners of houses, museums and libraries and added to the spiritual treasure of humanity.

### **9-5) Zamakhshari (1075-1144 AD)**

After Mahmoud Kashghari, Abolqasem Zamakhshari has written the most valuable book in the history, culture, language and literature of Turks. He was born in 1075 AD in the town of Zamakhshar, one of the provinces of Kharazm. He finished his higher education and studied various Islamic sciences and achieved fame and reputation in most common sciences. His fame does not end only in Kharazm, but his name along with his works has spread to all the corners of the Islamic states and lands. He traveled a lot, went to Baghdad many times and finally settled near Makkeh, and for this reason he was given the title of "Jarallah" which means God's neighbor. Zamakhshari was awesome in interpretation, hadith and Islamic jurisprudence and gained the respect of the Islamic world with his great and eternal work "Al-Kashshaf". In this work, which is an interpretation of the Qur'an, he tries to prove the miracle of this Muslim book from a literary

point of view. This work is a sign of his mastery in Arabic language and literature<sup>1</sup>.

While Jarallah Zamakhshari is a jurist, theologian and religious scholar, he is also a precious writer and he also wrote poetry, and his poems are written in both Arabic and Turkish languages. His Turkish divan has many beauties. Zamakhshari is a scholar who has written many works and in addition to his Turkish divan, he also included Turkish proverbs in his other works.

One of his most important works is the "Moqaddimat al-Adab" (introduction to literature). "The introduction to literature" provides valuable information about the languages of Oghuz, Qibchag and Qangili. With this in mind, "the introduction to literature" should be considered as the "Divan loghat ul-Turk" and its ending. In this book, are also shown Turkish grammar and its capabilities and beauties. Although the book is for teaching Arabic language to non-Arabic speaking people, it has collected Persian and Turkish words and in addition to teaching Arabic language, it has also arranged dictionary. This trilingual book has been used as a textbook in schools and religious fields for many centuries and still maintains its scientific value. "The introduction to literature" has more than 18,000 Turkish words, and are also presented the usage, syntax, and pronunciation of Turkish words in it. Therefore, it is important and valuable to study and understand the history of the Turkish language.

---

<sup>1</sup> Jar al-lah Zamakhshari, introduction to literature[مقدمه الادب], editing and proofreading: M. Karimi, Tabriz, Akhtar Publishing House, 2016, introduction.

Zamakhshari presented the Moqaddemat al-Adab to Sultan Atsiz Seljuk in 1138 AD. Another important part of Zamakhshari's personality is his definition of Turkish beauties in his Arabic poems. In these poems, while praising and describing the beauties, he talks about the bravery and courage of the Turks and he prides herself on being a Turk.<sup>1</sup>

### 9-6 ) Khaqani

Khaqani is a great poet of Azerbaijani literature who wrote most of his works in Persian. In addition to his poetry divan, he also has several masnavis, such as Tohfa al-Iraqein[تحفه العراقين], Mosheat[منشآت]. Khaqani has brought the poem to its peak. In his poems, there are Molamme' (ملمع) in two languages [Poems that are written in several languages are said Molamme']. Dr. Barat Zanjani, who arranged his divan, has brought more than 30 Turkish ghazals[Ghazal is an Arabic form of poetry that is mostly romantic]. Khaqani is a poet who first wrote poems in praise of the sultans, but he also stood against them and was imprisoned many times. His advisory poems are the words of the people.

Saeed Nafisi clearly writes that the poets of the 5th and 6th centuries of Azerbaijan were Turkic-speaking:

"It is certain that the language of Persian poetry was not the natural and common language of West of Iran, especially Azerbaijan, but It was the language of the East that entered this land through literature. In the 6th century,

---

<sup>1</sup> Jar al-lah Zamakhshari, Summary of Introduction to Literature[خلاصه مقدمه الادب], summary: M. Karimi, Tabriz, Nabati Publications, 2019, Introduction.

during the time of Abul Ala Ganjavi, Khaqani, Nizami, Falaki, Qavvami and Mujir al-Din Beilqani, who are the greatest singers of this land in this period, it reached its peak".

Inevitably, the great poets of Azerbaijan did not learn the Dari language from their mother, but learned it from a teacher, and sometimes in their works, especially in Khaqani and Nizami poetry, there are combinations, and interpretations that are common to the poets of Khorasan and Iraq, i.e. it is not seen where the Dari language was a natural language, there is no other reason than this." <sup>1</sup>

Khaqani's beautiful and lyrical poems with a mixture of native culture enter Persian literature. Nowadays, poems in the language of the Azerbaijani people are read among the villagers in and around Savalan, who have the surname Khaqani on their foreheads. 850 years ago, the Turkish language was translated into Persian by this great poet.

### **9-8) Khajeh Ahmad Fakih (618-523 AH/1145 AD)**

In the history of Turkish literature, Khajeh Ahmad Yesavi - Pir or the prophet of Turkestan - is considered the first mystic of Turks. After him, Khajeh Ahmad Faqih achieved such a spiritual position and by creating his mystical works in Turkish, he found an eternal place in the hearts of the people of knowledge. During the lifetime of this noble scientist, Azeri and Anatolian literature were not considered as two separate branches, although today these two languages continue to grow independently due to differences in grammar, vocabulary, spelling and

---

<sup>1</sup> Saeed Nafisi, Ganjavi's general poems of Nizami [کلیات قصاید و غزلیات نظامی], Tehran, 1319, p. 145.

pronunciation. 850 years ago, these two languages did not have separate linguistic characteristics and were considered as a single language, but various political, social, climatic and religious issues caused the language of these two regions to be separated and with the passage of several centuries, they become two independent languages with a single root. However, although Khajeh Ahmad Faqih has done literary creation in Anatolian lands, his language remains the Turkish language of Azerbaijan.<sup>1</sup>

The exact date of birth and death of Khajeh Ahmad Faqih Tabrizi is not known, but we know that he was one of the closest friends of Baha al-Din Walad (died 1231 AD - 609 AH), the father of Movlana Jalal al-Din Mohammad Movlavi, and they benefited from each other's knowledge. It is narrated that when Movlana Movlavi (Roomi) was no more than a child, he read and announced all the works of genius in the image of Movlavi. When Khajeh Ahmad Faqih converted to Sufism and entered into spiritual passions, he went to the desert. They say that he was inspired by the unseen and informed about things that were overlooked. He was a noble jurist, a pious mystic and a great poet whose works are a source of inspiration for dozens of poets who have entered the field of existence after him.

Several poetic works of Khajeh Ahmed Faqih are remembered, his works include: Chakhnameh (چرخ‌نامه), Faqrnameh (فقر‌نامه), Owsafe Masajede Sharifeh (اوصاف مساجد شریفه) (Attributes of honorable mosques) and Poetry book verses "Charkhnameh" has a special place in Turkish literature. His works have a special place in Turkish literature.

---

<sup>1 1</sup> Ahmed Fakih, Evsafi Mesacidiş- Şerefe, Dr. Hasibe Mazioğlu, Türk dil Kurumu, 1974.

## 9-9) Nizami Ganjavi

Nizami's (1152 to 1162 – 1229 to 1234 AD) works are among the valuable treasures of the world and Azerbaijan literature. He has highlighted his Turkishness in all his works, including:

"Father upon father of Me are Turks,  
Each one of them was a wolf."<sup>1</sup>

He used the word of "Turk" in the meaning of beautiful, just, perfect human being and even called the Prophet of Islam Turk:

Well done to the Turk who is the king of seven countries.<sup>2</sup>

And he considers his ascension as Turktazi.<sup>3</sup>

In his address to the Seljuk Sultan Sanjar, he called him to establish justice and considered justice as one of the traits of Turks:

When the Turkish government rose to prominence, the country gained favor,

Because you are not a Turk, a predatory Hindu.<sup>4</sup>

---

<sup>1</sup> پدر بر پدر مرا ترک بود که هر یک به نیرو یکی گرگ بود. (دکتر معین‌فر، کلیات نظامی گنجوی، تهران، ۱۳۶۲، ص ۳۴۳)

General works of "Nizami Ganjavi", correction: Dr. Mo'infar, Tehran, 1362, p. 343.

<sup>2</sup> زهی ترکی که میر هفت خیل است.

<sup>3</sup> "Turktazi" is defined as **desertion** in Farsi.

<sup>4</sup> دولت ترکان که بلندی گرفت مملکت از داد پسندی گرفت  
چونکه که تو بیدادگری پروری ترک نه‌ای، هندوی غارتگری

The same source,

Nizami prides himself on being Turkish and calls his son Turkzada (Turkish child) :

If my Turk left the world, may God protect my Turkzadeh. (Turkish child).<sup>1</sup>

Nizami loves his wife Afaq, who was no more than a slave girl and was offered to him by the Sultan, so much that he considers her his wife and life partner and remembers her with respect until the end of his life.

Nizami has repeatedly pointed out that his poems are Turkic, both in Turkish and Persian works:

Don't eat my Turkish in this Abyssinia, they won't eat good porridge inevitably.<sup>2</sup>

Ganjavi is a poet with universal values crystallized in the image of Nizami. His philanthropy is visible in all his beautiful stories. His works are famous all over the world and everyone tries to consider Nizami as their own. But Nizami does not belong to you and me, but he with his beautiful works belongs to all mankind, and Azerbaijan has the right to be proud of raising such a cultured person and thinker in its lap.

He brags about himself. Nizami had started to compose Laili and Majnoon in Turkish, when the order of Akhstan Bey - one of the kings of Shirvan-Shahs - came to him and he demanded to compose this work in Tazi (Arabic) or Farsi, and the poet got confused when he received this order from the messenger. Turki poetry book of Nizami, which was discovered and confirmed by scientific studies

---

<sup>1</sup> اگر شد ترکم از خرگه نهانی      خدایا ترکزاده ام را تو دانی  
<sup>2</sup> ترکی ام را در این حبش نخزند      لاجرم دوغبای خوش نخورند.



in the past decades, and now this bilingual poet, mystic, and great sage is gaining even more popularity.

### 9-6) Shahab al-Din Sohravardi

Shahab al-Din Abul-Fath Yahya ibn Sohravardi was born in the year 549 AH in the village of Sohravard, a the town little in suburb of Zanjan. This noble philosopher and great poet and orator completed his studies in Maragheh, fully mastered the sciences of jurisprudence and philosophy, and in pursuit of greater perfection, he trampled most of the cities of the Middle East, and as a result of his great talent and unceasing effort in completing the science of time has reached such a point in philosophy that he founded one of the four main schools of Islam, namely "Ishraqiyyeh" and wrote many works in science and philosophy, of which "Hikmat al-Ishraq" is one of his most prominent works and masterpieces.<sup>1</sup>

His famous works include: Logic of Al-Talwihat [منطق - التلويحات], Kitab al-Maqumat [كتاب الماقومات], Kitab al-Mashare' and al-Motarehat [كتاب المشارع و المطارحات], Risaleh Fi-e-Hokama [رساله في اعتقاد الحكماء], several other books and treatises.

The philosophy of "Eshraq" originated from Plato's philosophy and then it has evolved in the scientific field of Alexandria. It has evolved over the centuries and Sheikh Sohravardi has perfected it, and for this reason he is called "Sheikh Eshraq". In addition to the philosophy of Plato and the followers of his method, he has benefited from the

---

<sup>1</sup> Shahabuddin Suhrevardi, Hukmeh al-Ishraq, translation and explanation: Dr. Jafar Shahidi, Tehran University Press, 2013, introduction.

popular philosophy in Iran and Azerbaijan and organized it. He is the trilingual genius of Azerbaijan.

In a short time, the school of Ishraqiyyeh covered the vast Islamic land, but those whose interests were in danger started a conspiracy and encouraged Salah al-Din Ayyubi to kill him until they hanged him in 587 AH.

Sheikh Eshraq had a short but fruitful life. He was always on the road and traveled vast lands and enlightened the world with the light of his lofty thoughts, and over the course of 800 years, he inspired many thinkers and pioneers of ways. Hundreds of scholars, jurists and mystics wrote commentaries on his works (including Shams al-Din Mohammad Shahroozi, Allameh Shirazi, Ibn Kamuneh Jalal al-Din Mohammad Ibn Asad Davani, Abdul Razzaq Lahiji, Naser al-Din Tusi, Mir Mohammad Baqer Daamad, Mollah Sadra Shirazi, Molla Hadi Sabzevari and... and today his noble thoughts shine on the darkness of Islamic sciences and shine on the Islamic world.

## **CHAPTER**

### **TEN**

#### **Atabeks**

10) Seljuks gaining power cannot be considered a mere political event. For the first time, the Seljuks were able to recreate the political and territorial integrity of this land. After the formation of the government, they adopted some of their customs, organizations, social and government organizations in these lands. Atabaki system was one of these traditions that was first popularized in Iran after the formation of the Ghaznavid government. Of course, this tradition also existed among the Göktürks. The Seljuks popularized this tradition and the Seljuk sultans entrusted the education of their children to an experienced prince known as Atabek. Atabaks, in the role of spiritual father, had the duty to teach the princes what was necessary for a ruler, including martial arts and the way and customs of statecraft, so that they would acquire the necessary skills to run the country. Then, when the territory of the sultans expanded, princes were sent to the states to help the

central government, and along with them, the atabaks also went with the prince and acted as his advisers. Some of these Atabaks gained power and gained independence.<sup>1</sup>

From a political point of view, one of the tasks of Atabak who were sent to different emirates was to monitor the place of their emirate and prevent rebellion, collect taxes and regulate relations in their own region. But this function gradually changed. By dominating the ceded provinces, Atabaks gained special economic and military power after some time. This problem, together with the weakness of the institution of the monarchy, which appeared after the death of Sultan Malik-Shah I (465-485 AH/1087-1107 AD) and caused the Atabaki institution to play an important role in creating and intensifying centripetal tendencies within the Seljuk government. This institution was developed especially after the death of Sultan Mohammad I (498-511 AH) and Atabaks became the real rulers of the ceded provinces.

The founder of the Atabak dynasty of Azerbaijan is Shams-al-Din Ildehgaz, whose power reached the point where he was appointed to the government of Azerbaijan in the year 541 AH and remained in this position until the year 568 AH. In 557 AH, he defeated the Georgians and prevented them from encroaching on the cities of Azerbaijan. He prevented the assassinations of the Ismailis, resolved the issue of the caliph and their assassination, which was rumored to be organized by the Seljuks. He even reduced the limits of the authority of the caliphs; Atabaks pacified the rebellious states. All these factors caused Ildehgaz to be recognized as the place of

---

<sup>1</sup> Professor Zia Bonyadov, *Government of Azerbaijan Atabaks*, translation: Dr. Ali Hosseinzadeh (Dashkin), Tabriz, Akhtar, 2003.

the Seljuk sultan and all other Atabks followed him and thus the dynasty of "Atabks of Azerbaijan" came to life.

After the death of Ildehgaz, his eldest son Nosr al-Din Mohammad Jahanpahlavan took his father's place. The territory of his rule included the majority of Seljuk regions.

After the death of Mohammad Jahan Pahlavan, his brother Qizil Arsalan took over the reigns of the Toghrol III. It didn't take long before he had a disagreement with Toghrol and threw him into prison. But Qizil Arsalan himself was killed by the Isma'ili sect in 587 AH/1209 AD.

After Qizil Arsalan was killed, his nephew Nosrat al-Din Abu Bakr succeeded him. Then Mozafar al-Din Uzbek sat in place of his brother. Until the Mongols captured Azerbaijan in 617 AH/1239 AD.

Azerbaijan's Atabaks or Ildehgaz dynasty lasted from 540 to 621 AH, in the name of Seljuk sultans, they took over all the Seljuk territory in this period and inherited the Atabaki government and position.

This dynasty was founded in 541 AH/1163 AD by Shams-al-Din Mohammad Ildegz (568-541 AH) in Azerbaijan. Ildegz was an Atabaki who was strongly noticed by Sultan Masoud and in addition to giving him a Eqta<sup>1</sup>, he married Momineh Khatun - the wife of his deceased brother Toghrol II (526-529 AH/1131-1134 AD) and made him responsible for the education of Arslan ibn Toghrol - his adopted son. After controlling the territory

---

<sup>1</sup> Eqta' is the land that was given to Atabeks so that they could use its income to manage their region and be in contact with the center.

that was entrusted to him, Ildegaz treated the subjects of this region decently and added to the legitimacy of his government.

### **10-1) Shirvanshahs**

The Shirvanshahs were local royal dynasties in Shirvan and its surroundings, who ruled parts or all of these lands from the end of the 2nd century to the beginning of the 10<sup>th</sup> century AH. In the beginning, the center of the Shirvanshahs was the city of Shabaran, but in different periods they made other cities the center of their government. The first dynasty of Sharvanshahs came to power at the beginning of Abbasid rule. Finally, in 917 solar year (945 lunar year) /1539 AD it fell into the hands of Shah Tahmasab I Safavid. The kings of Shirvanshahs supported science and literature, scholars and poets, and science and literature expanded during their time.<sup>1</sup>

### **10-2) Kharazmshahs**

The Kharazmshahs were first a vassal government from the Seljuk Empire and then ruled as an independent kingdom. The founder of this dynasty was Anushtakin, who was appointed as the ruler of Kharazm by Malekshah in 1077 AD. Anushtakin's children (before 1157 AD) ruled Kharazm on behalf of the Seljuk kings.

The rule of the Kharazmshahs is very important compared to other Turkish Islamic states. The main characteristic of this government is that it is an Islamic government and has undergone many changes in its formative stages, and the way it was formed is considered

---

<sup>1</sup> V. Minorski, history of Sharvan and Darband, Translated by Mohsen Khadim, Tehran, 1375.

important, and that is why our compatriots are trying to put an Iranian or Persian brand on it.

There are many historical sources to know this government, the Kharazmshahs had four historical periods, and most researchers have pointed to these four stages, which are:

- 1) Kharazmshahs before Islam until 385 AH (Abu Reihan Biruni has written valuable information about this).
- 2) Kharazmshahs of Ma'muniyeh - from 385 to 407 AH / 995-1016 AD.
- 3) Kharazmshahs after the conquest of Sultan Mahmud Ghaznavi in 405 AH/1015 AD and the appointment of Altintash as the ruler of Kharazm until 495 AH/1102 AD.
- 4) Kharazmshahs all over this land that we call Iran today: they are descendants of Anushtakin.

There is no doubt that the Kharazmshahs were Turks. During this period, Turkish literature grew in step with Arabic and Persian literature, and unique works were created. The volume and scope of such works is also considerable.

### **10-3) The state of the Turkish language in the seventh century**

In the 7<sup>th</sup> century AH, the Turkish language was the common language of the people in Azerbaijan, even scientific-literary works were written in the Azeri Turkish language after Arabic and Persian. This situation was formalized in Anatolia by a government decree. In 1277 AD / 655 AH, Mohammad Bey Karamanoglu issued a

decree from the Sultans of Karamani, according to which the use of languages other than Turkish was prohibited in the court, assemblies, and squares. This command has the following text:

"From now on, no other language will be used except Turkish in the court, in the gatherings and in the squares<sup>1</sup>".

And thus, most of the government documents were also translated into Turkish, and thus classical Turkish literature was recognized in Anatolia under the title of "Divan Edebiyyati" - "Literary of Court".

In this century, Turkish literature grows along with Persian and Arabic literature in Azerbaijan. On the other hand, the interest in teaching Farsi and Arabic in this region is expanding, and the Turkic speakers of the region show more interest in teaching these languages, and therefore bilingual dictionaries are written like / Arabic-Turkish, Persian-Turkish. Beside these dictionaries, the writing of dictionary of Turkish to Turkish also comes to the fore. For example, we refer to several dictionaries that have been written in this century.

1 Tohfat al-Hossam [Hossam's gift] written by Hossam al-Din Khoei

2 Sahah al-Ajam [صاحح العجم] by Hindushah Nakhjivani

3 Ibn Mohanna lughati [ابن مهنا لغتی] by Jalal al-Din ibn Mohanna Tabrizi.

---

<sup>1</sup> "بوگوندن سونرا، دیوان و درگاه و بارگاه، مجلسیده و میداندا تورکودن باشقا دیل قوللانمایاجاق!"



These dictionaries were written in Iran. Hossam's gift was written by Hossam al-Din Khoei, and teaching Persian language to Turkic-speakers and teaching Turkish language to Persian-speakers was the favorite of the author, and it was also written in poetic language. Sahah Al-Ajrm is a bilingual Persian-to-Turkish dictionary and "Ibn Mehna's Dictionary" is also an Arabic-to-Turkish dictionary. These three cultures show that in the 7<sup>th</sup> century AH, the Turkish language was the common language of the people and Turkish literature found a place among the people as well as in the court.

#### **10-4) Akhi Faraj Zanjani (died in 475 AH)**

Akhi Faraj Zanjani is the founder of Okhovvat [اخوت] (Brotherhood) Tariqat (One of the methods of Sufism). This tariqat started in Zanzan and has grown throughout Azerbaijan. It is interesting that this tariqat has grown and developed only in Turkic-speaking regions, that is, from Khorasan to Anatolia, and the elders of this tariqat all originated from Azerbaijan. Akhi Faraj Zanjani in the 5<sup>th</sup> century, Khajeh Ahmad Faqih Tabrizi and Akhi Ja'far Khatir Zanjani in the 6<sup>th</sup> century, Akhi Evran from Khoi and Baha al-Din Chalabi (Akhi Turk) from Urmia in the 7<sup>th</sup> century are among the leaders of this tariqa.

#### **10-5) Sheikh Ezzeddin Hasanoglu**

Sheikh Ezzeddin Hasanoglu is considered one of the greatest poets in the history of Azerbaijani literature. He was born in 553 AH in Khorasan, Esfarain, and died in 658 AH after 105 years of sufficient and dignified life.

Poetry book of Ghazliyat (sonnets), which contains more than 40 smooth and mystical sonnets in Turkish. Recently, his Masnavi of Seirat al-Nabi totaling 12,300

verses has been discovered. He died in 658 and his tomb is in his hometown of Esfarain.

Hasan-oglu came from Khorasan and created the most beautiful Turkish lyric poetry 800 years ago, and every day more poems are discovered by him, and it is not unlikely that in the coming decades we will encounter a complete divan of this Turkish-speaking poet. In addition to Turkish, he also has poems in Persian and Arabic, and he is known as a great mystic in anthologies. Besides this, his teacher Sheikh Gorpani also has beautiful Turkish poems.<sup>1</sup>

The anthologies of the 7<sup>th</sup> and 8<sup>th</sup> centuries AH have written stories about Hasanoglu's magnanimity, knowledge and piety and have spoken about his universal fame. During the Seljuk era, he enjoyed a lot of prestige and honor, and the sultans tried to attract him. His fame spread from Kharazm to Egypt. Most of the tazkira (anthologies) have mentioned his mystical vision and philosophical vision with respect. Although his complete divan has not been found yet, the acceptance of his poetry by dozens of talented poets shows his beauty, power and poetic talent. He used the surname "Hasan-oglu" in Turkish poems and "Purhasan" in Persian. He wrote poetry in the three scientific languages of the time, Arabic, Persian and Turkish, and most of his works are in Turkish.<sup>2</sup>

## **10-6) Khajeh Ali Kharazmi**

---

<sup>1</sup> Dr. Saif al-Din Altaïli, Sheikh Ezz al-Din Hassanoglu, published in: National Folklore, 2021, II 33, Volume 17, No. 129, pp. 72-89. / [www.Azarketabtur.com](http://www.Azarketabtur.com), on December 31, 2021.

<sup>2</sup> Karimi, History of Azerbaijan Literature, first volume, Qom, Al-Hoda Publications, 2014, p. 658.

800 years ago, Khajeh Ali Kharazmi wrote Yusuf and Zuleikha in Turkish and showed off the beauty of his mother tongue. Khajeh Ali Kharazmi, who wrote Yusuf and Zuleikha (609 AH /1212 AD) only 12 years after the writing of Nezami Ganjavi's *Eskandarnamah* (597AH /1201 AD). Khajeh Ali wrote the story of Yusuf in the form of Turkish *Char-para* (four parts) words and in syllabic rhythms.

Khajeh Ali Kharazmi is one of the first Iranian-speaking Turkish poets, whose complete work is available in Turkish, and his work is known as the first Turkish Yusuf and Zuleikha. Khajeh Ali ibn Khalil Kharazmi is from Khorasan. Khorasan has been known as one of the bases of Turkish science and philosophy, poetry and literature in Iran since the first century AH.

Yusuf and Zuleikha, as a story taken from the Holy Qur'an - in which it is called "*Ahsan al-Qesas*" [The best of stories] - has become the basis of the artistic and literary creativity of poets among Muslim nations, and works have been created in Persian, Turkish and Arabic languages. People like Ferdowsi, Nazem Heravi, Am'aq Bokharaei, Abd al-Rahman Jami and others have translated "Yusuf and Zuleikha" into Persian order. Dr. Khayampour mentions twenty-five Persian-speaking poets who wrote Yusuf and Zuleikha in verse.<sup>1</sup>

There is a similar situation in Turkish language and literature.<sup>2</sup> There are twenty-five Turkish poets who have

---

<sup>1</sup> Ferdowsi, Yusuf and Zuleikha, Khayyampur, Istanbul, 1956.

<sup>2</sup> Karimi, Khajeh Ali Kharazmi, Yusuf and Zuleikha, Zanjan, 1377. Khajeh Ali Kharazmi, Yusuf and Zuleikha, edited by: M. Karimi, Zangan, 13755. / and its complete work edited by: Mohammad Ali Naqdi, Tabriz, 1396.

written Yusuf and Zulekha in Turkish, among these poets are: Khajeh Ali Kharazmi in the 7<sup>th</sup> century AH, Mahmoud Qadimi, Solu Faqih, Abd al-Majid A'bdul in the 8<sup>th</sup> century AH, Hamdullah Hamdi, Durbeig Balkhi, Sheykh al-Islam Shams-al-Din Azhar Ibn Kamal, Yusuf Ziyaei, Laqaei Tabrizi, Mohammad Kafi Qaramani, Qara Amadi Tabrizi, Abdullah Ghobari, Ahmed Shekari and Ismail Qadi in the 10th century, Ahmad Murshid, Abdallahi Rif'ati and Yahya Beig in the 11th century.<sup>1</sup>

As it appears from the anthologies, Khajeh Ali was a noble mystic and scholar who lived in the late 6th and early 7<sup>th</sup> centuries AH. Based on the copied versions of his work, researchers have announced put the year of completion of this work in 609 AH/1231 AD.<sup>2</sup>

### **10-7) Sheikh Ahmad Zakir Gorpani**

Sheikh Ahmad Zakir Gorpani – the master of Hasanoglu, whose tomb is located near the city of Esfarain, and recently his Turkish divan was discovered and published by Dr. Seif al-Din Altaili.

### **10-8) Baba Elias**

Baba Elias has a treatise written in Turkish in the 6th and early 7<sup>th</sup> centuries, which is more than 500 Turkish verses<sup>3</sup>. There are other poems in Movludiyyeh<sup>4</sup> and philosophy.

---

<sup>1</sup> Ferdowsi, Yousef and Zuleikha, Dr. Sediq, Tehran, 1369.

<sup>2</sup> Ğaribnameh, correction by: M. Kərimi, Təbriz, 1398.

<sup>3</sup> Ashiq Pasha, Gharibnameh, correction: M. Karimi, Tabriz, Nabati Publications, 1398, introduction.

<sup>4</sup> Movludiyyeh is a kind of poem on the birth of religious elders.

We have very little information about this Turkish mystic and poet. However, we have gathered some information about his life and especially his poems. Considering that many of our poets and scholars are not yet known, Baba Elias was a member of the Babai group and used the nickname "Baba" like Baba Ishaq and Babai Tariqat<sup>1</sup>. The only year of his death is 1268 AD.

### **10-9) Khajeh Dohhani**

Khajeh Dohhani is one of the prominent poets of Iranian Turks who lived in the 7<sup>th</sup> century. He once went from Khorasan to Anatolia under the security of the Seljuk state and later wishes to return from Anatolia to Khorasan under the security of the Ilkhanids. His most important work is the Seljuk's Shahnameh, which is written in 20,000 verses, and because of this, it was favored by the Seljuk sultans. Until the Ilkhans came to power and established the security of the roads, and this time, Khajeh Dohhani, who wished to return to his homeland, asked Sultan Ala al-Din Keiqobad (1220-1237 AD) for permission to travel. He raised this issue in an ode to Keiqobad. His divan is famous for his lyric poetry and has a large Masnavi under the title Seljuk,s Shahanshahnameh.<sup>2</sup>

---

<sup>1</sup> Babaiyyeh Tariqat - the way of the Babaiyyeh Sufis, a group of Sufis.

<sup>2</sup> Karimi, History of Azerbaijan Literature, Vol. 3, Tabriz, Akhtar Publishing House, p. 273.

## **CHAPTER ELEVEN**

### **Ilkahnids**

11) The Mongol Empire was a large empire during the Middle Ages that ruled for about 160 years. The Mongol territory was more than 30,000,000 square kilometers and ruled over a population of over 100 million people.

Genghis-Khan the Mongol (1155 to 1162 AD), with the original name Temuchin, was the Mongol Khan who united the Mongol tribes and founded the Mongol Empire by conquering large parts of Asia, including China, Russia, Iran, as well as Eastern Europe. A council was formed around 1206 AD. In this council, Temuchin received the title of "Genghis Khan". Genghis wrote a universal law based on justice and equality called "Yasa", which was actually his government program.

Genghis ordered the Mongols to learn the Uyghur script and record the "Yasa" laws and keep those books in the

treasuries so that whenever a king ascends the throne or an accident happens, the princes gather and present those scrolls and the foundation of the work is those writings and make laws and conduct the affairs of the army in that way.

Genghis Khan removed all kinds of corruption, adultery and theft and opened the doors of commerce between the West and the East, the merchants also went back and forth carelessly. In the letters he wrote to rebels and enemies, Genghis called them to obey and wrote to them as follows: "If you become tame and obedient, save your life, and if you disobey, God knows what we know."

The first article of Yasa law says "It is necessary for everyone to fully believe in one God, the God who created the earth, the sky, and the creatures, and everything is in his hand." But what is known is that Genghis Khan, despite being a monotheist, was not clear about his religion and despite having a world empire, he never tried to create a single religion.

In Yasa law, no Mongol had the right to quarrel with other Mongols. Genghis' goals of creating the Yasa law can be divided into three important and fundamental bases from the point of view of sociology:

The first principle: complete and unconditional obedience to Genghis Khan's orders.

The second principle: creating solidarity and unity among tribes and resolving tribal differences.

The third principle: severe punishment against corruptors and criminals in any position.

According to some supporters of Yasa Genghizi, the main purpose of the Yasa law is that the purpose is to show that the life of human beings, the character and the higher position and dignity of the person is not the acquisition of wealth and status; And he also says that "no accused is guilty until proven guilty".

This dynasty ruled Iran for 79 years from 654 to 736 AH /1256-1336 AD. Genghis Khan's armies attacked Khorasan for the first time in 616 AH/1219 AD. Genghis Khan returned to Mongolia in 624 AH equivalent to 1227 AD and died there. In 648 AH equivalent to 1251 AD, Manguqaan (Khagan of the Mongol Empire) decided to consolidate and complete the victories of the Mongols by sending his brothers "Hulaku" and "Qubilai" to Iran and China respectively. By conquering Iran, Hulako founded the Iranian Ilkhanid Dynasty and Qubilai by conquering China founded the Chinese Yuan Dynasty. The conquest of Iran by Hulakukhan had important consequences such as the end of the Ismailis and the extinction of the Abbasid caliphate. Although the Ilkhans had a Buddhist religion at first, they gradually converted to Islam.

Architecture and related arts such as tiling and plastering also grew significantly in this period. During the period of Ilkhanids, mansions were built in the style of mosques and caravanserais before them. Most of the buildings of the Ilkhani period were built in the style of the Seljuk period.

Some of the important buildings of this period are:

In Isfahan, Imami School, Isfahan Jame' Mosque and Oljaito's altar,



In Ardakan - there are many monuments from the Ilkhanid period, such as a mosque, a caravanserai, and a school.

In Soltanieh, Soltanieh Dome, Chalabioglu Monastery and Molla Hassan Kashi. Soltanieh has been a center for the education of more than 6000 scholars.

The remains of Biston caravanserai belong to the Ilkhani period.

In this period, Tabriz school became famous in painting.

Calligraphy and the art of bookmaking received a lot of attention, calligraphy got a new life. In the field of Islamic calligraphy, the first Arabic script - including the suspension script [خط تعلیق] - appeared, Tabrizians were the pioneers in the creation and creation of this matter.

Gilding is also considered in the Ilkhanid era. The movement of book arrangement began. Significant progress was also made in architecture.

One of the first actions of the Ilkhans after the conquest of Baghdad was the establishment of an observatory in Maragheh, their summer capital in northwestern Iran. The construction of this observatory on top of a hill five hundred meters north of the city started in 657. Archaeological excavations at this point have identified sixteen architectural units, including a central tower, a foundry for making astronomical tools and equipment, five independent towers and several large buildings. The vast space and quality of the materials used in the Maragheh observatory, such as stone, baked brick, and glazed and golden tiles, show the importance of astrology in the eyes of Mongol Shamanism.

### **11-1) Iftikhar al-Din Mohammad Bakri Qazvini**

Iftikhar al-Din Mohammad Bakri is one of the scholars of Qazvin in the early 7<sup>th</sup> century of AH, who is considered one of the immortal figures of Azerbaijani literature with the creation of two Turkish works. With the creation of "Kalileh and Demeneh" and "Sandbadnameh" in Turkish, and his ability to teach the Turkish language, shows the cultural atmosphere of this period. On behalf of "Mangu Qaan", he is responsible for the education of his children and he must teach Turkish language and the principles of statecraft to Mengu Qaan's children. He wrote two books, "Kalileh – Damneh"<sup>1</sup>, and "Sindbadnameh", in Turkish and Mongolian, and they were entrusted to him to teach them to the Mongolian princes. It is necessary to remind that Mangu Qaan sat on the throne between 633 and 641 years. The year of writing of these two works is believed to be between 619 AH/1222 AD and 628 AH/1231 AD.

Hamd al-lah Mostofi writes in his book "Tarikh Bargozide" [Selected history]: "The origin of the Iftikharis of Qazvin was from Iftikhar al-Din Mohammad Bakri, a descendant of Abu Bakr, and he was a learned and pious man; he was a wise man who was strict, and he was exemplary in arranging court affairs and learning calligraphy and language. Mongolian and Turkish had tried to articulate."<sup>2</sup>

In order to know Iftikhar al-Din, it is necessary to look at these two famous works, which at the same time are of

---

<sup>1</sup> This copy is registered with row number 1135 and book number 2658 in "List of Manuscripts of Tabriz Central Library" on page 1103.

<sup>2</sup> Hamd al-lah Mostofi, selected history, edited by: Abd al-Hossein Navaei, Tehran, Amir Kabir, 1339, p. 843.

special importance in all the countries of the region. Kalileh and Dameneh is a moral and literary work and one of the oldest texts of world literature, which has been translated into most languages of the world today. Although in Iran, the originality of this book is known in Sanskrit and India, but there are other opinions about this<sup>1</sup>. Of course, the translation of Kalileh and Demeneh into Farsi has been done several times and in different centuries. It has been mentioned about the translation of this book by Abdullah Ibn Muqafa in Arabic language; But its Persian translation became famous in the fifth century AH. It has also been mentioned about Kalilah and Demaneh written and translated by Turkish-speaking poets.

Another book of Aftikhar al-Din is Sandbadnameh. The subject of the document is the manners of statecraft and the treatment of subjects. Sandbadnameh is both in verse and prose. The book is written in the context of an ancient prince who does not obey the infatuation of a woman from his father's harem, and the woman uses various tricks to bring him to the gallows, but the chaste young man helps him every time. A minister among the ministers avoids the politics of death so that he can defend himself in a suitable field. The entire book is full of instructive anecdotes. Some consider the originality of this work to be Indian.

By creating these two works, along with the education of the Mongolian children, Iftikhar al-Din Bakri taught the principles of statecraft and the Turkish language to the children of the Mongols. Therefore, it is the Mongols who learn the Turkish language and Turkish is considered the literary language of the country. Hamdullah Mostofi, the

---

<sup>1</sup> Dr. Zahtabi, Turkish literature before the rise of Islam, Tabriz, Akhtar publisher, 1388.

author of "Selected History" clearly refers to this issue. He writes: Iftikhar al-Din Mohammad Bakri had tried hard to study Mongolian and Turkish calligraphy and language. He recited the book of Kalileh and Demeneh in Mongolian and the book of Sindbad in Turkish and spoke in both languages. And when the government reached Manko-qa'an, he got a full rank and position and became the ruler of Toman Qazvin.<sup>1</sup>

Therefore, we see that Mengu-Qa'an and Hulakukhan entrust the upbringing of their children and grandchildren to Azerbaijani scientists and they want two things from them, one is to teach the Turkish language and the other is to teach the principles and science of statecraft. Therefore, if the Mongols were tamed or cultured in this land of ours, they got the training from the Turks of Azerbaijan and they tried to teach the Turkish language and not Persian.

## **11-2) Culture and literature of this period**

In this period, Turkish literature has regained its life. First of all, we should mention the writing of three Turkish dictionaries in this history, which shows that the Turkish language was very stable in Azerbaijan and the language of the general public. Qais Razi who compiled the vocabulary of "Qangili" language during the period of the Khwarazm Shahs. Despite being neglected in today's Iranian culture, this work has a very high value because it is one of the first and most scientific linguistic studies and the comparative method of language. But the writing of three Turkish dictionaries shows the importance and antiquity of the Turkish language in the Ilkhanate period in Azerbaijan. These three cultures are:

---

<sup>1</sup> Dr. Mohammad Reza Baghban Karimi, Afkharaddin Mohammad Bakri Qazvini, Goroob Magazine, No. 11, 2018.

Sahah Al-Ajm – by Hindushah Nakhjavani

Hossam's gift - by Hossam al-Din Khoei

The words of Ibn Mohanna - by Jamal al-Din Ibn Mohanna Tabrizi

In fact, there are three Azerbaijani linguists from three cities: Tabriz, Khoy and Nakhchivan. In his work, Ibn Mehna talks about the nativeness of the Turkish language in Azerbaijan and often compares the words of this land with similar words of Central Asia. This shows the thoughts of the linguists of that period regarding the common language of Azerbaijan.

Hossam al-Din Khoei composed his work "Tohfeye Hossam" [Hossam's gift] in poetry and in this work he tries to teach Persian to the Turkish-speaking people of Azerbaijan. Just as Asadi Tusi had done such a hard work two centuries before.

Hindushah Nakhjavani has also made an effort to make the people of Azerbaijan aware of the ability and beauty of the language of the people of Azerbaijan - Turkish, to learn Persian as well. Therefore, in this turbulent century, the position and extent of the Turkish language in the lands under the rule of the Maulans is determined.

Other poets of this period, whose poems and works are available today, are: Abdal Musa, Akhi Evran (Sheikh Mahmoud Al-Khoei), Gheyikli Baba, Homam Tabrizi, Iftikhar al-Din Mohammad Bakri Qazvini, Khajeh Nasir al-Din Tousi, Akhi Ja'far Khatir Zanjani, Baha al-Din Chalabi (Akhi Turk), Beirak Gushchuoglu and others.

Movlavi, Khajeh Masoud ibn Ahmad (The singer of Sohail and Novbahar), Ashiq Pasha, Movlana Atighi Zanjani, Nasir Bakuei, Ovhad Maraghei, Mehnati,

Anbaroglu and others... The works and scientific-literary creativity of each show an important part of Azerbaijan's literature. Unfortunately, the thoughts of these great men in their works have remained hidden from the eyes researchers, and it has only recently become possible to publish these works. In fact, it can be seen that the racism of Pahlavi dynasty and the officialization of only one language and the banning of other languages in Iran have brought calamities to the people and limited the culture of Iran.

The ministers of the Ilkhanid have also been important and have played a prominent role in advancing the goals of the Ilkhanid. These ministers are:

Ulugh Bitekchi or Saif al-Din Ahmed Bitekchi  
Kharazmi

Saa'd al-Dovleh Abhari

Sadr al-Din Ahmad Khalidi Zanjani

Rashid al-Din Fazlullah Hamadani

Khajeh Sa'd al-Din Mohammad Sawaji (or Awji)

Taj al-Din Alishah Jilan Tabrizi

Khajeh Nasir al-Ddin Toosi

It can be seen that the Ilkhanian ministers are from Azerbaijan, they are from Hamedan, Tabriz, Zanzan, Qazvin and Abhar. Of course, Khajeh Nasir al-Din is not from Toos, but from Saweh, and he was among the Khalaj Turks. He also has two works in Turkish: "Tansuqnameh" [تانسوقنامه] and "Ramel's treatise" [رساله رمل]. Tansuqnameh is about minerals and plants, and Ramel's treatise is about poetry and literature.

#### **11-4) Ashiq Pasha**

Ashiq Pasha is one of the greatest poets of the 7<sup>th</sup> century AH, whose fame has spread from Khorasan to

Anatolia and has lived in the hearts of people with his mystical works. And, his origin is from Khorasan, his ancestors were among the great sheikhs in Khorasan. With the news of the coming of the Mongols to the west, many intellectuals and craftsmen of Khorasan took the westward path and went to Azerbaijan and then to Anatolia.<sup>1</sup>

During the 6<sup>th</sup> and 7<sup>th</sup> centuries, these migrations from Khorasan to Anatolia have continuously affected Turkish-speaking poets. Ashiq Pasha's ancestors were also among these immigrants. Ashiq Pasha was brought up by the elders of the time, he also mastered Persian, Arabic, Hebrew and Greek languages and had a complete understanding of the situation and life of the people of the Middle East, he participated in the political activities of the time, went to Egypt as an ambassador, he was in charge of the ministry of Teimurtash, the son of Amir Chopan and served as the governor of Anatolia for a while.

He started a rebellion once, but his rebellion was severely suppressed and he was forced to flee to Egypt, where he was arrested and imprisoned in Egypt until 710 AH/1310 AD.<sup>2</sup> He went to Amasya, settled in Qirshahir for a short time, and died due to illness in 711 AH/1311 AD. There are several lasting works left for us by Ashiq Pasha, Gharibnameh is at the top of these works, and it is a large Masnavi in the volume of 12,000 verses.

---

<sup>1</sup> M. Kərimi, *Ğəribnamə və Aşıq paşa, Zəncan, nəşər Zəngan*, 1378.

<sup>2</sup> Mehmed Föad Köprülü, *Azeri Edebyatına aid tədqiqlər*, İstanbul, 1926, s 27.

His ancestor is Baba Ilyas Khorasani (died 646 AH/1248 AD)<sup>1</sup>, who is considered one of the founders of the Babaiyyeh sect in large regional countries from Khorasan to Anatolia.<sup>2</sup>

### **11-5) Akhi Ja'far Khatir Zanjani**

Akhi Ja'far Khatir Zanjani (585-680 AH/1189-1281 AD) is another leader of (Okhovvat) the Brotherhood (or Qardashliq), who continued his cultural and political activity in Zanzan in the early 7<sup>th</sup> century and sent his three children to Anatoly to propagate the mentioned tariqat. Besides Khatir Zanjani himself, his children also had a hand in writing poetry and created works in both Turkish and Persian languages. Khatir Zanjani has a divan in Turkish, which he wrote in preaching morals and character of chivalry, forgiveness and helping poor people. During his time, the Soltanieh monastery was built and the activities of the Brotherhood prospered a lot, and advocators of the Tariqat used to go there from the corners of Azerbaijan.<sup>3</sup>

### **11-6) Beirak Ghushchioglu**

Ghushchioglu is a poet of the 7<sup>th</sup> and 8<sup>th</sup> centuries of AH. He was from Urmia, it has been narrated that he was mute and was opened by one of the leaders of the Tariqat and became a poet. They say that such dignity was shown by someone named "Benjamin" who was one of the elders of "Ahl al-Haq". In Gushchioglu's poems, this issue is

---

1 Mahmoud bin Mohammad Aqsarai, Masameret al-Tawarikh, Dr. Osman Turan, Tehran, Asatir Publishing House, Offset.

2 According to the findings of Dr. Firouz Refahi.

<sup>3</sup> According to the findings of Dr. Firouz Refahi.



repeatedly mentioned and Benjamin's name is cited. We get this information from another work called "The Word of Truth"<sup>1</sup>. His father's name is Ya'qub, which is mentioned many times in his poets. Another work where information about this poet can be found is "Treasure of Help"<sup>2</sup> by Sayyed Kazem Nikbin, which is dedicated to the life and works of Ghushchioglu. We get such information in another work, "The Proof of Truth"<sup>3</sup> by Jamil Afshar. Dr. Sediq has also compiled Divan Gushchioglu and published it under the name "Kalamlar".<sup>4</sup>

The poet's name is Beirak and his nickname is Ghushchioglu, his father's name is Ya'qub and his teacher's name is Sayyed Ibarhim. He has traveled on different cities and countries and has shown the most interest in the cities of Tabriz and Baghdad. Based on the information obtained from this Poetry book, he can be considered a contemporary of Movlana Roomi and his son Sultan Valad.

Beirak Ghushchioglu continued his education in Baghdad, at the same time he was engaged in teaching for a living, he also dealt with business and was considered one of the merchants of the city.

Ghushchioglu is a poet whose only Turkish poems have come down to us. But from his Turkish poems, it can be guessed that he knew Persian and Arabic languages well and maybe he has poems in these languages as well.

---

1 Engineer Ali Pirdavari, Kalame Haqiqat [word of truth], unpublished.

2 Seyyed Kazem Niknejad, Treasure of Help [گنجینه ی یاری], unpublished.

3 Jamil Afshar, Burhan al-Haqiqah, unpublished.

4 Beyrək Quşçuoğlu, kəlamlar [Words], Dr. Sədiq, Tehran, 1369.

Various issues have been raised in poetry book of Beirak, and the poet's stance on the issues has been stated; Among them, politics and the world of politics is something that the poet is not indifferent to, and he does not like politics and the politicians of the time.

In Ghushchioglu's book, there is no lack of advice and admonitions; He made good use of proverbs, idioms and literature of the people and brought his language closer to the people.<sup>1</sup>

### **11-7) Shams-e Tabrizi**

Mohammad ibn Ali ibn Malek-Dad Tabrizi nicknamed Shams al-Din Tabrizi was born in 582 AH in Tabriz and died in 645 in Khoy. He is one of the greatest Sufis and people of dignity, whose various narratives are current in Persian and Turkish literature, and having a great disciple like Movlavi is a basic proof of the greatness of this scholar. Shams himself did not start writing, but his disciples collected his words and preserved them under the title of "Essays".

Movlavi became such a disciple of Shams that he changed the name of Poetry book and even his last name to "Shams Tabrizi". Sultan Walad, the son of Movlavi, recorded the first information about this in history. Otherwise, Shams had no interest in fame, and for this reason, he did not leave any writings of his own. But his disciples have collected his sayings and some of the

---

<sup>1</sup> M. Kərimi, Beyrək Quşçuoğlu, Xəda-afırın dərgisi, No. 3, 1383.  
- M. Kərimi, Beyrək Quşçuoğlu, həftənamə Bahar Zəncan, 1383.

manuscripts are in hand where he also wrote poems. These poems are in Turkish and Persian languages.<sup>1</sup>

In fact, it was Shams who transformed Movlavi with his high spirit and made him speak. Movlvi's interest in Shams was such that after Shams left Konya, Maulvi wandered the plains and deserts and searched for Shams like crazy. In a way that made people protest. The tomb of Shams is now a place of pilgrimage for people of literature and Sufism.

### **11-8) Baha al-Din Chalabi - Akhi Turk**

Baha al-Din Chalabi is one of the leaders of the Brotherhood [اخوت] and from Urmia. When Baha al-Din Walad - Molavi's father comes to Azerbaijan from Balkh, he meets Chalabi in Urmia and they go to Anatolia together. It is reported in various sources that it was Akhi Turk who first recognized the talent of Jalal al-Din Mohammad Molavi in his childhood, who later became known as Rumi by composing spiritual masnavis. Baha al-Din is one of the most well-known leaders of the Brotherhood, who is known as "Akhi Turk", because he is a Turk. His son - Hossam al-Din Chalabi, who was in the presence of the famous Rumi, is also famous with the title of "Moradparvar's disciple" [A student who nurtures his master], because everyone knows that Movlavi (Rumi) was not a poet, and Hossam al-Din made him interested in composing Masnavi. Even whenever Hossam was not in Movlavi's service, Movlavi stopped writing, which Movlavi mentions these absences in different notebooks of this work. Hossam al-Din Chalabi is also known as "Ibn Akhi Turk". Akhi Turk, in addition to his valuable

---

1 Abdulbaqi Gulpinarli, *Movlana Jalaluddin Movlavi*, translated by Dr. Tawfiq Sobhai, Tehran, 1364.

sermons on the pulpit, some of his speeches have reached us, also wrote fluent poems in Turkish, which are full of mystical views.<sup>1</sup>

### **11-9) Movlana Jalal al-Din Movlavi (Rumi)**

Movalana Jalal al-Din Mohammad ibn Baha al-Din is known as Movalvi (Rumi) from the Turks of Kharazmshahid of Balkh. He was born in 604 AH/1208 AD in Balkh and then with the invasion of the Mongols to the west, he and his family migrated to the west and finally settled in Konya and after a life of scholarly and fruitful life, he died in the same place in 672 AH/1274 AD.<sup>2</sup>

Movlvi grew up in the bosom of a scientist father and mastered the religious sciences of the time. When Baha al-Din died in 631 AH, Movlavi supported him and guided the people. Movalavi met with the elders of the time and met Shams Tabrizi in 642 AH/1246 AD. This meeting caused a huge mental and spiritual transformation, so that he stopped gossiping and chosed solitude and began to think about the state of the world. The death of Shams Tabrizi brought about a new transformation in his spirit and thought, and after that he devoted himself to the creation of the greatest masterpiece of Sufism in Persian literature – "Spiritual Masnavi" [مثنوی معنوی]. In addition to the spiritual Masnavi, Movlavi has created a voluminous divan in Persian and a small divan in Turkish. Movlavi's Turkish Divan is also reflected in the anthologies. Among others, "Gharibi"<sup>3</sup> has given many examples of Molavi's Turkish poems in the book "Tazkere

---

<sup>1</sup> Shams al-Din Aflaki, 1396, vol. 1, p. 112.

<sup>2</sup> Banarli, The same source, p. 356.

<sup>3</sup> "Gharibi" - Azerbaijani anthologist and poet.

Majales Shoara al-Room" [Anthology of assemblies of Roman poets].

By creating beautiful works, Movlavi has promoted human spirituality. During the past 700 years, Movlavi has been the leader of hundreds of poets and scholars, and his thoughts have been the subject of scholarly research at the center of science and culture of the time, and he has been rightly called the "Prophet of Love".

### **11-10) Moin al-Murid**

Moin al-Murid is one of the prominent Turkish works in the 7<sup>th</sup> century AH, whose fame has spread from Central Asia to Anatolia, and as a lasting work, his name and poems have always been used. The copy date of the version that is now in hand is 691 AH / 1292 AD. Moein al-Murid is a work in order, which is written in 900 verses and covers about 50 to 60 pages. Its composer is called "Islam", and no information about his life and biography has been found until today. However, the only manuscript of this book is kept in the library of Bursa and is included as a part of a great work under the title "Qasses al-Anbia" [The stories of the prophets].

### **11-11) "Javaher al-Asar" [Jewels of works]**

Another work of the 7<sup>th</sup> century, which has been permanent in the history of Turkish literature, is the book Javaher al-Asar, which is written with the same rihtm and poetic form as Charpareh [چارپاره]. Charpare is a form of poetry of the Turks, and the first poems were written in this form. Jawaher al-Asar was about 1000 verses, unfortunately some of it has been lost and a small part of it has reached us. Its importance is due to the time and position of the Turkish language in this era.

## **11-12) Nahj al-Faradis**

Nahj al-Faradis was written by a famous poet of the 7<sup>th</sup> century - Mahmoud Kardali in Western Turkish - Kharazmi. The city of Karde is the same city as Gorganj today. This work is a description of forty prophetic hadiths written in 450 pages and divided into four chapters. At the beginning of each chapter, a hadith is mentioned in Arabic, then its translation is given in Turkish, and then it is examined, described and explained.<sup>1</sup>

The first manuscript obtained has the copying date of 737 AH / 1337 AD on its forehead. The Turkish language used is the western style of Kharazm.

## **11-13) Qotb**

One of the famous poets of the 7<sup>th</sup> century of AH is Qotb, who opened a new chapter in Turkish literature by writing Khosrow and Shirin. This work was written when Uzbek Khan had died in Altun Ordo, and Tiny Beg Khan had just taken his place. Khosrow-Shirin was actually written because of the relationship between Tiny Beg Khan and his open minded Khatoon - Queen Khatoon.

In composing this work, Qotb had an opinion on Khosrow Shirin of Nizami, and the poet himself called Nizami an outstanding master at the beginning of his work and mentioned him with great respect. The rhythm and music of Khosrow Shirin is the same rhythm and music composed by Nizami. In this work, Qotb has brought the situation of his time and place beautifully.

---

<sup>1</sup> Məhmud Kərdəli, Nəhc əl-Fəradis, təshih: Bəhmən Araz / Həbib Kazımı, müqədimə: M. Kərimi, Bəndər Türkəmən, 1400.

### 11-14) Kharazmi and Mohabbatnameh<sup>1</sup> (love letter)

Kharazmi, a poet born in Kharazm in the 7<sup>th</sup> century of AH (13<sup>th</sup> century AD), wrote poetry in three prominent languages of the Islamic world: Arabic, Turkish and Persian. Most researchers and writers have mentioned this story in "The Reason for Compiling Mohabbatnameh" that one day, Kharazmi was present at the court of Mohammad Khajeh Bey and recited a poem in three languages, Arabic, Persian and Turkish. Because of this, the poet was favored by the Khaqan and since then he has become a special guest of the court. Mohammad Khajeh Bey made it his task to compose a love letter in Turkish and he was able to succeed in composing this beautiful work.

He gained such fame that his fame reached Egypt and Syria. This work is arranged in Figure 11 of the letter. Although this work is a Masnavi, but according to the tradition of Turkish poetry, there are sometimes lyrical texts included in it, Kharazmi completed this work in 754 AH/1353 AD.

### 11-15) Jomjomeh-nameh

Another work created at the same time is the large book of **Jomjomeh-nameh**. The author of this great work is Hossam Kateb, who has organized the life of Sultan Jojmjomeh. This work was finished in 1368 AD. Jomjomehnameh is the life of a Khaqan who lived during the time of the Prophet (Jesus) and did not believe in him at first, and after decades his anger remained until the time of Jesus and at that time he enjoyed his intercession by believing in him and spends years in worship until he goes to heaven. Jomjomehnameh deals with the issue of

---

<sup>1</sup> Kharazmi, Mohabbatnameh, Təshih M. Kərimi, Təbriz, 1400.

resurrection, heaven and hell, faith and belief. Some writers have proposed the close connection of this work with the works of Fakhr al-Din Attar Neishaburi.

### **11-16) Sheikh Safi al-Din Ardabili**

Sultan Sheikh Safi al-Din, Abul-Fath Ishaq ibn Amin-al-Din Gabriel Kalkhorani Ardabili was born in 650 AH in the village of "Kalkhoran" near Ardabil and the year of his death is written as 735 AH. From a young age, he was brought up in a religious upbringing and had immense intelligence and piety. The book of "Safvat al-Safa" by Ibn Bazzaz Ardabili is the most important book that was written on the life, status and honors of this high-ranking sheikh.

In 675 AH/1276 AD, there was a meeting between Sheikh Safi and Sheikh Zahid Gilani, and after the death of Sheikh Zahid in 700 AH, he led his disciples, and it didn't take long for his fame to spread to Rome, Syria, Lebanon, and India, and disciples came to him from all over. Sheikh Safi was a scholar and virtuous man, an interpreter of the Qur'an and a great jurist. When he was speaking, his disciples collected his words and collected them in collections known as "Qara Majmooh" (Great Collections). In this way, there are many collections in which his disciples collected his words. It has poems in Turkish, Persian and other languages. His poems are full of mysticism and affection.<sup>1</sup>

Sheikh Safi-al-ddin Ardabili- with his lasting work, Qara Majmueh, has presented pure thoughts and ideas in prose and poetry, and has kept the hearts of thousands of

---

<sup>1</sup> Ibne Bazzaz Ardabili, *Safwa al-Safa*, edited by Gholamreza Tabatabai Majd, Tehran, Ziarat Publications, 1376.



disciples alive and dynamic throughout the centuries. In the same century, dozens of Turkish-speaking poets and thinkers appeared all over the lands of Azerbaijan and organized Turkish creativity. Among these elders, we can mention several names such as: Mehnati, Anbaroglu, Beirak Gushchioglu, Assar Tabrizi, Nasir Bakuei, Shoghi Tabrizi, Qazi Mustafa Zareer, Youssef Maddah and Qazi Ahmed Burhan-al-Din.

### **11-17) Yousef Maddah**

Yousef, who became famous in the history of literature with the work "Varqa and Gulsha", is one of the main pillars of Azerbaijan literature in the 14th century AD and one of the great scholars of that era<sup>1</sup>.

He wrote "Warqa and Gulsha"<sup>2</sup> in 1368 AD. This work contains 1700 verses, which consists of six chapters or parts. Among the works of Yousef Maddah, the following books can also be mentioned:

"Maqtal al-Hussein", "Iblis Dastani" (The Story of Satan), "Qiz və Juhud" (A girl and a Jew) and "Qazi and Oghri" (The thief and the judge). Each of these works are written in the Turkish language and in the form of a Masnavi, which Maqtal al-Hussein is a long work related to the Karbala incident in the year 60 AH. The date of its writing is 736 AH.

### **11-18) Shayyat Hamza**

---

<sup>1</sup> Yusf Mədəh, Məqtəl əl-Hoseyn, təshih: M. Kərimi, Təbriz, nəşr Əxtər, 1394.

<sup>2</sup> Yousef Maddah, Warqa and Gulsha, Təshih Mohammadali Nəqdi, Zəngan, Mehre Qələm, 1398.

Some researchers believe that Shayyat Hamzeh was born in Aghshahir in the 13th century AD (610 – 690 AH) and trampled the lands of Azerbaijan and Anatolia and has approached the people (mingled with the people). He joined the Ahis (brotherhood) school - one of the Sufi methods and was one of the missionaries and dervishes of this method. The founder of this Sufi method was indeed Akhi Faraj Zanjani, who spent many years of his life in Seclusion and worship, and was respected as the elder and leader of the great mystics of Persian and Turkish literature. Shayyat Hamzeh is also one of his disciples who, after "Chelle neshini" (40 days of sitting in a corner and thinking), journey and search with an ax in one hand and kashkul in the other hand [The ceremony that the dervishes have], went from city to city and from village to village and recited poetry. It goes without saying that the life of dervishes and Ashiks of Azerbaijan is interwoven and tied together. If Ashiks write epic and popular stories, dervishes write mystical stories. Ashiks pay attention to syllabic poems, and dervishes, inspired by Arabic and Persian literature, turn to Prosodic rhythms.

Shayyat Hamzaz's Elahinameh has very interesting letters that have written mystical concepts in the form of Turkish poems.

In compiling his works, especially "Yousuf and Zuleikha", he imitated the Sufi style of Iran. The work "Yousef and Zuleikha" by Shayat Hamzeh contains 1529 verses, which is considered one of the first Turkish mystical Masnavis. The language of the poet in this work is simple, fluent and inspired by the simple language of the people.<sup>1</sup>

---

<sup>1</sup> Şəyyat Həməzə, Uusef və Züleyxa, təshih: M. Kərimi, Təbriz, Əxtər, 1399.

### 11-19) The story of Ahmad Harami

In the history of Azerbaijani literature, there are eternal and long-lasting works that, although we have a small legacy, and we have not yet obtained enough information from them. Among these precious works is the story of Ahmad Harami. What we have received from this work is a masnavi in a prosodic rhythm and in 816 verses<sup>1</sup>, but its poet and creator are still unknown. It is one of the precious works of the land of Azerbaijan in the late 6th and early 7<sup>th</sup> century of AH. This work can be counted in the row of completion of poetry of Sheikh Ezzeddin Hassanoglu, the story of Yusuf and Zoleikha from Khajeh Ali Kharazmi, which was written in the 7<sup>th</sup> century of AH/13<sup>th</sup> AD. Unfortunately, only 816 verses of this great work have reached us, and the first and last parts of this work have also disappeared.

### 11-20) Khajeh Ahmad Massoud

One of the famous poets of the 8<sup>th</sup> century of AH, who has become immortal in the history of our literature with the famous work of Sohail and Nobahar. In this century, many Turkish works were also published and many books were written in Turkish and even some works were translated from Persian and Arabic languages. In these centuries, dozens of Turkish books and works can be mentioned, each of them having a large volume, some of which are:

Yusef and Zuleikha, from Shayyat Hamza 1529 verses

The story of Yusef, by Qazi Zareer, 2124 verses.

Translation of Manteq al-Teir, Golshahri (717 AH/1317 AD), 4408 verses

Gharib-nameh (730 AH/1330 AD) by Ashiq Pasha (1272-1333 AD) in 12,000 verses.

---

<sup>1</sup> Dastane Əhməd Həramı, təshih: M. Kərimi, Təbriz, intişarate Nəbatı, 1394.

Sohail and Novbahar (751 AH/1350 AD) by Khajeh Masoud Ibn Ahmad in 5703 verses.

Khosrow Shirin (766 AH/1367 AD) by Fakhri, in 4683 verses.

Khorsheed-nameh (789 AH/1387 AD) by Mustafa Sheikhoglu in 7903 verses.

Love letter (800 AH/1398 AD) by Mohammad in 8702 verses.

Gol and Khosrow (1390 AD) by Tutmaji in 5370 verses.

Jamshid and Khorshid (806 AH/1403 AD), by Ahmadi in 479 verses and hundreds of other poems written by hundreds of Turkish-speaking poets from this century onwards. Sheikhoglu, who is a direct disciple of Khajeh Masoud, has recorded 22 verses of Khajeh Masoud's poems in his famous book "Kanz al-Kobra va Mahak al-Ulama" [کنز الکبرا و محک العلماء] which was written in 803 AH / 1408 AD. The second source of Khajeh Masoud is the book "Masha'ir al-Shoara" written in 974 AH by Ashaik Chalabi, which provides detailed information about the work "Sohail and Nobahar" and Khajeh Masoud. Ashiq Chalabi says:

"The writings of Khajeh Ahmad ibn Masoud are completely Turkic."<sup>1</sup> And he adds that he read the work of Sohail and Nobahar when he was a teenager. This shows that Khajeh was well-known and famous. But the undeniable information can be found from the works of himself.

Khajeh Masoud had two great works, the first one was "Sohail and Nobahar" and the second one was "Farhang-nameh". He wrote Sohail and Nobahar in 751 AH<sup>2</sup> and

---

<sup>1</sup> "خواجہ مسعود ابن احمدین ادالری غایت تورکانه دیر".

Xacə məsüd ibn Əhmədin ədaləri ğayt türkanədir.

<sup>2</sup>Xacəh Məs'üd, Soheyl və Novbahar, təshih: M. Kərim, Təbriz, nəşre Əxtər, 1394.

Farhang-nameh in 755 AH / 1354 AD. Sohail and Nobahar are in 5703 verses, and the Farhang-nameh is in 4044 verses. With this account, at least the verses of his two works exceed 11,000 verses, and there is no doubt that Khajeh Masoud had lyrical and other types of poems, which are still among the countless unknown books in the world of Turkish literature and it also remains unknown.

### **11-21) Yunus Imreh**

Yunus Imre is one of the greatest mystic poets of Azerbaijan who, although he was born in Azerbaijan, Iran, lived in Anatolia and developed his creativity there. But he has preserved the characteristics of the language and literature of Azerbaijan in his works. He was a mystic and a lover and reached the first limit in praising divine and human love. He considers love to be a source of human dignity and honor, and he makes the secrets of the universe unique in the knowledge of human greatness, and invites people to love and affection. He is a herald of love and affection for people.

Yunus Imreh can be considered the greatest Turkish poet of the 7<sup>th</sup> century. He was present in the sermons and hearings of Movlana Jalal al-Din Rumi and benefited from his presence and wrote his findings in his mother tongue. Two great works of Yunus Emre are in hand, which are: 1) Divan of Poems 2) Risalah al-Nashhiyyah.

The work of Risalat al-Nasiheh was written by Yunus Imre in the year 707 AH/1308 AD, the number of verses of this mystical and moral work is 562, which is written with the rhythm of Ramel and Hazaj<sup>1</sup> and has a prose introduction. In addition to advising people and teaching

---

<sup>1</sup> Ramel and Hazaj are two poetic forms and rhythms in Arabic literature.

good manners, its subject is also a reflection of the poet's mystical insights.

### **11-22) Sultan Walad**

Movlana Jalal al-Din Rumi (Movlavi) founded a school in Turkish literature that has been continued by his disciples and followers until today, and still those who are thirsty for literature and mysticism, accept the sufferings of the road and go to his court in Konya to visit for a sip of Drink the infinite sea of wisdom and thought. Literary creation of Movlavi's followers have added golden leaves to the book of Turkish literature history, which is a source of pride for his followers. One of the first followers of Movlavi is his son Sultan Valad. Walad, known as Sultan Walad, was born in 623 AH/1223 AD. Sultan Valad learned wisdom from his father and filled his life with his father's words and thoughts, and like his father, he left a precious legacy to his memory, which has been the language of his lovers for 700 years.

Fortunately, hundreds of handwritten copies of his Turkish works adorn the libraries of the world. Sultan Valad completed his studies in Konya and Sham in the presence of the great professors of the time, including his honorable father, and mastered the sciences of the time. There are five immortal works of this passionate mystic, which are: *Divan* / *Ebteda-nameh* / *Robab-nameh* / *Enteha-nameh* / *Ma'arif*.

The *Ebteda-nameh* is the first *Masnavi* of Sultan Walad, which he wrote in 76 verses in the year 670 AH/1272 AD. In this work, there is good information about his father Movlavi and Sultan Valad himself.

The second work of Sultan Valad is *Rabab-nameh*, which has 162 Turkish verses and has been printed several times. All five works of Sultan Valad have been translated and

published in different languages of the world, including German, Russian, English, French, Italian, Greek, etc.

### **11-23) Movlana Jalal al-Din Mohammad Atiqi Zanjani**

One of the bright figures of Azerbaijani literature is Movlana Jalal al-Din Mohammad Atiqi Zanjani. Zanja is one of the regions that has presented great scholars, writers, mystics and poets to the world of Islam and Azerbaijan. Many famous figures of the Islamic world are born in Zanja. These scholars, each in their own place, have been one of the proud figures of our time, who have become a source of pride for our people. Creation and science in three languages, Arabic, Farsi and Turkish, in this culture-promoting region is a source of pride for Azerbaijan, and the works of these dear people adorn the libraries of the world. Sheikh Abul Najib Sohravardi, Sheikh Abul-Ghanim Sujasi, Akhi Faraj Zanjani, Sheikh Shahab al-Din Sohravardi, Movlana Atiqi Zanjani, Movlana Narges Abhari, Movlana Hemmati Angurani, and finally Hakim Hidaji are among the proud faces of Zanja who make Iranians and Turkish speakers proud in the cultural field of the world.

Movlana Atiqi Zanjani was born in Zanja in the 7<sup>th</sup> century of AH. He was still a child when he left for Tabriz with his father Qutb al-Din Atiqi and settled in that city. We know that with the invasion of Iran by the Mongols, many of the scholars who were on the path of their attack left their land, most of them moved to the west and away from their city. Of course, the scholars of this period can be divided into two groups from this point of view: one group chose the same simple path of travel, and the second group stood and even made efforts to tame these Mongols.

They even sought a way to their court and were successful, and Qutb al-Din Atiqi along with his family went to Tabriz and entered the court of Ilkhans. He gained fame as a famous scholar in Tabriz and other scholars gathered around him. His son Jalal al-Din Mohammad grew up in such an environment. He studied various sciences of the time and entered the world of poetry and literature. It didn't take long for him to gain fame as a great poet and mystic and he won the respect of all poets and writers. According to various narrations, Jalal al-Din Mohammad Atiqi died between 719 and 741 in Tabriz and was buried in the tomb of poets [مقبره الشعرا] in Tabriz.

Turkish poetry of Atiqi is very pleasant and full of mystical and romantic thoughts.

### **11-24) Ovhadī Maraghehī**

Ovhad al-ddin Ovhadī was born in the year 673 AH / 1274 AD in the city of Maragheh, which has been one of the most important cultural centers of Azerbaijan. In the 13<sup>th</sup> and 14<sup>th</sup> centuries, Maragheh was considered one of the centers of science and art in the Middle East, and many scholars from all over the world came to this city to study. Ovhadī studied in this city and benefited from the common sciences of the time. He went to Isfahan for some time and continued his studies in other cities, and he was 59 years old when he returned to his homeland. He wrote the famous book "Jame Jam" [Jamshid Cup] in 711 AH / 1311 AD, which is one of the literary masterpieces of the Middle East. He was not more than 64 years old when he died in his city (738 AH) and was buried there. Poetry book of Ovhadī, which is full of lyrical poems and full of affection and love, constitutes one of the best and most eloquent poetry books in Iran, which is full of odes, mystical and love poems. The



number of verses of this "Divan-e Kabir" [The great book of poetry] is 10,000 to 15,000.

### **11-25) Haji Bektash Vali**

Haji Bektash Vali is one of the great mystics in the Turkic world, who after Khajeh Ahmad Yesavi had the greatest impact on the emergence and development of mystical methods among the Turks, and his Velayat-nameh in Turkish is his famous work.

Haji Bektash Vali is the caliph of Baba Ishaq. Baba Ishaq is one of the followers of Sufism, who fought a mystical and political struggle against the Seljuks and was killed in 1240 or 1270 AD.

### **11-26) Ashiq Pasha**

Ashik Pasha's name and fame among the great men of the time was the word of mouth, especially in Anatolia, his name was a source of hope for the poor, his Sufi thoughts and ideas are the natural result of the crises in the Middle East - from Khorasan to Anatolia, in the formation of his Sufi education, his contemporaries, Movlana Jalal al-Din Movlavi, Sultan Walad, Haji Bektash Veli, Yunus Emre, Sultan Oden, Sheikh Soleiman, as well as the position and thoughts of his own family have had a great impact. Being a Turkish speaker himself, he started creating Turkish works as well. Ashik Pasha has chosen the Turkish language in order to teach Sufi wisdom to the Turkish-speaking people and draw them to God, and he has considered the creation of Turkish works as a national and religious duty.

Ashik Pasha has written a great work called Gharib-nameh in Turkish language, which writers and researchers

consider this work to be equal to Movlavi's Masnavi. This work contains more than 12,000 lines of poetry.<sup>1</sup>

---

<sup>1</sup> Ashik Pasha, *Gharib-nameh*, corrected by: M. Karimi, Tabriz, Nabati Publications, 2018.

## **CHAPTER TWELVE**

### **Teimurid**

12) The Teimurid or Kurakanis empire reigned for about 140 years between 771 and 911 AH/1370-1505 AD. In this period, Teimurid territory was divided into four parts:

Ulugh Bey and Abdul Latif Mirza in Mavara al-Nahr

Abul Qasim Babur in Khorasan

Sultan Mohammad in Iraque Ajam, Fars, Kerman and Khuzestan

Azerbaijan was still in the hands of the Qaraqoyunlu, who were subservient to the Teimurids.

Teimur had built a vast country and a powerful government, and he had raised the land of Mavara al-Nahr

to an importance that he had never seen before<sup>1</sup>. He expanded his borders first throughout Central Asia and then throughout Khorasan and then to all parts of Iran, Anatolia to India. Amir Teimur died in 807 AH/1405 AD after 38 years of ruling and conquering the country with a wide territory.

Amir Teimur built a great empire in imitation of Genghis Khan. But it was fundamentally different from Genghis Khan's empire. Amir Teimur established this empire with a plan and according to a previous decision, and acted thoughtfully in many of his decisions. During his rule, Amir Teimur did impossible things. Because of the many killings he did in this way, his name is mentioned in history with horror and insults, and all his services have been forgotten. However, he tried to make a good name for himself and with the honor of the scientists, artists and orators of the time, he tried to take a good name with him. But there were artists and artisans who stood up and fought.

One of his methods was resorting to religion. And he also employed many scholars of the time. He employed a number of clerics to theorize his actions and consider them in favor of religion. But in front of him, there were tariqats [Philosophical and religious methods] such as Hurufiyyeh.

After Teimur, his son Shahrukh Mirza took the throne. In Herat, Shahrukh named himself the heir to his father's throne and due to his authority and sufficiency, he was able to overcome other contenders to some extent. Even though many kings supported him, Shahrukh avoided

---

1 Khandmir, Ghiyath al-Din ibn Homam al-Din, *Tarikh Habib al-Siyar* in *Akhbar al-Bashar*, Tehran, 1362.

direct conflict with his family members and began to organize Herat.

Shahrukh, who had managed to create an almost unified territory from the disjointed lands, established friendly relations with his neighbors and rivals, but he could not establish the power of the Teimurids outside the borders, and despite his successes in organizing internal affairs and eliminating rivals, after Karakovinlu gained power in Azerbaijan, he could not maintain his authority there.

Shahrukh had to be satisfied with only mentioning his name in the sermons that were read in Azerbaijan.

During this period, relative stability and peace and economic prosperity, which was provided especially in the east of his territory, disappeared. Internal conflicts increased and powerful opponents such as the Uzbeks from the north and the Qara-Qoyunlu and Ağ-Qoyunlu from the west threatened the Teimurid government. Unlike Teimur, Shahrukh did not choose a successor for himself; Two of his children, Baisanghor and Juki Mirza, had died during his lifetime, and his other son, Ulugh Bey, was in Samarkand most of the time and was invited to his father's court as a guest and did not interfere in the affairs of the Kingdom.

Except Ulugh Bey and his son Abd al-Latif, there were other claimants for succession, which caused the decline of the Teimurids. Jahanshah Qara-Qoyunlu took advantage of the conflict between the princes of Teimurid, and took Hamadan, Qazvin and gradually over the entire Teimurid territory and was established the government of Qara-Qoyunlu.

In other provinces, the Agh-Qoyunlu were present and they were in full power until 882 AH/1477 AD.

The main difference between the government structure of Teimur's successors and himself was the preference of Islamic laws over Mongolian laws (Yasa), which became popular after Shahrukh abolished Yasa laws in 815 and replaced them with Islamic jurisprudence. After him, most of the Teimurid rulers, including Abu Sa'id and Sultan Hossein Bayqra, adhered to Islamic traditions.

There is no doubt that the Teimurids, during their more than one hundred years of rule, tried to improve and develop the cities and have left hundreds of architectural works to this day. In addition to these works, other arts such as calligraphy, painting, literature, as well as music have reached the peak of their development and perfection. Today, libraries and museums of the world preserve many paintings and manuscripts of literary works of this era. There is no doubt that the various sciences of the time - from religious sciences to human sciences such as mathematics, astronomy, delegation, medicine, etc. - have flourished and many works have been written.<sup>1</sup>

Theology, wisdom and logic, mathematics, music, painting, calligraphy, medicine, poetry and literature gained great value and credit. In this period, Turkish literature reached such a peak that even today it is considered one of the most brilliant periods of literature. During this time, hundreds of poets, scholars, writers, and historians emerged and took a step in the path of scientific literary creation, which is the pride of every Iranian today.

---

<sup>1</sup> Edward Granville Brown, *Literary History of Iran, from Sa'di to Jami*, translation and annotations by Ali Asghar Hekmat, Tehran, 2012

In the first period of the Teimurids, Imad al-Din Nasimi, Sheikh Fazl-Allah Na'imi Tabrizi, together with Hafez Shirazi, conquered the heights of poetry and literature and drew great poets like Seyyed Qasim Anwar and Malik Al-Shoarai Habibi.

And of course, by taking the pen of great sultans such as Sultan Hossein Bayqra and Amir Alishir Navai, they formalized the Turkish language and literature, and by encouraging and persuading the poets of the time in their court, they promoted poetry and literature, and provided the basis for creating a rich literature. At the same time, they themselves became one of the most powerful poets of the time, so that the great Persian-speaking poet - Abd al-Rahman Jami, praised the poetic art of these sultans and praised and described them in this respect.

Sultan Hossein Bayqra reigned over a large part of the Timurid Empire for 35 years, and having hundreds of scholars, artists, writers and historians in his court, has been able to show himself among the greats of this field and with his literary talent, he has been able to compose works that attract the poets of the time. He sent his poetry book to Jami to be reviewed, and Jami approved all of it and approved it according to the testimony of the tazkira-writers. In addition, Amir Alishir Navaei, the minister of Sultan Hossein, undoubtedly supervised Sultan Hossein's poems. Therefore, Poetry book of Sultan Hossein, which was written under the surname "Hosseini"<sup>1</sup>, was accepted and used by the writers and poets of the time during his lifetime, and tazkira-writers spoke and quoted with confidence and certainty about the smoothness of his

---

<sup>1</sup> Sultan Hossein Bayqara, Divane Turki, correction: M. Karimi, Tabriz, Nabati Publications, 2014.

words and eloquence. Some of his poems have been copied.

### **12-1) Turkish literature at its peak**

The Teimurid period is considered a privileged and noteworthy period due to the many writers and poets and the development of literature. The general interest in poetry and literature in this period is such that Amir Alishir Navai in the *Tadzkire* of Majalis al-Nafais has given the biographies of 132 poets who lived in Khorasan and across the river (Mavara al-Nahr), and Dolatshah Samarqandi<sup>1</sup> authored the *Tadzkire* of the poets, who only gave the biographies of famous poets, spoke about 42 poets of this period.

Also, the names of many writers of this period are mentioned in Habib al-Seyar from Khandmir. Irrespective of the unrest and chaos that ruled Iran during Teimur's campaigns and bloodshed, during the rule of the polite Teimurid princes and with the creation of clan monarchies, emerged numerous centers for the gathering of poets and writers. These centers caused the popularization of culture and literature and the dispersion of a number of common and scholarly poets in the literary centers and cities.

### **12-2) Abdul-Qadir Maraghei**

Abd al-Qadir Maraghei is one of the musical geniuses of the East, who is also considered one of the Turkish-speaking poets of Azerbaijan.

---

<sup>1</sup> Dolatshah Samarqandi, *Tazkire al-Shoara*, edited by: Edward Brown, Tehran, Asatir Publishing House, 2018.



He was born in Maragheh in 731 AH/1331 AD. He spent the first stage of education in his father's presence. His father, Qiyas al-Din Gheibi, was one of the most famous musicians of his time, and artists from all over the world came to Maragheh to benefit from his art.

In the year 755 AH/1354 AD, in the competition held by Sultan Hossein Jalayeri in the court, he won the title of best musician and entered the court, and soon his fame became universal. It was not long before Amir Teimur invaded the region and in 771 AH/1370 AD he even took Baghdad under his rule and took many artists and scholars of the ruled lands to his capital Samarkand, among these artists, Abd al-Qadir Maraghei was also present. It is also necessary to remember that Abd al-Qadir was able to gain the favor of AmirTeimur by composing poems and songs in AmirTeimur's court and received court awards.

In addition to the poems he wrote in Turkish and played in beautiful songs, he also wrote authoritative books on the science of music. His first work in the field of music is "مجموعه نغمات" [Collection of Tunes] which he presented to Shahrukh Mirza, Crown Prince of AmirTeimur in 773 AH/1372 AD. In this book, while discussing the art of music, he also examined musical instruments and provided significant information. This work has attracted the attention of scholars and musicians for years and has been taught in music science centers, and for this reason, many manuscripts of this book can be found in all corners of the world. In addition to his poems, several works about music are also in Turkish.

### **12-3) Qazi Mustafa Zareer**

During his lifetime, his fame spread throughout Azerbaijan, Anatolia, Egypt and Syria. He went to Egypt

in 730 and stayed in the court of the Turkish Sultan of that country "Malek Mansour Ali" for five years. At the request of Malik Mansour, he wrote the work consisting of verse and prose, "Seirat al-Nabi". The remaining works of Qazi Zarir are: Yusuf and Zulikha, Seirat al-Nabi, Fath al-Sham, 100 Hadith and 100 Hikaye [100 story].

Among these works, Seirat al-Nabi is his most important work, which has left a significant impact on literature. This work is in verse and prose, Zareer's prose is very simple, intimate and natural and is closer to the language of the people. The most beautiful part related to the order of this work is also related to the birth of Prophet Mohammad, which is known today under the title of "Moloudiyeh". The Masnavi of Yusuf and Zuleikha is 2120 verses.<sup>1</sup>

#### **12-4) Qazi Ahmad Burhan al-Din**

Burhan al-Din, the outstanding poet of Azerbaijan, is one of the great masters of the history of our literature. In addition to his historical role in the history of his nation, he has joined eternity in the ranks of the first creators of classical literature of Azerbaijan with the creation of his voluminous divan in the Turkish language. He was born in 722 AH/1322 AD in Kayseri. His father was the Judge of Kayseri. Burhan al-Din learned wisdom and logic in Turkish, Arabic and Persian languages and traveled many times. The poet's father's family was a famous family, the poet's mother's family was also among the famous and scholarly families of their time. After returning to Kayseri, Burhan al-Din chose his ancestral occupation as a judge (742 AH /1342 AD) and then married the daughter of Amir Qias al-Din, and

---

<sup>1</sup> Qazi Mustafa Zərir, Yusuf və Zuleyxa, təshih: M. Kərimi, Təbriz, nəşrə Əxtər, 1399.

in 756 AH/ 1355 AD he was elected to the ministry of Ali, the son of Mohammad Ertana, and in 759 AH/1358 AD he became the ruler of the same region under the influence of Al Ertana turned around. He sat on the throne in Sivas in 782 AH. He fought with his enemies for a while and after defeating them, he was given the title of Sultan and ruled with complete authority for 17 years. His territory included Sivas, Kayseria, Nikdeh and Amasya. Within 17 years, while establishing government order and discipline, he has worked for the well-being and comfort of the nation and all-round progress of his country, and has made tireless efforts to unify the existing Turkish governments in the Middle East<sup>1</sup>.

His resistance against Timur's attacks speaks of his manly courage and his popular base among his nation. He strengthened the Turkish language by creating his voluminous divan even in Anatolia. Teimur could not destroy his independent government, but in the end he was killed in 799 AH in the battle of "Qarabel" while fighting with Qara-Yunus Osman. His tomb is in Sivas.

Sultan Ahmed Burhan al-Din, an Azerbaijani genius, wrote works in three languages: Turkish, Persian and Arabic. His Turkish divan has 1400 sonnets and his Persian divan has 200 sonnets. He also wrote two works of jurisprudence in Arabic which were taught in seminaries during the past 700 years, which are: "Tarjih al-Tawzih", "Aksir al-Aadat fi Asrar al-Ibadat".

## **12-5) Arif Ardabili**

Aref Ardabili is one of the most prominent poets of Azerbaijan in the century (8<sup>th</sup> AH/14<sup>th</sup> AD) who was born

---

<sup>1</sup> Qazi Ahmad Burhanuddin, Turkish Diwan, Tabriz, Akhtar Publishing House, 2014.

in Ardabil. Although the year of his birth is not clearly known, but the symmetry of his life with the kings and his dealings with their court, informs about his life and lifetime. He left Ardabil for Shirvan at the invitation of Kavus ibn Keiqobad (1345-1373 AD), one of the kings of Shirvan, and settled in their court. He has written many poems in praise of Sultans, but his main fame is due to the long and beautiful poem "Farhad-nameh", which was written by Nezami after the beautiful poem "Khosro and Shirin". Now, only this work of Aref Ardabili has reached us, and there is no news about his Divan.

## **12-6) Hurufiyye literature**

Hurufiyye literature in three languages, Turkish, Persian and Arabic, has a special richness and breadth. There are many manuscripts of Hurufiyye literature and they have not been published as much as necessary. However, the history documents show that the supporters of this movement continued the movement until the next three centuries and organized uprisings in lands from Khorasan to Syria and Iraq.<sup>1</sup> The founder of this movement is Fazl al-Llah Na'imi Tabrizi, and among the most important figures of this movement are Emad al-Din Nasimi, Rafiei, Seyyed Eshaq, Fershtehoglu and others. . . There are those who have created valuable works mostly in Turkish language.

Fazlullah Na'imi (martyrdom dated 796 AH/1394 AD) wrote many works in Persian language, most of these works are in prose, and he wrote only two works in order, one of which is Poetry book of of his poems and the second is Masnavi of Arsh-nameh. Arsh-nameh actually

---

<sup>1</sup> Reza Baghban, Essays on the life and creativity of Emaduddin Nasimi, Tabriz, 1357, Noble Publications, p. 53.

expresses the philosophy of orderly letters. When we talk about Harufiyyeh literature, we should keep in mind that Fazlullah's disciples have written more in this field than Fazl himself, and some have also translated Fazl's works into Turkish. Based on this, Harufiyyeh literature has been scattered in both Persian and Turkish languages and in the geographical area of Khorasan to the Balkans. Of course, Fazlullah's works were translated during his lifetime, and it shows that he had many followers, and each of his disciples were active in propagating beliefs of Harufiyyeh.

Among the translations of Fazlullah's works into Turkish, the translation of Arsh-nameh by Amiloglu is of great importance. A translation that has not been noticed and published in Iran as a center of Harufiyyeh activities. Of course, Iran's cultural atmosphere has not provided such an opportunity for writers, so no one has dared to address it.

Another famous disciple and caliph of Fazlullah is Rafiei, who wrote the Basharat-nameh in Turkish, and in fact he translated Na'imi's Javedan-nameh (Eternal Letter) into Turkish order. Perhaps, Basharat-nameh did not rhyme the attack of Javedan-nameh, but the inspiration from Javedan-nameh and the expression of its totality was intended by Rafiei and it came out of doing a proud duty. At the same time, it is reminded that Javedan-nameh has been translated into Turkish by others, both in verse and prose, and each of them has its own literary-philosophical debates.

26 years after Fazlullah's death, Ameloglu started translating Arsh-nameh and finished it on 823 AH/1420 AD. And another point is that he presented this translation to Ibn Togha, one of the descendants of AmirTeimur, who was the ruler of Estrabad region around 1388 AD. Again,

it is necessary to say that Arsh-nameh, like Javedan-nameh, was translated into Turkish in parallel by several followers of Fadlallah. The reason for the number of translations is the expansion of the alphabet and the many followers of this method in Turkic-speaking countries. Among the translations of the Arsh-nameh, the translation of Ameloglu has a higher value because most of the translations did not have the necessary accuracy and some even translated parts of the Arsh-nameh, while it has been translated by Ameloglu with respect to trust. However, in order to convey Fazalullah's message in a correct and acceptable manner to his followers and lovers, Ameloglu sometimes translated one verse of the Persian poem in several verses and sometimes the content of several verses in only one verse. A verse has been translated and expressed. Therefore, this translation has authorial value as well.

The Turkish translation of Ameloglu, was first published by Dr. Fatih Oslo-ar<sup>1</sup> and with the many facilities of Turkey.

### **12-7) Fazlullah Na'imi Tabrizi**

Fazalullah Na'imi was executed in 796 by the religious order of Sheikh Ibrahim from the court clergy of Amir Teimur. There is enough information about Fazlullah's life and Persian books have written enough about this. The movement of Harufiyyeh did not end with the death of Fazl-Allah, but after this incident, the fire of rebellion became more flaming and it was set on fire in all the corners of the Teimurid Empire. For many years, this ash movement was under fire, including the Khorasan uprising

---

<sup>1</sup> Fəzlallah Nə'imi / Amiloğlu, Ərşname, təshih: M. Kərimi, Urmu, intşarat Yaz, 1399.

in 808 AH, which was suppressed by Shahrugh Mirza, and a year later, the Horufiyeh uprising took place in Mazandaran, which was also suppressed. But on 830, when Shahrugh was going to Friday prayers, he was assassinated by Ahmad Lor - one of Fazal Allah's disciples (Habib al-Seyar) and this time Shahrugh ordered the complete eradication of Harufiyyeh with the help of the court clergy. . In this wave of arrests, many suspects of Harufiyyeh, such as the leader of Herat, and many others, including the son of Shahrugh, were also arrested, and a large number of followers of Fazl-Allah, who were in the leadership of the regions, such as Amir Nuralla and Amir Qiyas al-Din, were also arrested. Therefore, the court clerics preferred serving the monarchy over preserving the Islamic religion. However, the movement did not stop. In 835, under the leadership of Haji Sorkh, a large-scale uprising broke out in Isfahan, and again, a number of other leaders and followers of Harufiyyeh were arrested and executed. In this movement, Abd al-Samad and his two children who were among the princes of Shahrugh were killed.<sup>1</sup>

Of course, it goes without saying that the movement did not stop in Azerbaijan either, and Emad al-Din Nasimi moved the movement from Shervan and Baku to Tabriz. When Tabriz was suppressed, Nasimi went to Isfahan and the movement continued, and after that he chose Shiraz, and he was treated harshly there as well. . Of course, it goes without saying that when Nasimi was in Shiraz, there were many examples of Hafez's sonnets and attracted everyone's attention, even Hafez himself. But when pressure came in Shiraz, Nasimi was forced to leave

---

<sup>1</sup> Fath Usluər, Farsıcadan Türcəhyə tərçümələri, Eski Türk Edebiyyatı Çalışmalar, IX, İstanbul, 2014, səs 360 – 365.

Shiraz and go to Anatolia. There many fans gathered around him and was created a rich literature. In the following years, he was forced to go to Aleppo, where his life record ended in that city, and a verdict was issued regarding Nesimi's apostasy, and he was flayed. But this not only did not silence the movement, but it made the fire of the uprising more flaming. Fazlullah's daughter, who is also Nasimi's wife, was burned in a fire in Tabriz along with 500 people from Hurufis.

Nasimi's arrival in Anatolia caused the revival of the Hurufiyyeh movement. The translation of Fazl-Allah's works into Turkish got a new life and at the same time dozens of translations appeared and gathered a lot of energy and this burning did not go out until several centuries later. Contrary to writers who claim that after Fazlullah and especially Nasimi, Harufiyyeh had no more energy, it must be acknowledged that the fire of this movement in the following centuries was for the lives of oppressors and superstitions. **Mir Fazeli** tried to translate most of Fazal Allah's works into Turkish and he was welcomed and studied and used by people. His main work was called "Research letter" [تحقیق نامه]. The description of Javedan-nameh was written in Turkish by an unknown author in the year 900 AH. Javid Ali Effendi wrote Salat-nameh [صلات نامه] in 1030 AH, **Ishqurd Dede** also wrote and edited works in poetry and prose in the same years in the promotion and teaching of hurufiyye in the Balkan lands.

Among those who did not write valuable works in Turkish, three great personalities should not be overlooked, which are: **Ameloglu**, **Rafiei** and **Abd al-Majid Fershteoglu**.



### **12-7-1) Rafiei**

Rafiei is the person whom Nasimi sent to that land before his departure with Anadolu in order to introduce Harufiyyeh, and he was able to accomplish his mission well by composing exciting poems. Rafiei has written two great works named: Basharat-nameh and Ganj-nameh. Basharat-nameh has been noticed and published, although its name has not been mentioned in Iran, and this is the fact that its manuscripts are adorning the libraries of Iran. The second work – Ganj-nameh was written in 811 AH/1408 AD. Rafiei's works are very influential and have great value in Turkish literature because great poets such as Ameloglu were also influenced by Rafiei and Arsh-namah was written under this influence.<sup>1</sup>

### **12-7-2) Abd al-Majid Fereshteoglu**

Abd al-Majid Fereshteoglu, who died in 864 AH/1460 AD, also translated the works of Fazlullah under the influence of Rafiei, and he composed "Eshq-nameh" in the 833, "Hedayat-nameh" in 838 AH/1435 AD, and "Khab-nameh" under the name of "Akhtar-nameh". These works are considered among the first works of hurufiyye in Anatolia, and it must be accepted that they are a significant volume. As much as Hurufiyyeh's works, this method could gather many followers in the entire Anatolian lands.

### **12-7-3) Sayyed Ishaq**

Sayyed Ishaq added another work to Arabic literature by translating the dream book, but this same book, at the

---

<sup>1</sup> Fazlallah Şecerresi, Millet yazma eserlər Kitabxanası, Ali Emiri, Farsı, No. 1043, vreq 51 Elif.

same time, added a lot of information about the life of Fazl-Allah. So that today it is considered one of the best and most reliable sources about the life of Fazalullah and this work is still unknown in Iran. The interpretation of dreams that Fazl-Allah interprets them draws a huge part of Fazl-Allah's attitude and subsequent activities.

Fazlullah's name is written in different tazkireh (anthology) with the names of Abd al-Rahman, Jalal al-Din, Shahab al-Din and Shams al-Din Fazlullah. Some have also called him with the title of Movlana Fazlullah. Sometimes the title Sayyed also appears at the beginning of Fazlullah's name.<sup>1</sup> In another source, his genealogy is taken up to Hazrat Ali<sup>2</sup>. Also, some have considered him to be from Tabriz, others have considered him to be from Shirvan or Mashhad, but Fazlullah himself pointed out that he is from Astar-abad. Also, Ali al-Ala, the first Caliph of Fazlullah, in the book of Tohd-nameh, mentions that Fazl is an Astrabadi.<sup>3</sup>

Fazlullah was born in 740 AH/1340 AD. Another Caliph of Fazlullah, Arshi, who was born in 970 AH/1563 AD, states that Fazlullah was born 230 years before him. With a simple subtraction, the same year is 740 AH/1340 AD. It should not be overlooked that the most complete description of Fazlullah Na'imi's life can be found in the work of Nafchi and Seyyed Ishaq. Seyyed Ishaq has described the events, deeds and behavior, as well as the virtues of Fazlullah, and has described many details of Na'imi's life. Of course, Fereshteoglu has also described the life of Fazlullah. In this work, his travels to the far

---

<sup>1</sup> Ali al-Ala[على الاعلى], Tohid-name, Suleimaniye yazma eserler Kitabxanası, No. 4348, vereq 2 b.

<sup>2</sup> The first imam of the Shiites

<sup>3</sup> Safa, The same source, p. 10.

corners of the world are discussed and his behavior and meetings with the elders of the time are mentioned.

Miranshah- son of Amir-Teimur arrested him and imprisoned him in Alinja Castle in Nakhchivan in 796, and six days later he was executed by Sheikh Ibrahim's religious order. Na'imi is buried in Alinja Castle

### **12-8) Emad al-Din Nasimi**

Nasimi is the most famous classical poet of Azerbaijan, who is famous and immortal not only because of his beautiful and trilingual poems in world literature, but also because of his courage in the face of death and cheerfulness in his noble life, as well as It is also the expression of firm and solid beliefs among the general and special people. Nasimi is a poet whose eloquence and firmness of speech have surprised everyone, and with his progressive ideas, he has fed up the oppressors of the time and has surpassed time. His divan (poetry book) is in three languages: Turkish, Persian and Arabic, while expressing his mystical thoughts and romantic feelings, also contains poems promoting the ideals of the Hurufiyyeh. Hurufiyyeh is a method that clashed with the oppressors of the time and started a bloody struggle with oppressors and reactionaries, and therefore led several thinkers to death.<sup>1</sup>

Nasimi's divan is full of Quranic verses and each of his sonnets is actually an interpretation and explanation of

---

1 M. Karimi, The movement of Hurufiyyeh[نهضت حروفیه], Tabriz, Tashah Publications, 1357, p. 7.

Quranic verses. He considered the letters to give value to humans and a manifestation of God's power; Because God cannot be expressed without letters:<sup>1</sup>

"If you want to express a Man, you are the letter, how can you express without letters?"

The center of poet's creativity is man, and he rightly considers man to be the best of God's creations. "Ashrafe Makhluqar" (The best created) that are trampled under the poison of the horses of the conquerors and have no value and respect. Therefore, in order to honor the existence of human beings, he redefines this Caliph of God, and he puts human on the top of his love poems with a beautiful expression.

Nasimi, a prominent representative of Azerbaijani culture and literature, is one of the proud creators of science and art of the Middle East in the 8<sup>th</sup> century AH. It is a pain that our society does not recognize him, who has spared no efforts for the freedom and cultural development of the nations of the Middle East, as he deserves. Nasimi is the most amazing literary figure and infinite genius of the history of thought and art of our people. The formation of the astonishing personality and the infinite genius of this poet and philosopher can be explained by the cultural, political and social development of the era.

The calligraphy movement matured in such a situation and attracted artists, thinkers and poets, and rich literature was created in Turkish, Persian and Arabic languages. The founder of this movement was Fazlullah Na'imi, who approached the people through the interpretation of dreams,

---

<sup>1</sup> گر دیلرسن خالقى ائتمک عیان

and finally, with interpretations of the Qur'an, he brought the Shia religion to the people, and by taking advantage of the fields of science and literature and the social conditions of the time. He gathered the people around himself and reflected the voice of people's rebellion. Seeing the tragedy of the time - the brutal massacres of kings and the humiliation of thousands of oppressed people under the boots of the oppressors, Na'imi became enraged and raised the science of rebellion and, inspired by the teachings of the Qur'an, started a revolutionary movement, and built a philosophy of letters based on the Qur'anic letters and launched an uprising against the oppressors.<sup>1</sup> The court religion, which justified the privileges of the ruling class, was opposed to this movement, but Na'imi remained true to the people and Islam and rebelled and was arrested and hanged by Miranshah, the son of Teimur.

The reason for the universal fame of Nasimi can be seen in the expression of sweet human desires, the song of people's desires, his beautiful literary creation, so that his works have been spread among different nations of the Middle East and have gained fame among Arabs, Persian-speaking people and Turks. .

Nasimi was born in 747 AH/1346 in the city of Shamakhi in Sharvan.<sup>2</sup> At that time, Ibrahim-Shah from the Shirvanshah dynasty was ruling over a part of Azerbaijan. By concluding a treaty with Amir Teimur, he considered himself subject to Teimur's government and thus prevented the destruction of the cities under his control, but he

---

<sup>1</sup> İmad al-dın Nəsimi, Təriqətnamə, təshih: M. Kərimi, UrmiYə, İntşarat Yaz, 1399, s 41.

<sup>2</sup> Seyed Ali Salehi, Phoenix in the gray night (Emadaldin Nasimi), Tehran, 1368.

constantly tried to free his land from the yoke of Teimur's domination.

Nasimi, who sings good poetry in her youth, was attracted to Ibrahim-shah's court and found many fans. The king had ordered to respect the young poet and take the necessary care, because he saw the necessary genius in his face and considered his existence necessary and useful for the court. His romantic poems were spoken by many languages. It was at this time that Na'imi came to Baku and Ibrahim-shah, who had the idea of rebellion in his head, allowed Na'imi to work.

It wasn't long before Nasimi left the court and never came back. First, it was spread that the young poet fell in love and went to the desert. Then they said that the poet fell in love with Fatima, the daughter of Fazlullah Na'imi, and later it was revealed that he got acquainted with Na'imi's thoughts and joined the Hurufians. By praising the 12 imams and preaching Shiism, he pursued poetic work and reached the world of philosophy and became a poet, and became known as the greatest and most passionate poet and philosopher of the time, and his passionate scream shook the oppressor's palace and strengthened the suffering people.

Nasimi's poems are surrounded by an aura of mysticism and gentle and eloquent lyrics. Liveliness and cheerfulness are the most important features of his poems. He is a poet who has risen to fight against filth and filthiness with his progressive intention and has spent a lifetime with his literary creation in the direction of goodness and beauty. This caused his enemies to gather and make life difficult for him and force the poet to leave the country.

The passionate heart of the philanthropic poet never stopped beating and gathered people around him wherever he went. He who created most of his works expressing the

pains of his nation in his mother tongue (Turkish), turned to Shiraz when the field was narrowed for him in his homeland. It was in Shiraz that he embellished his speech with Persian ornaments, so that Hafez Shirazi was delighted by the passionate poems of this Persian-speaking Turk and gave good news to the elders:

Persian-speaking Turks are givers of life

Saqi, (: the bartender) give good news to the pious elders.<sup>1</sup>

But when they made life hard for him in Shiraz, he left for Rome and then entered Arab cities and finally settled in Aleppo, which was part of Egypt, where he became fluent in Arabic and created an Arabic poetry book. In any language, there is a passionate and humanitarian poetic breeze, and language is a tool to express thoughts and feelings, and what a beautiful tool! He, who was lively, cheerful and full of spirit throughout his fruitful life, also showed such bravery at the moment of his death that history has rarely seen such an example. Political activity, philosophical rebellion and relentless struggle with oppressors led Nasimi to death. His enemies united to destroy him, they considered his existence as an obstacle to the continuation of their tyrannical rule. Therefore, they issued the death sentence and took the religious order of Nasimi's apostasy from the mufti of the court. The life book of this poet of love and martyrdom was closed in 796 AH in the city of Aleppo. They issued a Fetwa (religious order) saying that he has seduced ignorant and foolish people. A trial was held in the Dar al-Adl (justice) of Aleppo in the presence of "Ibn Khatib al-Nasiri", "Shams al-Din ibn Amin al-Dovleh" - deputy of Qazi al-Qozat, "Sheikh Ezz al-Din" and "Qazi al-Qozat Shahab al-Din al-Hanbali". After trial, Moayyed al-Sultan issued the order that "Nazimi

<sup>1</sup> ترکان پارسی گوی بخشندگان عمرند      ساقی بشارتی ده پیران پارسا را

should be skinned and exposed to the public for seven days in the city, and his hands and feet should be amputated."<sup>1</sup>

Nasimi's noble life combined with his brave death and made him a legend in history. He, who lives well, chooses a good death. They bring him to the square and the skinning ceremony begins. He bears the suffering and torment like a man. The Judge had given a fatwa: "Nasimi is such a disbeliever that if a drop of his impure blood touches any part of someone's body, it is obligatory to amputate that part."

By the way, during his skinning, a drop of Nesimi's blood drips on his finger. People are reminded of his fatwa, but he ignores it and says: "I said it as an example." This is where the poet roars when he sees the judge's unbelief:

If you cut off an ascetic's finger, he will return from the truth

Look at me, in lover, they strip my skin from head to toe,  
but I don't come back.<sup>2</sup>

Nasimi showed his true belief and steadfast faith. It is certain that his face turns yellow as the blood leaves his body. His enemies criticized him for his yellow face and considered it a reason for his fear, but he called himself the sun of love in the face of his enemies, like his noble ancestor "Babak", doesn't the color of the sun turn yellow at the moment of sunset? And read like this:

---

<sup>1</sup> Emaduddin Nasimi, *Farsi Divan*, edited by Dr. Hamid Mohammadzadeh, Baku, 2013, introduction.

<sup>2</sup> Zahıdın bir barmağın kəssən dönər həqdən keçər,  
Gör bu miskin aşığı sərpa soyarlar ağlamaz!



As soon as the client dies,  
My Soul, my breath get cold like the evening.  
There is nothing more hearty than the sun,  
It will turn yellow when it sinks.

History does not remember such a glorious death. Isn't such a person worthy of honor?<sup>1</sup>

Turkish literature was founded in this period; There were many works in Turkish prose and poetry. Mirhaider Majzoub, Mirheidar Turkiguy, Lotfi, Nasibi, Qutbi, Latifi and Mirali Kabuli are Turkish-speaking poets of this period.

Many princes of Teimurid wrote poetry in Persian and Turkish. Khalil Sultan, the son of Miran-shah, wrote poetry in Turkish and Persian.

The spread of Joghtai Turkish literature at the end of the Teimurid era caused that some Turkish-speaking poets, especially in the Mavara al-Nahr, wrote poems in Turkish and Persian and had poetry books. This method was promoted by Amir Alishir Navai and Movlana Fuzuli.

Tazuk writing (Tuzuk) became popular in Turkish prose, of which Teimurid tazuks attributed to Teimur Kurkani is the most important example. Later, this literary flow continued in India during the Baburi period.

Hurufiyye sect was the origin of some prose works such as Javedan-nameh, Adam-nameh, Arsh-nameh and

---

آهم چو دم سحرگهی سرد شود.  
در وقت فرو شدن رُخش زرد شود.

<sup>1</sup> آن دم که اجل موکل مرد شود  
خورشید که پر دل تر ازو چیزی نیست

Mohabbat-nameh. Other poets of Hurufiyeh can be named as follows:

Arif Ardabili, Qasim Anvar, Khalili, Sheikh Alvan, Hamidi, Gharibi, Rafiei, Hidayat, Golshani, Shahi, Keshvari, Sarvari, Haghiri, Khalifeh, Fadaei and others are worthy of consideration.

### **12-9) Ghasem Anvar**

Qasim Anvar is one of the most famous poets of Azerbaijan and Iran, who in the 8<sup>th</sup> century of AH, besides influencing poetry, is also a well-known figure in socio-political pages. Qasim Anvar is one of the famous scholars of Sufism in Iran. His outstanding works such as "Anis al-Arefin" along with his lyrical and Sufi poems, place him in the circle of great scholars of the Middle East.

He was born in Tabriz in 734 AH/1334 AD and spent his childhood in this city and then spent most of his life in Samarkand and Herat. He has played a very important role in spreading Sufism and mystical literature in Central Asia. Qasim Anvar influenced his contemporary poets and moved ahead of the poets of his time.

His indifference to the greatness and glory of the court of Shahrukh, the son of Teimur, has fueled the envy of the palace residents, so that he was also suspected in the assassination attempt on Shahrukh's life and was arrested for a while. But as a result of the large number of his supporters, they cannot imprison him and they only confine him to exile to Samarkand. In Samarkand, the number of his followers increases so much that it scares the court. He planned to leave for Tabriz in 807 AH and finally died in 812 AH/1409 AD.

### **12-10) Sultan Hossein Baiqara**

Sultan Hossein is one of the powerful Teimurid sultans, whose great fame is not only due to the power of the sword, his strategy and politics, but also due to his art and poems. All historians have acknowledged that he paid special attention to the people of science, literature and art, and the literary, scientific-artistic center of Herat developed and evolved and reached the peak of its cultural and artistic development. It is written in history that in Herat, he built a huge school and library, and a large number of famous poets, historians and authors lived in this center under the patronage of Sultan Hossein and his attention.

Among his happiness is having a virtuous and poet minister and advisor named "Amir Kabir Alishir Navaei" who, hand in hand, have been the main encouragement of the scholars and nobles of the time to compose, they have supported writers, artisans, artists and poets.

In 922 AH, Sultan Hossein passed away, but with his 35-year reign, on the one hand, he added to the treasure of people's culture, and on the other hand, he opened a place in the hearts of literate people by creating his massive poetry book, so that even today our people benefit from his poems and remember him well.

### **12-11) Amir Alishir Navai**

Amir Alishir Navai is one of the scientists and intellectuals of the Turkish and Iranian worlds, who was born in Herat, his ancestors were in the court of the Teimurids, including his father Qias al-Din Mohammad,

who was a lasting figure and hero of the Joghtai tribe and nation, and his mother was the daughter of Sheikh Abu Sa'eed, one of the kings of Kabul. His father Qias al-Din was more valued during Shahrukh's time and he was a wise and resourceful man who managed the affairs of the country very well. Amir Alishir was invited to the court in the year 1472 AD to accept the ministry and from this time, he entered into government affairs so that in a short period of time, due to his very good planning, he organized both government and country affairs and attracted the attention of the people. He does worthy things in the way of people's security and freedom. But in the end, he died in Herat in 1501 AD as a result of a heart problem.<sup>1</sup>

He has worked hard for the unity and promotion of Turkish culture. Navai is both a poet and a writer, a researcher and a politician. He entered the world of literature with poetry, and then he wrote anthology, and he devoted himself to the creation of Turkish works in the service of Turkish-speaking nations. His poems are the most beautiful examples of Uzbek literature, at the same time, his literary and cultural opportunities include the status of all Turkic nations. His poems are very diverse and colorful in terms of subject matter.

Love and affection, feelings and thoughts of Navai are not separate from humanistic spirit and its philosophical social demands. He is very sincere and honest in dealing with love and beauty, and because his poems are inspired by the spirit of honesty and purity, they will touch the reader's heart. In fact, he is a noble human being who has a superior worldview and has used all his efforts and

---

<sup>1</sup> Divan of Amir Nizam al-Din Alishir Navai, Dr. Rokn al-Din Homayun-Farrokh, Introduction by Dr. Ali Asghar Hekmat, Tehran, 1375, p. 11.

sorrows for the happiness of people and his homeland, and he has the right to remain among the popular and beloved figures in history.

The main hero of Navai's lyric poems is a man in love, a man whose whole life and being is full of love for people and humanity, and who has good morals such as loyalty, forgiveness, sacrifice, etc.

Amir Alishir Navai wrote the Divan of Persian poems under the pseudonym "Fani" and his Turkish Divan under the pseudonym "Navai".

Manuscripts of Navai's works are available in Iranian libraries. He had a lot of love for the Turkish language, but he was never indifferent to Farsi either <sup>1</sup>.

At the age of 35, Amir Alishir Navai went to Herat from Samarkand in 876 AH/1472 AD and for 30 years, i.e. until 906, he worked as a court official in the administration of Sultan Hossein. During this period, he wrote more than 60,000 verses and edited thirty volumes of prose and poetry.<sup>2</sup>

The history of literature speaks of Turkish-speaking poets who wrote poetry in the Joghatai dialect, and the names of Turkish-speaking poets such as Mir Haider Majzob, Lotfi, Movlana Nasibi, Movlana Kamal, Haj Abul-Hasan, Movlana Qutbi, Movlana Tarzai, Movlana Enai, Movlana Latifi, Movlana Harimi Qalandar, Mir Ali Samarqandi, Mirza Beg and Sheikh Azari, who wrote

---

<sup>1</sup> Karimi, History of Azerbaijan Literature, Volume 5, Tabriz, Akhtar, 2014, p 419.

<sup>2</sup> The same source, p 434.

poetry in Turkish, but none of them could reach the level of a teacher.<sup>1</sup>

Abd al-Rahman Jami, a great Persian poet, also mentioned the power of Navai's words. After Navai, many poets have benefited from his Divan and have been devoted to him, they have even chosen the surname Navai, which can be mentioned as Khayali Navai, Hosseini Navai, Hali Navai, and Shokri Navai.<sup>2</sup>

The works of Amir Alishir Navai are:

Khamseh (Four Poetry books), Majales al-Nafais, Mohakemat al-Loghatein, etc. 32 of his works are available today.

The era of Navai is the most brilliant period of literature and art of Turks and Iran. With the cooperation of the gracious and polite king of the time and a close friend of Amir, Sultan Hossein, Navai was able to gather many scientists, speakers and artists and provide the background for the emergence of talents. During this period, painters, calligraphers, musicians, doctors and scientists had high prestige and respect.

Undoubtedly, Navai is one of the greatest servants of Turkish literature throughout history, who in addition to his outstanding services in the political and social scenes of the Iranian people, his valuable services in the field of literature and art are indescribable. With his tact and professionalism, he has been able to gift prosperity, comfort, security and spirituality to the Iranian nation in the most critical period of Iran's history. By building

---

<sup>1</sup> Divan, p 36.

<sup>2</sup> Haji Khalifa, Kashf al-Zanun, Agha Tahrani, Qom, 1383, p. 37.

dozens of mosques, schools, bridges, roads, caravanserais, etc., he has taken steps towards the security and comfort of the nation, and by organizing the country and military situation, he has ensured the welfare of the people, and by honoring the personality and identity of scholars and artists, it caused the flourishing of science and art, and in a short time, science and art made great progress that our entire nation has benefited from this gift throughout history.

Salman Mumtaz, a great critic and writer of Azerbaijan, believes that in the entire history of Turkic literature, there are four outstanding personalities who do not belong to one nation and one country, but belong to all the Turkic-speaking nations of the world, which are: Khajeh Ahmad Yasavi, Imad al-Din Nasimi. , Amir Alishir Navai and Movlana Fuzuli<sup>1</sup>.

---

<sup>1</sup> Səlmən Mumtaz, Azərbaycan ədəbiyyat qaynaqları, Bakı, 1986, s 352.

## CHAPTER THIRTEEN

### Qara-Qoyunlular

13) There are many historical documents about Qara-Qoyunlu. Professor Minorsky, a Russian orientalist, can be considered the father of the researches about the Turkmens, the Agh-Qoyunlu and the Qara-Qoyunlu in the modern era. Farooq Sumer has also written a very important work about them called "Qara-Qoyunlular"<sup>1</sup>. (due to his death, the second volume of this work has not been finished). At first, the Qara-Qoyunlu were an emirate in eastern Anatolia dependent on the Jalayeri government in Tabriz and Baghdad, which became independent in 1389 AD after the fall of that government by Amir Teimur. The khagans of the Qara-Qoyunlu government who remained on the throne until 1472 AD are: Bayram Khoja (death 1380), Naser al-Din Qara-Mohammed (767-758 AD), Jamal al-Din Qara-Yusef (767-798 AH), Iskander, son of Qara-Yusaf (823-841), Jahanshah, son of

---

<sup>1</sup> Sumer, Farooq, *Qara Qyunloha*, translated by: Wahab Vali, Tehran Institute of Cultural Studies and Research, 1369, p. 37.



Qara-Yusuf (872-839), Hasanali Mirza son of Jahanshah (872-873).

The main seat of the Qara-Qoyunlu is Azerbaijan and Eastern Anatolia, and their leader is Qara-Yusuf. Qara-Yusuf's father, the great-grandfather of Jahanshah, is Qara-Mohammad Turkman, and he is also the son of Bayram Khoja Turkman. Bayram Khoja, who was in the service of Sultan Oveis Khaqan of the Jalayeri government and under the rule of the ruler of Baghdad, is the first person from the Qara-Qoyunlu who was able to get the government of Mosul and Sinjar. During this period, the capital of the Qara-Qonlu government was Arjish near Van. After his death, his son Qar-Mohammed Turkman, and after Qara-Mohammed Turkman, his son Qara-Yusef, after a rebellion against the Jalayeris and after establishing the power of sovereignty in most parts of Iran, came to the throne of Azerbaijan. He is the first ruler of Qara-Qoyunlu who called himself king and made Tabriz the capital. In addition to Azerbaijan (including Qazvin, Soltanieh, Van, Urmia and later Shirvan), Qara-Yusuf also conquered Iraq (including Mosul and Baghdad), the lands of Armenia and present-day Georgia. The Teimurids defeated Qara-Yusuf around 1400 and Qara-Yusuf fled to Egypt. After some time, in 1406, he regained control of Tabriz with the help of the rulers of Egypt- (Mamluks) at the time. Qara-Yusuf was one of the fighting personalities of his time and he benefited a lot from the political-social knowledge of his time. He is one of the most worthy emirs who appeared in the history of Turkmans. In addition to the fact that he was an outstanding military figure, he was also very smart and logical in politics. After Qara-Yusuf, Iskandar came to the throne and started a conflict with Shahrukh and annexed more lands to the territory of the Qara-Qoyunlu government.

All clans and tribes attributed to the Turkmens of Agh-Qoyunlu and Qara-Qoyunlu spoke the Azerbaijani Turkish language. The period of rule of Qara-Qoyunlu, Agh-Qoyunlu, Safavid, Afshar and Qajar governments is called the Turkmen period of the history in Azerbaijan. The Turkmen period of the history of Azerbaijan, especially the first half of it, is the flourishing period of the Turkish language and literature in Iran. Since the beginning of the Teimurid dynasty, the Turkish language and literature has started its growth and development in vast lands, especially in Azerbaijan and Iran. At the end of the Teimurid era, with the coming to power of Sultan Hossein Baiqara and his scholarly minister Amir Alishir Navai, the era of security, construction and prosperity of the country came, and along with extensive construction and development works, literature and art, science and industry flourished, and the general public the general public also live in prosperity and comfort thanks to the existence of their capable rulers. There is no doubt that with the growing trend of this situation, especially with the rule of the Qara-Qoyunlu, the Turkish language has been promoted to the level of the state language and has become the language of instruction in schools in a short period of time. The creation of some classical Turkish works also coincides with the rule of the Turkmans Qara-Qoyunlu and Agh-Qoyunlu.

Like the governments before them, the Qara-Qoyunlu have been diligent in preserving their ethnic characteristics and adhering to their national traditions. They also took examples of their government formations and traditions from the governments before them, i.e. Jalayeri and Ilkhani, and in turn, they transferred these formations and traditions to the governments after them (Safavi, Afshar, Qajar).

In historical sources, it is said that during the reign of Sultan Murad II - the Ottoman Emperor, Shokrullah, the Ottoman author, when he was present at the court of Jahanshah Qara-Qoyunlu in Tabriz with the ambassadors, he saw a text about the history of Oghuz or Oghuz-nameh in Uighur Turkish. And Jahanshah, referring to this Oghuz-nameh which was available in his court library in Tabriz, stated to the Ottoman ambassador that his father Qara-Yusuf and Sultan Murad Osmani were both descendants of Oghuz-Khan. "Shokrallah", one of the 15th century Ottoman historians, writes in the book "Behjat al-Tavarikh" [بَهجَتِ التَّوَارِيخِ], about Jahanshah's national and Turkish spirit.

Professor Faruk Sumer, a prominent Turkologist, does not consider the national pride of the Ottoman family and Oghuzism of the Ottoman family to be weaker than the national pride of the Qara-Quyunlu and Aq-Quyunlu families.<sup>1</sup>

On the other hand, the national consciousness in that period was as deep and rooted among the rulers as it was widespread and rooted among the masses of the people of Azerbaijan. As it can be found from the writings of Olearos, Kateb Chalabi, the works of medieval Azerbaijani poets and historians and folklore such as Baybortlu Osman, Hasan Ibn Mahmoud Bayati Tabrizi, the poet Qol Ata, Koroglu's stories,... and many other historical sources, the legends of Oghuznameh, the stories of Dede-Korkud and its heroic figures were very vividly known and common among the people of Azerbaijan until the 17<sup>th</sup>-18<sup>th</sup> centuries.<sup>2</sup>

---

<sup>1</sup> The same source, p 76.

<sup>2</sup> Dr. Faruk Sumer, Kara Koyunlular, cilt 1, 1974, s 288.

Tabrizli Mahmoud-oglu Hasan Bayat, a native of Tabriz and from the Bayat tribe, the author of the genealogical book "Jam Jam-Ain" [جام جم‌آین] in the period of Jam Sultan (1495-?) used the Oghuz-nameh that has in his hand. In his work, he has attempted to establish a connection between Dede korkud and Hazrat Ali and Salman Farsi, etc. In fact, according to some narrations, Salman was killed in a battle near Darband and is buried in Qirklar cemetery in Darband, Azerbaijan.<sup>1</sup>

Historian Baybortlu Othman is a native of Baybord, one of the major cities of Azerbaijan in northeastern Turkey. In his book "Tavarikh Jadeed Merat Jahan" (تواریخ جدید مرآت [New Chronicles of the Mirror of the World] which he wrote between 1574-1595, points to the Dede Korkud, Kazan Khan Bynider Khan and cities of Kars, Ani, Darband and Tabriz. Although, here it seems that the two Kazan-Khans of Oghuz and Ilkhani king have been mixed together, there are many other sources that attribute Kazan Khan's legends of Oghuz to Azerbaijan.<sup>2</sup>

Among the Airimlu people of Azerbaijan, there are still memories of some elements of Oghuz legends, such as Tepe Ghouz, and etc.

### 13-1) Jahanshah Haghigi

Muzaffar al-Din Jahanshah was born in 1397 in a small village near the city of Khoy, and was killed in 1467 in the

---

فاروق سومر، قراقوینلوها، ترجمه دکتر وهاب ولی، تهران، موسسه مطالعات و تحقیقات فرهنگی، ۱۳۶۹.

<sup>1</sup> Bakikhanli, Golestan Eram, Tehran, Phoenix Publications, 2019, p.2.

<sup>2</sup> Dr. Faruk Sumer, Kara Koyunlular, cilt 1, 1974, s 288.

war with Uzun-Hassan, king of Agh-Qoyunlu. Jahan-shah (1397-1467), the powerful ruler of Qara-Qoyunlu, who rules over Azerbaijan, Armenia, and Iraq, was a follower of Teimurid Shahrukh at the beginning. After Iskandar, he came to the throne of Azerbaijan with the help of Shahrukh, and after his death, he declared independence and became the head of the Qara-Qoyunlu government. He is the second khagan of the Qara-Qoyunlu government and the third son of Kara-Yussef. Jahanshah is known as "Muzaffar al-Din" and "Turkman" in political history and as "Haqiqi" in Turkish literature.

Jahanshah is one of the prominent poets of Azerbaijan who wrote poetry in both Persian and Turkish languages and the manuscripts of his *divan* are available in different countries<sup>1</sup>. Harufiyeh's ideas and following the style and thought of Nasimi and Movlavi can be seen in his poetry.

### **13-2) Sheikhoglu**

Mustafa Sadr al-Din Sheikhoglu was born in 739 AH and wrote his famous work "Khorshid-namah" in 789 AH in 7800 verses at the age of fifty.

Finally, Sheikhoglu died in 799 AH.

### **13-3) Sheikhi**

Yusuf Senan al-Din Sheikhi, nicknamed Raeis al-Atebba "رئيس الاطباء" [Chief Physician], is one of the famous poets of Turkish literature, who created beautiful and unique innovations in Turkish classical literature and

---

<sup>1</sup> Jahanshah Qara Quyunlu, *Divan Haghigi*, edited by M. Karimi, Zanjan, 2014.

inspired all Turkish-speaking poets. Sheikhi was born in Kutahiya in 729 AH.

As we know, the Persian language has remained proud in the world until today due to its rich literature. Sheikhi has lived in Tabriz for a long time and has become familiar with Azerbaijani and Persian literature and has tried to free Turkish literature from the dominance of interpretations and metaphors of Persian literature<sup>1</sup>. From this point of view, his poetry book is important and all the subtleties of Persian literature can also be found in his *divan*. In addition to sonnets, he has also written several *masnavis* as "Khosrov and Shirin" and his satires are also famous, among which "Khar-nameh" is very important. Sheikhi has reached such a position in literature that he had many rivals and also many imitators.

---

<sup>1</sup> Hakim Sheikhi, *Divan Torki*, edited by: M. Karimi, Tabriz, Akhtar, 1399.

## **CHAPTER FOURTEEN**

### **Agh-Qoyunlu**

14) The Agh-Qoyunlu were a dynasty that ruled over Iran, Iraq, Eastern Anatolia, the Caucasus and the lands that are now called Armenia and Georgia after the Qara-Qoyunlu. The literal meaning of Agh-Qoyunlu is "owners of white sheep", of course, some people consider this title as Agh-Qoyanlu and they had such a nickname because of their white hats, but there is no document on this naming and it points to new research.

Agh-Qoyunlu are considered a branch of Bayinder clan. Bayinder is included in the main list of the twenty-four tribes of the Oghuz Turks. In the book of Dede Korkud, the name of one of the governors is Oghuz. Tehrani, a

historian who served this dynasty, in his book *Diyar Bakriyyeh* traces Ali Bey's genealogy with 51 generations to Oghuz-Khan, the legendary figure of the Oghuzs. It is stated in history that the Bayinderys participated in the opening of Asia Minor along with the Seljuks.

The rulers of Agh-Qoyunlu used the title of Shah for themselves and considered themselves the heirs of the glorious kings of Iran and in some way attached themselves to the Persians.

At the end of the Ilkhanid period, in the middle of the 8<sup>th</sup> century and the beginning of the 9<sup>th</sup> century, the Agh-Qoyunlu people were present among the Qeshlaqi<sup>1</sup> pastures in the east of Bayburt and the summer pastures (Yaylaq<sup>2</sup>) around Diyarbakir. The tendency of these tribes towards Iran and Byzantium has also caused some unfortunate historical events. The rulers of the Trabuzan empire (Commennonians) had actually attracted the Agh-Qoyunlu to themselves, and therefore forced the Byzantine historians to write more about them. In these sources, the Turks of Amed or Diyarbakir are mentioned. When the young John Comnenus, who had no military experience, assumed the imperial throne as Alexius III, he realized the danger that threatened him, so he married his sister Maria Despina to Fakhr al-Din Qutlugh Beyk, the son of Ali

---

<sup>1</sup> Qeshlaq is a Turkish word and refers to a place where tribes spend the winter.

<sup>2</sup> Yaylaq is a Turkish word and refers to a place where tribes spend the summer.



Beyk, and avoided the danger. He built his empire. Qara-Othman, the founder of the Agh-Qoyunlu dynasty, who succeeded his brother Ahmad Beyk as the leader of the Agh-Qoyunlu family in 1389 AD, was the son of the same Qutlugh Beyk.

The dynasty of Agh-Qoyunlu in Diyarbakir, centered in Diyarbakir, extended in the lands between Tigris and Euphrates in the south and in the north. Agh-Qoyunlu were often involved in hostile conflicts with neighboring and local rulers. The main enemy of Agh-Qoyunlu was the Qara-Qoyunlu Turks; Therefore, when Teimur entered the scene and Qara-Yusuf and other chiefs of the Qara-Qoyunlu were hostile to him, the leader of the Agh-Qoyunlu joined Teimur and served him (1399 AD). Qara Osman was the commander of Timur's army in Timur's first campaign to Anatolia. And his name was included in Timur's next campaign to Syria. Qara-Osman later participated in most of the wars in favor of Teimur. In recognition of his services, Teimur gave him the title of "Amir" and made all the lands of Diyarbakir his vassal, and in this way, Diyarbakir was the political center of Agh-Qoyunlu until seventy years after that. After Teimur's death, Qara-Osman remained loyal to Teimur's family. At the time of Shahrukh's campaigns to Azerbaijan, Qara-Osman also fought against Qara-Yousef on the side of the Teimurids. When Qara-Yusuf died, his second son, Skander beg, succeeded him, and finally Qara-Osman was seriously wounded in Shahrukh's campaign to Erzurum, and died as a result of it in 1435 AD.

After Qara-Osman's death, two of his children, first Ali Beyk and then Hamza Beyk, came to power, but they failed in the battle with Jahanshah and finally their possessions were limited to the area between Diyarbakir and Arzanjan.

Uzun Hasan, the younger son of Ali Beyk, went to Jahanshah's war and in the summer of 831 AH, he was placed at the head of Agh-Qoyunlu. Uzun Hasan was able to gain the power and credibility of the Agh-Qoyunlous. He managed to conquer the Tigris coast and its surroundings. In the campaign to Georgia, he captured the Qarahisar fortress and expelled the Zulqadars from Khalput. In 845 AH, Uzun Hassan succeeded in surprising and defeating Jahanshah Qara-Qoyonlu along with his children in one night. After that, it was Abu Sa'eed Teimuri's turn. The Teimurid army was in a critical situation despite its increase and power. The supply routes from Khorasan were closed by Uzun Hassan. Abu Sa'eed was besieged in the Moghan Plain and was captured after suffering severe injuries. After this victory, Uzun Hassan moved his capital from Diyarbakir to Tabriz.

Since the opening of Constantinople by Sultan Mohammad, the growing danger of the expansion of Ottoman power became clear to the West. On the other hand, Uzun Hassan supervised the opening of Trabuzan by the Ottomans. At this time, Kuria, Venice, Naples and other European powers were aligned with Trabzon and Georgia. It was clear that the issue is the issue of

supremacy and sovereignty in Anatolia. Uzun Hasan entered the battle with the Ottoman Sultan. The clash between the troops of Sultan Mohammad II and Uzun Hassan took place in 1473 with a defeat in Otluk Beli and the Ottomans won. Uzun Hassan had another idea. Uzun Hassan asked the Venetians to reinforce his army with artillery and firearms.

When Uzun Hasan died in 882 at the age of 53, the empire of Agh-Qoyunlu stretched from the Euphrates to the Salt Desert (کوير نمک) and from Kerman to beyond the Caucasus and beyond the Nile and the Persian Gulf. His son Khalil Sultan, who succeeded him, was only in power for a few months, but his brother Sultan Ya'qub was able to keep the empire in relative peace for twelve years. Sultan Ya'qub had a good reign to some extent and the people lived in prosperity and peace. He was also a poet and his Turkish poetry book is in hand<sup>1</sup>.

After Ya'qub's death, a series of incessant quarrels arose. In 896 Baysonqar, the eight-year-old son of Ya'qub, was crowned and a year later in 890 AH, he was deposed by Rostam. Rostam was supported by Parnak and Qajar tribes under the leadership of Ibrahim Beyk Khalil Bayender. Ibrahim Beyk Bayender ordered that the children of Sheikh Heider Safavi, whose father was killed by Ya'qub, be arrested in Ardabil due to threatening activities. But in the meantime, the youngest son named Ismail got a chance to escape and took refuge in Lahijan. In 902, Rostam was deposed by his cousin Ahmad Gudeh. Ahmad faced

---

<sup>1</sup> M. Kərimi, Sultan Yə'qubun türkçə dıvanı, məcələ Ğurub, Nümrə 20, 1401.

Ibrahim Beyk Bayender and was defeated and killed in the year of 903 AH in Isfahan.

#### **14-1) Uzun Hassan's reforms**

The amount of tax on agricultural products has been different from place to place and time to time. During the time of Uzun Hasan, the tax of one-fifth of agricultural products was common in most regions. **The law of Uzun Hassan** was compiled during his time, and its purpose was to systematize taxes. Uzun Hasan's settings were accepted by the public, and about a hundred years later, Khoms (one-fifth: Islamic tax) or a little less was still being collected in most areas. In this period, the importance of Iran in world trade gradually diminished due to the opening of the Indian sea route through the southern Cape of Africa and the continuous military conflicts between the Timurids and the Turkic governments in the west, and the changing internal conditions of these governments had created obstacles on the way to economic concepts political and transregional commercial considerations.

Tabriz was one of the major centers of book design and architecture in the period between the reign of Jahanshah and the reign of Uzun Hasan and his son Ya'qub. One of the Venetian merchants who around 1510. He visited Tabriz and described Hasht Behesht (Eight Heavens) garden and palace and other buildings of this city.

Uzun Hasan also established good relations with the Europeans and was very active in trade with them. Greece

united with the Trabuzan Empire and his nephew took Katrina as his wife. He had a son and two daughters from her. One of his daughters, named "Marta" or Alamshah Khatun, was married to Sheikh Heider Safavi.

Uzun Hasan also established close relations with Safavid elders, he warmly accepted Sheikh Heider Safavid as a natural ally and hoping to benefit from his social status and multitude of disciples.

#### **14-2) Sultan Ya'qub**

Sultan Ya'qub was a powerful Sultan and was always concerned about the well-being and comfort of the people of Azerbaijan. He also wrote poems in Turkish. Although his complete divan has not been found, his poems have been recorded in different wars. His poetry has progressive ideas while being simple and fluent.

Sultan Ya'qub had a very good relationship with poets and artists. The story of his acquaintance with Malek al-Sho'ara Habibi has been mentioned in many books. Also, the mansions he built in Tabriz still remain.

#### **14-3) Malek al-Shoara Habibi**

He earned the title of Malek al-Shoara (The chief of poets) in the court of Sultan Ya'qub and kept this position in the court of Shah Ismail Safavi. In the 9th century, he conquered the world of poetry and literature and many of the greatest poets of the era, including Mavlana Fazuli, Shah Khataei and others followed him, and made them taste the sweetness of his poetry, so that some of his

sonnets were guaranteed and are similar to some of his sonnets. They wrote undoubtedly, the most effective and influential poems of the era are from him, although today there is only a small collection of his works.

Habibi was born in the year 1470 AD / 748 AH in Bargushad village. As a teenager, he made his way to Sultan Yaqoob's court and acquired comprehensive information about the sciences and techniques of the time. After the fall of the Agh-Qoyunlu dynasty and the rise of the Safavids, Shah Ismail Khatai kept him in the list of court poets and kept the title Malik al-Shaarai for him. Latifi mentioned the year of his death in 1520 AD in his tazkira<sup>1</sup>.

---

<sup>1</sup> Nəhad Samı Banarlı, Resimli Türk Edebiyyatı Tarixi, İstanbul, 1971, c. 1, s 435.

## **CHAPTER FIFTEEN**

### **Qizilbash Empire (Safavid)**

15) Shah Ismail, the first king of Qizilbash, was able to turn a religious group into a political government. Shah Ismail is without a doubt one of the world's nobles. He was able to create a great empire in his youth. Of course, it cannot be denied that this genius has also made big mistakes; But it can be confirmed that he has been influential in various political-cultural and religious fields. According to some researchers, he was able to employ the people of the pen alongside the people of the sword, at the same time, it should be added that he himself was both a man of the pen and a man of the sword. He was able to fill the gap between these two and accommodate these two strata in his political organization. Many orientalists try to divide the Safavid government into two parts, and consider the Turks as the people of the sword and the Persians as the people of the pen.

But this separation also has a strong political and colonial smell. Because the number of Turkish writers among the court writers during 225 years testifies to the weight of the Turkish element. Even in the oral culture of the people, we see this Turks superiority. Dozens of stories about kings - from Shah Ismail to Shah Abbas, from Khaqan Tahmasab to king's nannies there is a heavy weight on the side of the Turks. In the meantime, regarding religion, it can be said that the jurists of the time mostly wrote in Arabic and Farsi, although they are not few the Turkish-writing jurists such as Mohagheq Ardabili and... "Vakil" [lawyer] was a title given by Shah Ismail to his elected officials. But in some cases, he assigned Fars elements to this position as well. Among them, between 1508 and 1524, he chose five Iranians as lawyers, which, of course, during the reign of Shah Abbas, the lawyer became the title of general. Nanny was both the coach of princes and the commander of army. They trained princes for war. But what must be said is that one of the reasons for the decline of the Safavid dynasty can be considered as their turning their backs on the Seljuk and Ilkhanate nobility, because princes were not trained to run the affairs of the country, that's why they relied on ingenuity and individual power in the political arena. Of course, from Minorski's point of view, these same Iranian nannies have been the main cause of people's dissatisfaction.

Shah Ismail took the royal crown from 906 and ruled until 930. Of course, after the Chaldiran war<sup>1</sup>, he became discouraged and retired, depressed and tired of the war and the conquest of the country.

---

<sup>1</sup> Shah Ismail was defeated in the battle of Chalدران, which took place between Shah Ismail and the Ottoman sultan Salim.



Then his son, Shah Tahmasb, who was eight years old, sat on the royal throne and ruled for 54 years. Then Shah Ismail II reigned for only one year and Mohammad Khodabandeh ruled for 11 years and then Shah Abbas came to power and sat on the throne for 42 years.

After him, Shah Safi continued the Safavid rule for 14 years, Abbas II for 25 years, Suleiman for 28 years, and Sultan Hussein for 20 years. Of course, at the same time, the Afghans invaded the Safavid territory, and despite this, Tahmasb II continued this dynasty for 10 years, and finally Abbas III continued for 3 years until Nadir Shah created the Afshar government.

During the period of Shah Ismail, the Shiite religion was made official in the territory of the Qizilbash, and during the time of Shah Abbas, superstitions were added to the religion and the ground was prepared for the country's destruction.

### **15-1) Safavid period literature**

During the Safavid era, Turkish language and literature flourished and many poets, writers and artists emerged. Among these great men, the name of Movlana Fuzuli is still considered as a symbol of the greatness and beauty of Turkish expression and thoughts. At the same time, oral literature and especially Ashiki literature came to life and the court of the kings became the venue for gatherings of writers, artists, and poets, and lasting works were created in literature, painting, calligraphy, music, etc. In the literature of this period, the syllabic poetic forms that are specific to Turkish literature are so widespread that they influence the classical literature and provide the basis for realistic literature for the following centuries.

The poets of this period, such as Fuzuli, Haghighi, Pir Sultan Abdal, Movlana Hemmati Angurani, and hundreds of other poets bring Turkish literature closer to the language of the people, and Ashiks such as Amani and Ghorbin, etc, appear. When Shah Abbas came to power, although the court was not a safe place for poets and most of the poets of Azerbaijan sought refuge in the court of the Turkish sultan of India, however, prominent poets appeared in Azerbaijani literature, such as Khajeh Rokn al-Din Masihi, Qvosi Tabrizi, Ta'sir Tabrizi and Saeb Tabrizi revived the Turkish sonnet. At this time, Qovsi Tabrizi's poems have eloquence and beautiful lyrical expression.

### **15-2) Shovghi Tabrizi**

Movlana Ahmad Shoghi Tabrizi (853-954 AH) is one of the most prominent poets in the history of Azerbaijani literature, unfortunately, his divan has not been published<sup>1</sup> and his name has not gained special and general fame. Until years ago, his name could only be found in anthologies, and unfortunately, although Persian and Turkish divans have not been published, contemporary writers have only spoken of his Persian poems, while there is still no news about his Farsi divan. contain both types of his poems. Today, due to the publication of Shoghi's Turkish Poetry book, there is still no news about his Farsi divan.

### **15-3) Sheikh Vali Alvan Shirazi**

Sheikh Vali Alvan was born in 779 AH and finished his famous work in 829 AH. The anthologies have written the

---

<sup>1</sup> Divan Shoghi-e Tabrizi, edited by: Mohammad Ali Naqdi, Zanjan, Qalame Mehr Publications, 1400.

year of his death around 850 AH. The value of this work is very high and he has filled the empty space of Movlavi's "Masnavi Ma'navi" and "Golshane Raz" by Sheikh Shabestri in Turkish literature.

#### 15-4) Gharibi Tabrizi

Gharibi was one of the prominent poets of Azerbaijan in the 10<sup>th</sup> century of AH and a contemporary of Shah Tahmaseb Safavi. He was a great jurist and a great and respected poet. In addition to the complete Turkish divan, several books are also available from him, which shows his sufficient mastery of Persian and Arabic languages. The strange works of Tabrizi are:

1) **Turkish Divan** contains more than 150 sonnets, dozens of couplets and pieces, 15 masnavis and other types of poems, which are more than 200 pages long. There are several copies of this book in Iranian libraries.

2) **"Manaqib"** has rhyme and prose and mentions the virtues of 12 imams.

3) **The treatise of Yohanna** is a translation from Arabic into Turkish. The manuscript of this work is available in the library of Mshhad.

4) **Poems and quotes** [قصائد و ترجیعات] This work is written in the 14 virtues of Masoom in Shia and have beautiful charms that the peak of poetry can be found in this work.

5) **The four-chapter treatise** [رساله چهار فصل] This work is in verse and prose and is again in the propagation of the Shia religion and pays special attention to religious issues, Quranic verses and hadiths of the Prophet.

6) **The anthology** [تذکره مجالس شعرای روم]- of the Assemblies of Rom poets.

### **15-5) Sheikh Ibrahim Golshani (1533-1427 AD)**

Golshani is one of the greatest scholars and poets of Azerbaijan in the 9<sup>th</sup> and 10<sup>th</sup> centuries of AH who left immortal works in prose and verse and presented an imperishable treasure to his nation. Sheikh Ibrahim ibn Mohammad ibn Shahab al-Din Golshani was born in the year 1427 AD in the city of Barda'<sup>1</sup>. He spent his childhood in Barda' and completed his first education in his city, and when he reached the age of puberty, he took the road to Tabriz, and in the literary environment of Tabriz at that time, he was a student of "Dede Roshani" - a famous scholar and the founder of the Khalvati School, and he also " He has created the Roshani method and is committed to propagating this method.

### **15-6) Keshvari Tabrizi**

Keshvari is one of the most prominent poets of Azerbaijan in the 10<sup>th</sup> century. It goes without saying that some of the anthologies consider him to be from Selmas, who later came to Tabriz and became famous in Tabriz. Mohammadali Tarbiat named him Nematullah Keshvari Dilmaqani in his immortal work "Scientists of Azerbaijan".<sup>1</sup>

He was contemporary with Malek al-Shoara Habibi and had close friendship and relations with him. He enjoyed prestige in the court of Sultan Ya'qub and was influenced by Amir Alishir Navai. The poet used to stay in the court

---

<sup>1</sup> Əli Kafkasyalı, İran Türk Edebiyyatı Antulojısı, Erzurum, c. 2, s 345 .

of Sultan Ya'qub, but after his death, he could not attract the attention of his children and successors and left the court.

### **15-7) Haqiri**

Haghiri is one of the active poets of the 10<sup>th</sup> century of Azerbaijan who, in pursuit of acquiring virtues and knowledge, has trampled many cities and met with many elders and scholars. He is from Tabriz. He spent most of his life in Tabriz. He has acquired sufficient education and has been respected among scholars.

Scholars of the time also mentioned him with respect. The year of his death was written as 1585 AD in Tabriz. Haghiri has left a voluminous divan in Turkish containing 6000 verses containing sonnets, poems, fragments, etc., and another work called "Leili o Mjnoon", that is available.

### **15-8) Sadeghi Afshar**

Sadeghi Afshar is one of the most famous poets and writers of the Safavid period in Azerbaijan, who was born in 1532 in Varji - Tabriz, joined the world of science and art, and spent a lifetime studying various sciences and served his people by creating lasting works<sup>1</sup>.

He knew the Persian, Turkish and Arabic languages perfectly and was completely in control of the nuances of these languages.

Sadeghi Afshar wrote the eternal work "Majma' al-Khavas" following the Majlis-ul-Nafa'is of Amir Alishir

---

<sup>1</sup> 16 - 17 Əsrlər Azərbaycan Şe'ri, Elm nəşryatı, Bakı, 1984.

Navai. In this precious work, Sadeghi Afshar has revitalized the Turkish language and literature, and by collecting examples of poets' works along with the biographies of these poets, he has created a turning point in the compilation of Azerbaijani literature, and it contains the biographies of more than 480 poets.

### **15-9) Shah Khatai - Shah Ismail Safavi**

In the early 16<sup>th</sup> century, the land of Iran fell apart as a result of feudal governments and reached the brink of extinction; Every ruler had a desire for the throne and dreamed of an king who would sit on the throne after a period of rebellion and war. After a while, another ruler removed him from the throne and sat in his place. Feudals and small governments were against each other. They fought each other and each took a part of Iran's soil. In the meantime, the productive forces were disintegrated more than before and only the hardworking people were bearing the heavy burden of these events and the insecure feudal life, and the country of Iran was facing destruction in the hands of the powerful, until a passionate young man arose from Azerbaijan and took all the feudal lords under his command, and with the help of Qizilbash, he established a "people's government" in Azerbaijan. This young warrior, who later became popular with the masses because of the country's reforms and providing the welfare of the toiling masses, was Shah Ismail Safavi (Khatai).<sup>1</sup>

In the 14th century, the Safavids were a peaceful religious congregation that had many followers. Sheikh Safi al-Din Ardabili, the great grandfather of Shah Ismail, was a Sunni himself, but in order to maintain the influence of his family on the mass of people who followed the

---

<sup>2</sup> M. Kərimi , Şah Xətayi, Təbriz, 1359.

Shiite religion, he extended his lineage to Imam Musa Kazem, the seventh Imam of the Shiites, through propaganda and thought. Later, as a result of the weakness of the Ag-Qoyunlu government and the emergence of small governments, the Safavid spiritual sect gained more and more power against the Sunni government of the Ottoman religion and finally turned into a "war sect" and came to power with the help of Qazlbash. When it was Shah Ismail's turn, the situation was ready for the formation of the Safavid government, and Shah Ismail used religion as an effective tool for his government and his uprising.

Shah Ismail opened his eyes to the world in 892 AH, and when he was still a teenager, in 905 AH, he matured his uprising with the efforts of Qizilbash and fought against the enemies of the land and destroyed scattered feudal governments, and in 907 AH crowned king in Tabriz.

Shah Ismail, in addition to being a powerful king, is also a powerful poet and has left behind three important works, which are:

Dah-nameh [10 letter], Nasihat-nameh [Advicenameh] and Divan.

He is capable in all kinds of poetic forms. What has made him popular is his support for Ashiks. He respected poets and artists and gathered them in his court. His poetry is more epic. Also, the Ashiks have written stories about him that they still tell today.

### **15-10) Movlana Hemmati Angurani**

Movlana Hemmati Angurani is the greatest orator of Zanjan in the 10th century. Although his divan was not

published until recently<sup>1</sup>, his poems have appeared in countless manuscripts and lovers of poetry were intoxicated by his works, without having reliable information about his birthplace and creativity.

Movlana Hemmati is one of the most prominent poets of Azerbaijan in the 10<sup>th</sup> century, who is not well known. For the first time, Hemmati was introduced in different magazines<sup>2</sup>. But it wasn't long before his two divans containing 8000 verses were mentioned and finally the complete divan of Hemmati was published.

For the first time, M. Karimi introduced these lines in the local Zanzan newspaper. But it wasn't long before two divans of his 8000 verses were mentioned. And finally full Divan of Hemmati was printed and published.<sup>3</sup>

### **15-11) Movlana Fuzuli**

Movlana Mohammad Suleimanoglu Fuzuli is the most prolific and the greatest representative of the classical literature of Azerbaijan. During the reign of Shah Ismail Safavi, he was the real flag-bearer of Middle Eastern poetry and literature, and he made great efforts in creating his own national literature. He is not only the pride of the world's Turkic speakers, but also the honor of the Islamic world and the whole of humanity, because he is the pride of his thought, emotion and the expression of this thought and emotion along with the combination of science, reason

---

<sup>1</sup> Divan Türki Movlana Hemmæti Əngurani, M.Karimi, Tehran, Təkdəræxt, 1388.

<sup>2</sup> M. Karimi, Acquaintance with the Elders of Zanzan, Payam Zanzan Monthly, No. 10, 1368.

<sup>3</sup> Divan Hemmati Angurani, edited by: Mohammadali Naqdi, Zanzan, Qalame Mehr Publications, 2019.



and emotion and with the creation of nineteen great works in the three major languages of the Islamic world - Turkish, Persian and Arabic - he has remained immortal. He is the greatest mystic of the Islamic world, a world-renowned writer and a great man of thought and feeling. He is a poet who has no equal. In Persian literature, it has overtaken the Persian-speakers, and in Arabic literature, it has a very prestigious position.

During his life, Movlana Mohammad Fuzuli enjoyed special respect among the people of science and literature, and his works were imitated. During the last five centuries, there is not an anthology that the best words and expressions were not used in praising him.

His 19 works are immortalized in three languages: Turkish and Persian divan, Leili and Majnoon, Bang va Badeh, Saqi-nameh and . . .

### **15-12) Mehri Khatun**

The field of Azerbaijani literature is unlimited and wide, and still many of the bright stars of this infinite space are not known. Mehri Khatun is one of the bright stars of Azerbaijani literature who lived in the 9<sup>th</sup> century of AH.

Mehri Khatun was born in 854 AH and passed away in 912 AH at the age of 58. This is only the physical life of this high-ranking poet, but his spiritual life and lofty thoughts are still going on, and today, after 500 years, his poems are pleasing to the circles of poetry lovers.

500 years ago, Mehri Khatun was the owner of deep knowledge in the fields of common sciences of the time.

### 15-13) Rokn al-Din Mesihi

Malek al-Hokama Khajeh Rokn al-Din Masoud Masihi is one of the founders of Azerbaijani poetry and literature, whose name has become immortal with the precious work "Varqa and Gulsha". The anthologies writers have spoken about his 100,000 verse Poetry book, and have spoken about his unparalleled respect and reputation throughout Iran, India and neighboring countries. In addition to "Varqa and Gulsha", have been mentioned works such as "Bee and Honey" [زنبور و عسل], "Grain and the Trap" [دانه و دام] and his Persian and Turkish Poetry book, but only the book Varqa and Gulsha has been published and has gained universal fame.

Masihi was born in 977 AH in a wealthy and polite family. His father was a skilled physician and had special respect in the Safavid court. He also made his way to the court of Shah Abbas and Shah Safi and received the title of Malek al-Hokama (Chief of sages). But he could not tolerate the opulent environment full of oppression and violation of the rights of the oppressed people. Therefore, he went to India and he found honor and respect in the court of the Turkish-born and polite Sultan of India - Akbar Shah, and after many years he returned to his homeland. And finally he died in 1066 AH.<sup>1</sup>

### 15-14) Qovsi Tabrizi

By moving the capital to Isfahan, Shah Abbas caused Azerbaijan to become the main center of rebellions and uprisings. He tried his best to suppress these rebellions, so that he could kill and loot and banished and exiled many people. He forces thousands of people to migrate. He

---

<sup>1</sup> Mesihi

moves more than 15,000 people of Jolfa from Azerbaijan to Isfahan and builds another Jolfa in Isfahan. The anthologies have written that more than half of these people are killed on the way. All these emergency and forced deportations were due to the fear of uprisings that might occur in Azerbaijan. Shah Abbas takes all the artists, artisans, goldsmiths, architects, musicians, poets and painters to Isfahan to establish his Pharaonic capital. Three poets of Tabrizi: Qovsi, Mirza Mohsen Ta'sir and Saeb Tabrizi are among the artists who are forced to move to Isfahan.

Ali-Jan Qovsi was born in Tabriz at the beginning of the eleventh century. Qovsi has completed a high education and has been appreciated everywhere he has stepped. He has a special place among scholars and poets, and his familiarity with the elders of the time has had a valuable impact on the poet's philosophical and social vision. Before moving to Isfahan, Ali Jan Qovsi traveled and studied in different cities of Azerbaijan.

His lofty thoughts and powerful art of expression are crystallized in his poems. Thoughts that express his broad vision and scientific thoughts. The beauty of expression, terms and literary compositions, as well as the use of poetic language are among the characteristics of his poems. Examining all these arts in Qovsi's poems requires more time and there is no space for it.

### **15-15) Mirza Mohammadali Saeb Tabrizi**

Saeb Tabrizi - the founder of Azerbaijan style that known as "Indian style" was born in Tabriz in 1010 AH and died in Isfahan in 1081. His father Mirza Abd al-Rahim Tabrizi was a businessman and his uncle Shams al-

Din Sani nicknamed Shirin Qalam [Sweet Pen] was considered one of the great calligraphers of Tabriz.

Saeb spent his childhood and teenage years in Tabriz, and when he reached a young age, he was forced to move from Tabriz to Isfahan with his family. The reason for this migration was on the one hand the conflicts between Iran and the Ottoman Empire, and on the other hand the forced settlement of artists from all over Iran, especially Azerbaijan, in the capital of Shah Abbas Safavid. Saeb Tabrizi gained a great reputation in a short period of time due to his genius and great talent

Saeb Tabrizi trampled most of the cities of Iran and Asia. He went from Khorasan to Herat and from there to India. On a trip to Mecca, he trampled different Arab cities. During his trip to Asia Minor, he was noticed by Turkish scholars and poets, and these visits had a significant impact on his poetic genius. During the last 400 years, he has fascinated a lot of art lovers.

His Turkish divan with Saeb's own handwriting is among his 100,000 verse poems. He has been called the greatest poet of the Indian style, which should be considered as the continuation of the Azerbaijani style. His poems, especially his single verses, have been translated into most languages of the world today, and his thoughts and poetic art have been discussed by dozens of writers and speakers.

### **25-16) Mirza Mohsen Ta'seer Tabrizi**

Among the thousands of artisans, architects, scholars, poets who moved from Tabriz to Isfahan, we are facing with many people from Tabriz, those who are called "Tabarezeh". Tabarezeh refers to Tabrizians who were

exiled to Isfahan at this time. The neighborhood of Abbas Abad, which is still the settlement of Tabarezeh, remains from that time. Meanwhile, we come across poets who did not survive this situation. Saeb Tabrizi, Rokn-al-Din Mesihi, Qovsi Tabrizi, Assari Tabrizi and Ta'seer Tabrizi are prominent examples of the poets of this period.

When Saeb was in his old age, Ta'seer Tabrizi was no more than a youth. But all the existing anthologies have written Tabrizi's ability and poetic power.

Mirza Mohsen was born in 1006 AH and died in 1069 AH in the city of Isfahan in a family of Tabriz origin. His paternal grandfather was Abulkhan Zargar Tabrizi and his maternal grandfather was Mohammad Hossein Chalabi Tabrizi. Both of these elders were prominent goldsmiths and artists who were also among the masters of their time in poetry and speech.

Mirza Mohsen grew up in such a family, and his father, who was a man of knowledge and hardworking in the field of development of his country, made great efforts in his education. The obtained information shows that Mirza Mohsen Ta'seer entered into political affairs and was once appointed to the Ministry of Dar al-Abada (Municipality) of Yazd. However, his ministerial work did not last long and his enemies conspired and made plans to overthrow him. Based on the conspiracy of these mercenaries, they removed him from his job in 1086 AH.

His death was considered to be in the lunar year 1131, which is the same as the solar year 1097.<sup>1</sup>

---

<sup>1</sup> M. Kərimi, Təəsir Təbrizi, Varliq, 1368, Noş 76.

## **CHAPTER SIXTEEN**

### **Qajar Dynasty**

16) The Qajars emerged at a critical moment in world history. At the same time, they are extremely important for the history of Iran. There are major reasons for the importance of this historical period, first of all, the source of many of today's issues emerged in this period and the origin of many developments and transformations of Iran took place in this period. The world was also moving forward with vast changes and the basis and seed of the future developments and thoughts of the world were closed in the 18<sup>th</sup> and 19<sup>th</sup> centuries. Many discoveries, inventions, and the emergence of various sciences have occurred in this period; National wars and the idea of colonialism have been the result of the clash of prominent powers in this century. There are many scientific-artistic and intellectual figures. The era is the era of Enlightenment, the printing industry prepared, production and dissemination of thought, and great men such as:

Beethoven, Schubert, Goethe, Jean-Jacques Rousseau, Victor Hugo, Diderot, Kant, and various scientific-philosophical schools came to the fore. And Iran could not stay away from these developments, especially since it was at the center of these clashes. On the one hand, the northern neighbor - Russia, based on the will of Peter the Great, is trying to access warm waters. On the other hand, England is seeking to reach India, which was full of ready and present riches, and sees no other way than passing through Iran. On the other hand, France also has its eyes on India and competes with England and Russia in Iran, and each has its own methods and practices.

Agha-Mohammad Khan, the founder of Qajar, like Nadir Shah Afshar, completed the whole of this great empire. He was a resourceful, brave, skilled and experienced man, he was not without the cruelty and brutality of the men of history. He was able to collect all the small powers and tribal monarchies make an empire out of them. To form an empire, he drew a sword and was cruel like any sultan, khaqan, and emperor. In the meantime, many people were killed.

After the death of Agha Mohammed Khan, Fathalishah – he was Prince - sat on the throne. He ascended the throne in 1212 and ruled for 37 and a half years. He received a quiet country without problems, but the arrival of colonialism caused internal conflicts and encroachment on the country's borders. Apart from this, superstitious beliefs, including recourse to Prayer, belief in the fortunes and blessings of the stars and the days of the forbidden and non-forbidden months, and in a word - the re-emergence of Imami or Shu'ubi Shia, the advent of prayer-writers and fortune-tellers, recourse to magic and spells were introduced in the court as well.

In history, historians write about the number of his wives. His women were from different races and tribes, even from different countries, some of whom remained virgins until the end of their lives. It is said that this wife taking was only to create friendship with tribes and nations and it was not about the whims of the king.

Abbas-Mirza was the crown prince of Fathali-Shah and he relied on the popularity and courage of Abbas Mirza. Abbas-Mirza was considered worthy of a crown prince by Agha Mohammad-Khan due to the tact and wisdom he had seen among the children of Fathali, and After his death, Abbas-Mirza became the crown prince and was sent to Tabriz along with Isa-Mirza Qaem-Maqam Farahani. Tabriz, as the crown prince's city, had a courtier at the same level as Tehran, the capital of Iran. From the beginning, Abbas Mirza's tact and skill attracted the attention of the people of Azerbaijan, and during his stay in Tabriz, he was able to give special order to the socio-political issues of Azerbaijan and carried out dozens of reforms. It was the sum of these efforts that he became popular with the people and had the support of the people in all the events behind him until the last day of his life.

Seven Freemasons from England named Sir John Malcolm / Sir William Jones / Sir Ronald Nicholson / Sir Henry Rawlinson / Sir Edward Brown / Sir Thomas Walker Arnold / Sir Edward Dennis Ross are trying to weaken the Iranian Turks with humiliation and insults. Also, by distorting history, they make history for Persians, and in return they humiliate other nations of Iran, especially Azerbaijan. Their language is banned and their literature is not allowed to grow and develop.

Repeated aggressions of Russia into the territory of the Qajars caused a bloody war, and Abbas-Mirza's bravery



did not work either. In the first war, which ended with Iran's defeat, a part of Azerbaijan's territory was separated from Iran in the Golestan Treaty and joined the territory of Russia. The second war was caused by clerics, and again with the defeat of Iran, the result of this war was that another part of Azerbaijan was separated by the Treaty of Turkmenchai. Abbas-Mirza examines the reasons for Iran's defeat against Russia and considers reforms necessary. But his life is not enough.

Reforms to synchronize Iran with European developments were initiated by Naser al-Din Shah himself. For the first time, he changed the position of chancellor to the "Governing Board" composed of 9 people, then he established the "Council of Expediency" and the third time he established the "Court of Justice". But the political leaders of the time ran away from the burden of responsibility and could not continue the reforms started by Naser al-Din Shah. All critics of that period, from Akhundzadeh to Malkam and others, have admitted that Naser al-Din Shah was far ahead of all Iranian political leaders in terms of thought and statecraft and was aware of the issues. Therefore, in the absence of necessary political leaders, popular protests were considered necessary for change. But the Shah's assassination disturbed the situation. Although Muzaffar al-Din Shah followed his father's works within 14 years of his reign, the situation continued to be chaotic and the constitutional movement by him reached almost halfway with his signature without causing a bloody uprising. After his death and the accession of Mohammadali-Mirza to the throne and his opposition to the constitutionalism, the people of Tabriz entered the field first and finally revived the constitutionalism by removing him from the throne, But Azerbaijan's troubles started here.

The revolution, or in better words, the constitutional movement, which began with its signing in 1285, and 19 years have passed since put to work of Reza Shah. During this period, the calamities that brought upon Azerbaijan are very instructive. During this period, there is not a year without a colonial conspiracy in Azerbaijan. The series of conspiracies is arranged in such a way that the thinkers and fighters of Azerbaijan do not get a chance to scratch their heads. The signature of the constitution is still not dry that Mohammadali-Mirza - the most brutal Qajar king, closes the parliament with a war-cannon and puts under his father's signature and establishes tyranny. The people of Tabriz know what he will bring to the people with the knowledge they have of his 14 years as crown prince. Therefore, they stand up against him and defend the constitutional ideals. Tabriz has been under siege for 11 months, when Tehran was conquered by British agents, and a government board consisting of the same members of the British was formed, and they took over important government posts from the cabinet, parliament, and judiciary. . Yeprem Khan, Sardar As'ad and others are at the head of power. The next plan is to silence the people of Tabriz, to separate the leaders of this uprising from the mass of the people, and therefore they drag Sattar Khan and Baqer Khan to Tehran and use religious leaders to take away them from Tabriz. They were disarmed and killed in Atabak Park despite the presence of a large number of kind-hearted people in Tehran. (1288)

Tabriz is still being looted under the hands of Russian invaders. The people of Tabriz sends another hero to the field and the Russian aggressor army hangs Seghat al-Islam and 8 known fighters of the leaders in public on the day of Ashura [10<sup>th</sup> day of Muharram] (1290), the Shiite religion is mixed with superstitions that his heroes pass under the gallows and do not pay attention to the top of the

gallows and sing a lament. Following those British conspiracies, Jilovluq, led by the Armenian Dashnaks, massacred people, especially in western Azerbaijan, and massacred 150,000 women, children, old and young people only in the city of Urmia. They repeat the same crimes in other cities as well. (1296) England is still not convinced and should build piles of dead people from the people of Azerbaijan so that they will be quiet and satisfied with the dictator. The Kurds, under the leadership of Simitgu, this experienced and ruthless criminal and the undisputed head of the British, destroys the people's lives and creates riots in the western cities of Azerbaijan. (From 1296 to . . .) Sheikh Mohammad Khaibani stood up for the ideals for which so many martyrs died, formed a republic and was suppressed by the British conspiracy and its accomplices. (1299) The scenario is not finished yet. Six months have not passed since the suppression of Sheikh Mohammad's uprising, Reza Khan's coup is executed in 3<sup>th</sup> Esfand (March) 1299, and the ground is prepared for Reza Khan's prime ministership and kingdom. Reza Khan comes and executes the orders of his master. And in the end, Qajar was overthrown from the government, Persian language became official and Turkish language is relegated to history. Therefore, the reality of the history of replacing the Turkish language with Persian should be seen in the events between the constitutional revolution and Reza Shah's coming to power, which are respectively:

The conquest of Tehran and the siege of Azerbaijan and the looting of Russia,

Dragging Sattar Khan from Tabriz to Tehran and assassinating him in Park of the Atabek,

Execution of Seghat al-Islam,

suppression of Sheikh Mohammad Khiyabani,

The massacre of Simitgu and Jiloluq,

Great famine in Iran,

1299 coup,  
Reza Khan became king.

In this way, the constitutional revolution ends, and after 19 years with the establishment of the Pahlavi dynasty, and instead of the Qajar khagans, the Pahlavi king rules over the Iranian nation. Finally, in 1309, only one language was recognized in the whole of Iran, and plans were made to destroy the rest of the languages, including the Turkish language, which was banned, and the Turkic-speaking people of Azerbaijan were under the most intense pressure, even they are humiliated and insulted.

### **16-1) Literature of this period**

Azerbaijani literature reached its peak of prosperity at this time. Hamidi Shirazi believes: "The Qajar era is one of the periods of progress and perfection in terms of literature<sup>1</sup>". But most writers do not like this opinion about Persian literature. The strength of the Persian language and the solidity of literature in the past was more than this period. Although poets such as "Saba", "Forsat Shirazi", "Qaani", "Jondaghi" (Yaghma), "Vesal Shirazi" and others are mentioned and the literary style of return is mentioned, but in general the laxity and inactivity in Persian literature is clear. But Turkish literature has flourished in every respect.

Like as all history, Turkish language has been the language of the general public from Azerbaijan to Tehran, Mazandaran, Khorasan and Fars states. From the Qajar family, the rulers who were sent to these states were also taught Turkish language in traditional schools and were supported by the government, such as Fathali Khan Qajar -

---

<sup>1</sup> Hamidi, Poetry in the Qajar period [شعر در دوره قاجار], 1364, introduction.

the ruler of Mazandaran, he was a poet and collected the first Turkic proverbs and idioms. And he has compiled a book of poetry in Turkish, and under his support, Turkish language was taught in the cities of Mazandaran and these books are available today. During the time of Naser al-Din Shah, Mirzahasan Rushdieh wrote the book "Anadili" and for the first time Turkish language was taught in a new way. Turkish language was taught jointly in schools along with two other languages: Arabic as a religious and scientific language and Persian as a literary language. The "official language" title had not yet taken place. We are familiar with this title 25 years after the signing of the constitution.

Azerbaijan's literature is so rich and fruitful in this period that it is rare to find a nation that has enjoyed such richness in one century. Perhaps more than a thousand poets, dozens of writers, dozens of philosophers, hundreds of artists were active in different fields of music, painting, architecture, etc., and each of them was at the peak of their creativity.

In the north of Aras, before separating from Azerbaijan, independent khanates were formed, such as the khanates of Baku, Shaki, Shervan, etc. Each of these khanates, at the same time that they were friends with each other and acted united against attacks and domination, especially by the Russians (The Aras dynasty), sometimes they also had rivalries, which, of course, led to advancement and progress. They used to hit each other. According to this principle, literature and music, economy and prosperity also grew. Countless poets emerge in such an environment. Among the poets of this period: Molla Panah Waqif, Vedadi, Kazem Salek, Qasim Bey Zakir, Qodsi-Bakikhanov, Shaker, Javanshir, Bababeig, Delbaz, Mahvashi, Aref Kazakhi, Nava, Nosrat, Ibne Jani, Mirze

Jan, Mahjoor Shervani, Neshat Shervani, Agha Hossein Arif, Fathali Khan Moshtari, Abd al-Rahman Ghaeb, Abolfath Tooti, Mohammad Naqi Parvaneh, Mirza Shafii Vazeh, whose works were translated into German at the same time and his divan was found later. . .

What should be mentioned separately is the existence of dozens of female poets among them, such as: Fatemeh Ani Tabrizi, Agha Beygim - the wife of Fathalishah Qajar, Heiran Khanim, Kamine-Khanim, Ashiq Pari, Shakar Shervani and others.

All the Qajar kings were scholars and interested in literature, and many scholars, poets and writers were supported by the Qajar kings. Although Persian literature is going through a period of decline and stagnation, Turkish literature is growing and developing at an amazing speed. Qajar kings such as Mohammad Shah, Fathali Shah and Naser al-Din Shah wrote Turkish poems themselves, and even Naser al-Din Shah was the pioneer of Persian translators in translating works from French. The poems of these kings are still available today, and several manuscripts are kept in Iranian libraries, where samples of these poems have been printed. Agha Mohammad Khan Qajar was very interested in books and science. Although his library was looted during the reign of Reza Shah, many of his books are still in his family.

Mohammad Shah also has poems in Turkish and his Turkish letters are kept in the National Library.

It didn't take long for the khans of Azerbaijan to focus on strengthening Turkish literature, and every court in different cities turned into an assembly of poets, and poets began to compete. It is during this period that Mollah Panah Waqif appears and lays the foundations of realism

in Azerbaijan. Other forms of Turkish poetry, such as Qoshma and Graili, and various types of Azerbaijani poetic forms, take the basis of the poetic forms of literature, and the subject of the poem is chosen from the context of life. The greatest lyricist of the time - Mollah Vali Vedadi appears in this period. At this time, the Turkish language becomes cleaner and more free, and the literary language comes to life and provides the ground for a fundamental and revolutionary transformation.

After the Treaty of Golestan and Turkmenchai, when the efforts of the Qajar kings to recapture other cities of Azerbaijan became impossible, the Aras River separated a nation into two countries, and divides between Iran and Russia. The theme of separation and longing becomes the main theme of the poem. Folk stories and songs with this theme become the language of the people, and this spirit causes the production and creativity of the literature of nostalgia and the improvement of the level of Azerbaijani literature. In the northern part, the first Turkish press was formed, the first novels and plays were written, the first operas were created; The first fields of oriental studies were established in Russia with the efforts of Azerbaijani scientists.

Literature keeps pace with the times and with the relative freedom that the northern cities had, the literature of Azerbaijan is ahead in the Soviet Union, but it is behind the world level of literature. In this way, the Turkish language and literature are completely banned and the Turkish culture is formed in the form of a cultural exile, and instead, with the smallest opening, a flood of foundationalism pours out and a sea of poetry and literature gathers. .

Azerbaijani poets continue to create regardless of their residence in Baku or Istanbul, and the publications of Molla Nasr al-Din in Baku and Akhtar in Istanbul leave their impact on the minds of the enlightened and progressive people of Iran. Bright thinkers such as **Fathali-Khan Akhundzadeh, Zain al-Abedin Maraghei, Talebov Tabrizi, Zardabi, Mirza Jaafar Topchibashi** and others each played significant and constructive roles in the emergence of revolutionary ideas in the Iranian constitutional revolution and they created the necessary excitement in the mass of people for the necessity of law and parliament. Tabriz, having heroes like **Sattar-Khan, Heydar-Khan Amovaoglu** on one hand and a magazine like Molla Nasar-alDin on the other hand, were able to give a suitable response to the justice-seeking and freedom-seeking spirit of the people; and as a result, the revolution was achieved. But the opportunists rode the wave and even the efforts of the other hero of Azerbaijan **Sheikh Mohammad Khiyabani** and his modernist friends such as **Taghi Rifat, Saeed Salmasi** and **Ja'far Khamenei**, despite their innovations in poetry and literature, the Pahlavi dynasty came to power and reversed the result.

Literature is the art of speech. This art originated from the society and affects the society. Even today, with the rise of people's struggles, literature takes color and grows. The constitutional revolution was like that. Music grew, poetry developed and people's taste increased. Literature helps the process of revolution. Let's not forget that in the French Revolution, writers and poets, or writers in general, led the revolution. Political people also grow under the influence of revolutionary literature. The constitutional revolution had a great impact on the spirit of the people, tyranny was also afraid of literature, and the voice of **Saber** and **Natiq** and **Va'ez Tabrizi** was more



frightening than the sound of a cannon for Mohammadali Shah.

## **16-2) Molla Panah Vaqif**

*The founder of Azerbaijani realism literature*

Molla Panah is known as one of the most prominent poets in the history of Azerbaijan literature, who has been the creator of a progressing movement in Azerbaijan with his high socio-political and literary personality. He is one of the successful social figures in terms of politics and administration of regional affairs, and with his literary creativity, he has created a turning point in the history of literature.

The life time of Vaqif coincides with the rise to power of Agha Mohammad Khan Qajar in the field of Iranian history and the emergence of resistance and struggle against injustices on the one hand and the efforts of local rulers to establish a kind of independence in every corner of the country, which strengthened the monarchical-tribal governments throughout Iran. After the collapse of the Safavid dynasty, the whole of Middle East and Iran underwent micro- and macro-scale changes, and every leader kept the song of government in his head. Nader Shah's life was so short that he could not establish a strong government in Iran. Now, Agha Mohammad Khan was coming to seek revenge against Zandiyeh and against him, the small local governments were singing the song of monarchy.

A point that occurs from this date on in the literary history of Azerbaijan is the formation of associations and assemblies of poets and artists who gather around the local ruler and strive to promote literature and art. In each

region of Azerbaijan, a ruler raised his head, established a local government, and poets gathered next to him, and the local ruler of that time also supported them. Although, politically, there was no strong centralization in the whole country, but scientific and cultural movements started and matured independently of each other. It is in such a period that Molla Panah Waqif emerges and is brought up in the political and literary arena.

Molla Panah was born in the year 1717 AD in the village of Qiragh Salahli, one of the Kazakh districts, but he was known as Qarabagh, because he spent most of his life in Qarabagh and became known as the people of Qarabagh. His father, Agha Mehdi, was a poor farmer. Molla Pnah came to Qarabag in his youth and settled in Shusha. In this history, Shusha was considered the center of science and literature of Azerbaijan, and many poets and artists settled in this remote city and devoted themselves to literary and artistic creativity. Waqif created a huge amount of poetry in different formats and developed the poetry of Azerbaijan. The realist literature of Azerbaijan is the result of his taste and art.

### **16-3) Molla Vali Vidadi**

Molla Vali Vidadi is one of the classical poets of Azerbaijan, who has a very prominent role in the history of literature and has prepared a special place for himself in the 18<sup>th</sup> centuries of AD. He is a poet who has written in every classical poetry forms; Ghazal, Mastazad, Qasideh, etc. - and Azerbaijani form - Qoshma, Graili and other poetic forms, and has shown unparalleled skill and mastery in every form. What can be seen in all the poems of Vedadi is sadness and grief, and in any case, one can imagine the reflection of the situation of the people of the era in this sadness. If the poems of Vaqif, a contemporary

poet and a close friend of Vedadi, are full of warmth and cheerfulness, then Vedadi looks sad. But in this sadness of his, honesty and sincerity and dependence on people are hidden.

Malla Vali Vidadi was born in Shamkir in 1087 AH and grew up there. His father Mohammad was considered one of the educated and literate people of the era, and he had special popularity and respect among the people, and he had progressive thoughts and ideas.

#### **16-4) Agha-Beigim**

Agha Beigim is the daughter of Ibrahim Khalil Khan the ruler of Qarabagh, and the sister of Abu al-Fatah Khan Tuti and aunt of Khursheed Banoo Natavan. Agha-Baji is her surname and she was the wife of Fathali Shah Qajar and spent her life in the Qajar court. At the same time, she enjoyed a lot of respect in the court, but she always missed her homeland. He died in 1248 AD. Agha-Beigim has had a perfect court.

Agha-Beigim has a book of poetry in Turkish, whose poems are popular in the form of songs. His poems are simple, beautiful and pleasant.

#### **16-5) Heiran-Khanim**

Heiran-Khanim is one of the most famous female poets of Azerbaijan, who in the 13<sup>th</sup> century created a complete book of ghazals, qoshmas, and quatrains, and has taken a special place in the history of literature. The era of his life is the turbulent era of Azerbaijan, the governments of Iran and Russia have been facing each other for many years in pursuit of domination over Azerbaijan. The poor people of Azerbaijan paid the price for all these killings and

destructions, and in the end, Azerbaijan was divided into two parts, and the fate of many people in this country changed. Heiran Khanim lived in such an era and her fiancé was one of the Iranian generals in this war. Therefore, his fate is linked with the fate of this war, and because Iran was defeated in these events, and most of all, Azerbaijan was divided into two parts, Heiran Khanim suffered irreparable injuries from the pain and suffering resulting from this defeat, and lived in regret and isolation for the rest of his life. and he never saw his fiancé and husband until the end of his life. But he faithfully waited for the return of his fiancé and refused to marry until the end of his 80-year-old life.

Heiran-Khanim was also born in the city of Tabriz. Although we do not know the exact year of his birth, we know that he was young during the years of the Iran-Russia war - 1281 AH - and he was probably around 20 years old. His fiancée was one of the generals of the Iranian army and under Abbas-Mirza, the Qajar crown prince and war commander in the Iranian army. Heiran Khanim was in a relationship with Abbas-Mirza's wife and sometimes she got information about the war situation from him and maybe she got to know about her fiancé's health through this way.

Heiran-Khanim has created one of the most beautiful tragedies in the history of Azerbaijani literature with her loyalty to her fiancé and waiting 60 years for his return.

### **16-6) Mirza Shafi' Vazeh**

Mirza-Shafi' Vazeh is one of the great poets in the history of Azerbaijani literature in the 18<sup>th</sup> century. He was born in Ganja in 1209. He completed his education in the common sciences of the time in front of the scholars of the

city, and then he started working as a teacher. Among them, Mirza Fathali Akhundzadeh is one of his students. Mirza Shafi has clearly discovered the talent of many of his students and prepared them for the future of the country. He wrote beautiful calligraphy and as a calligraphy teacher, he has worked in the development of this art. His poetry book was published in German before it was published in his own language (Turkish). It was after his death that his poems were found and the lofty thoughts of this great thinker were known.

### **16-7) Salek**

Mirza Kazem Salek is the greatest poet of Azerbaijan after Vaqif. In fact, he is the great creator of literature in the time interval from Vaqif to Saber, who, by creating his unique poems, not only brought this era out of the darkness of centuries, but also gave a hundredfold light to the literature and history of this period. The date of his death was 1253 AH. Salek is considered one of the prominent poets of his era and his poems express the situation of the time and criticize the oppressors and support the poor. The beauty and fluency of his poetry is liked by people and distinguishes his position in Azerbaijani literature.

### **16-8) Abu al-Qasem Nabati**

Nabati is considered to have been born in the plains of Moghan, who eventually settled in the village of Ushtabin and called this land "Dar al-Aman<sup>1</sup>". Abu al-Qasem Nabati is a great poet who has reached the peak of poetry like Movlana Fuzuli and his poetry is close to him. Nabati has promoted the ability of Azerbaijan's poetic language to

---

<sup>1</sup> security city

such an extent that it has freed itself from the influence of Persian poetry and used the original principles of Ashiki poetry and the colloquial language of the people beautifully and has left a positive impact on the development of the simplicity of Turkish poetry.

Abu al-Qasem Nabati, the son of Sayyed Mohtarm was born in 1800 AD in the village of Ushtabin, and with the surname "Nabati", "Majnoon-Shah" and "Khan-Choban", he has commemorated a beautiful poetry book, which has made his name the same as the name of Movlana Fuzuli.

### **16-9) Andalib Qarajehdaghi**

Andalib Qarajehdaghi is one of the poets of the 18<sup>th</sup> century of AD, whose works can shed some light on some dark points in the history of Azerbaijani literature. We have very little information about his life - the year of his birth and death, and we can only make do with some of the short writings of biography writers and the few works that have come down to us. But there is no doubt that the publication of Andalib's works will help us in understanding the literature of this period of our history. Because we found the first information about him in his "The songs" [نغمه‌لر]. It is the first work in which Koroglu's stories and poems are written. The list of his works is given as follows: Book of Poems, Leili and Majnoon, The Story of the conquest of Yerevan, "Naghmalər" or "Andalib Tazkereh".

### **16-10) Ajez Sarabi**

Ajez is a mirage of poets who paid a lot of attention to the current issues and socio-political situation of the country and a significant part of his poetry book. It is related to the political issues of the day. The period of his

life coincides with the war between Iran and Russia, which ended with the treaties of Golestan and Turkmen Chai, and the northern parts of Azerbaijan came under Russian domination.

Ajez is among the most prominent poets of Azerbaijan after Vaqif. He was a contemporary of Fathali Shah and his crown prince Abbas Mirza. He was born in the first years of the Qajar dynasty and traveled to different cities of Azerbaijan and completed his education in Sarab, Ardabil and Tabriz. His poetry book was published in Tabriz in 1856 AD.

Ajez witnessed the war between Iran and Russia, as well as Iran and the Ottoman Empire, and depicted the situation in Iran in his poems. In these poems, he praised Abbas Mirza's bravery. It should also be added that his praises about Abbas Mirza have matured from the poet's poverty and material poverty, and in fact, the temporary poverty that has come upon the poet has led him to write poems that will be a reward for him. Therefore, the praises he wrote about Abbas Mirza, in his poems can be explained from this angle. However, despite all this, he did not limit himself to praise, but also looked at it with a critical opinion and criticized some actions of the soldiers and commanders. Ajez's poems are psychologically and musically very beautiful. The simplicity of his expression also attracts people to him.

### **16-11) Qodsi (Bakikhanov)**

He considers his birth to be in the year 1208 AH in the town of Amir Hajian (Khileh) near Baku. He started studying at the age of 7 and learned Persian, Turkish and

Arabic languages for 10 years and became familiar with their history and literature. He died in 1268 AH.

Abbasguli Bakikhanov with the surname "Qodsi" is one of the famous poets of Azerbaijan in the 18<sup>th</sup> and 19<sup>th</sup> centuries AD. He had a special position and dignity in the Russian court and was famous among the people of Caucasus with his beautiful poems in Turkish language. He is from Quba. Quba is a city that, according to the chronicles, was founded by Nader Shah Afshar in 1734 AD. When the king of Russian wins the war with Abbas Mirza and captures the cities located north of the Aras River, he appoints governors for various cities and regions, among which he appoints Mirza Mohammad Khan, the father of Abbasguli Khan, to govern there. Mirza Mohammad Khan ruled with dignity and respect and rendered great services to his city and country. Among his children, Abbasguli entered the army service and due to his intelligence and enthusiasm, he climbed the ranks of advancement one after the other and reached the command of the army.

He became aware of the mystical world and turned to literary creation and wrote beautiful poems under the Surname of Qodsi. Because of his position in the army, he was known as Bakikhanli in the administrations, but he is known by the name Qodsi. At the end of his life, he paid more attention to worship and attaining the hereafter and went to Mecca to visit the House of God. But when he returned in 1848 AD, he passed away in a place called "Fateme Valley" and was buried there.

The eternal work "Golestane Eram" is a precious writer and famous poet. In this work, he has given biographies of many great men, scholars, writers and poets along with



examples of their works, and in the last part of it, he has given his life.

Works and treatises of Qodsi are available in Persian, Turkish and Arabic languages. Due to his efforts, a mystical assembly is formed in the city of Qoba. So far, 12 of his works have been published, the most important of which are: *Riyad al-Asar*, *Qodsi Law* (about the grammar of the Persian language), *Kashf al-Gharaib* (about the discovery of America), *Tahzib al-Akhlaq*, *Asrar al-Malakut*, *Meshkat al-Anvar*, *Kitab al-Askariyyeh* and . . .

### **16-12) Qasim Beig Zakir**

Zakir is one of the first prominent representatives of Azerbaijani literature in the 19th century. Critical realism began to form in Azerbaijani literature in the first half of the 19th century, and Zakir is one of the founders of this style. With his beautiful poems, Zakir exposes the flaws and opens the festering wounds of the feudal society. Zakir has approached the hard workers of the society and defended their rights. From the point of view of literary creativity, in the aim of helping the growth and development of classical principles, he has continued Vqif poetic style and has gained a special place in the history of Azerbaijani literature by creating lyrical works.

Qasim Beg, the son of Ali Beg Zakir, was born in 1163 AH in a wealthy family in the city of Shusha.

### **16-13) Mohammad Baqer Khalkhali**

Another scholarly and eloquent poet of Azerbaijan, whose poems are full of wisdom and philosophy, and who does not want poetry except to serve the people, is Mohammad Bagher Khalkhali, and his lasting work

"Thalabiyyeh"<sup>1</sup>[ The story of the fox] is considered one of the eternal works of the history of Azerbaijani literature. This noble scholar and cleric made a weapon out of literature and used it to fight the filth and evil and emerged victorious from the battle field of injustice and justice, light and darkness, good and evil.

During the last 150 years, Tha'labaiyyeh is considered the simplest and wisest book in the hands of scholars and a simple work full of fatherly advice among common people.

He was born in 1250 AH in the village of Qara Bulaq of Khalkhal.

#### **16-14) Mirza Abulhasan Raji**

Raji is an outstanding poet, passionate lover and pure mystic who is famous as a great lyricist of the 13<sup>th</sup> century AH in Azerbaijan. His sonnets attract every reader and make them interested in exploring and searching in his poems, and he makes the spirit of love and affection fly in the infinite sky of love and opens the wings of imagination and makes him fly. Especially his elegies are written in the height of elegance and beauty.

Mirza Abulhasan Raji was born in 1228 AH. in Tabriz, he went to school in the same city and began to acquire common sciences of the time. He achieved such a level in learning science that he gained credibility among the scholars of his time. Raji was engaged in business and in this way provided a good life and spent his days in happiness and health. From the poems of his poetry book, we can see that he was highly respected among the elders,

statesmen and scholars of the time. Wherever he set foot, there was a meeting of poetry and enthusiasm. His poems were the words of the noble and the common people. He drowned in the sea in 1292 AH while returning from a pilgrimage to Mecca.

He was a poet of elegies and among the great poets of the rich elegiac literature in Azerbaijan, hundreds of poets can be named who have left lasting works such as Dakhil Maraghehei, Delsuz Tabrizi, Porgham and etc.

### **16-15) Modernism and libertarianism**

After the Safavid era, Iran began to decline and foreigners gained the courage to dominate the territory of our empire. Even the Afghans took the eastern parts of this land under their rule and came to the center of Iran. Nader Shah, as the last conqueror, although he gained the territorial integrity of Iran, he could not preserve it. Monarchs of Zandiyeh ruled only a part of Iran, and Agha Mohammad Khan was able to unify the country for a while by forming the Qajar dynasty. But the wars between Iran and Russia separated its fertile parts from the body of the country and it was annexed to Russia. Abbas-Mirza was thinking about the reasons for this decline and made some moves. But the main movement should have arisen in the minds and hearts of the people. Therefore, modernism and libertarianism were what people had to achieve. It was in this connection that these thoughts came to paper and the ways to achieve freedom and transformation in the country's structure were proposed through the language of Azerbaijani thinkers and writers. Akhundzadeh and liker him came to the field and attacked the rotten traditions.

It was necessary until the pillars of the society were shaken and its foundations were shaken. This was possible through literature, sharp political-literary articles, and Azerbaijan had the necessary forces. He built this huge building step by step and prepared the ground for fundamental transformation. The nation had woken up and instead of turning back, they started to fight against old age and the rotten thoughts of racism and sought freedom from shackles. That's why they fell in the well and they ran until the constitutional revolution. Now let's see what other issues were lurking.

### **16-16) Mirza Fathali Khan Akhundzadeh**

Mirza Fatehali Khan Akhundzadeh (1227-1295 A.H.), is a writer, poet, playwright, philosopher and critic in the history of literature, who is one of the well-known figures in the world of literature, which has played a prominent role in the formation of modernity, progress, intellectualism and the foundation of the thought of transformation and revolution in the Middle East.<sup>1</sup>

He is considered the founder of new literature in Iran, the first leading playwright of the European playwriting technique in Asia, and one of the pioneers of the progressive movement. His thoughts have had a great impact on constitutional thinkers such as Abd al-Rahim Talebov, Mirza-Agha Tabrizi, Zain al-Abedin Maraghei, Mirza Malkam and Mirza Agha Khan Kermani. He knew Turkish, Persian, Arabic and Russian languages well and wrote works in these four languages, but most of his works are in Turkish. He should be considered the first

---

<sup>2</sup> Fereydoon Adamiyyat, Mirza Fathali Akhundzadeh's Thoughts [اندیشه‌های میرزا فتحعلی آخوندزاده], Tehran, 1349.

playwright of the East and he also wrote the first examples of critical literature. He had good studies in the works of Europeans and had good relations with many of his colleagues. At the same time, he is the first person who raised completely new issues about law, democracy and freedom, and he is also the first person who asked for human rights, women's freedom, equality for all people. During his lifetime, he was known in Europe through the translation of his works.<sup>1</sup>

His father went to Ganja with Abbas Mirza. His teacher, Mirza Shafi', was clearly one of the greatest poets and philosophers of the age. He was a very open-minded and progressive teacher and was very effective in the development of Akhundzadeh's personality. He received a complete education and in the revolutionary environment of Russia and Tbilisi, he had meetings and friendships with revolutionaries and famous writers of the time (leaders of the Decembrists such as Pushkin and Gribaidov), and wrote works in 4 languages: Turkish, Russian, Arabic and Persian. He was not only familiar with the works of European intellectuals, but also translated some of their Russian works into Turkish. He has been teaching Turkish language in Tbilisi for several years<sup>2</sup>.

Sheikh Shamil, the hero and fighter of the Caucasus against colonialism, attracted his attention and he got acquainted with European revolutions, which created a wide perspective in his views. He got acquainted with the latest opinions of philosophers and had relations with

---

<sup>1</sup> Fereydoun Adamiyyat, Mirza Fathali Akhundzadeh's Thoughts [اندیشه‌های میرزا فتحعلی آخوندزاده], Tehran, 1349, p 15.

<sup>2</sup> Adamiyat, The same source, p 18.

some of the philosophers of the time and letters and criticisms were exchanged between them. Criticisms of David Hume, John Stuart Mill and others are among these works.

He was 16 years old when he witnessed the separation and division of Azerbaijan. Mostashar al-Dovleh called him "irreplaceable philosopher of the world"<sup>1</sup>. But Baqer Momeni criticizes this opinion. He is remembered with Montesquieu, Voltaire and Rousseau. What is important is that Akhundzadeh comes to Iran with a delegation and stays in Iran for about 4 months and during this time he goes to Tabriz to meet his sister. He went to Khamene to visit his father's grave. In a letter he wrote to the Caucasus, he speaks so impressively of his love for Azerbaijan and his homeland that he is considered a Turkish nationalist.

In addition to writing plays, all of which are in Turkish, he also has a long story called "Deceived by the Stars" [اولدوزلارا آلدانمیش] and has used a historical story in the Safavid era to depict the realities of his time. Here, of course, using historical facts, he portrays Shah Abbas how superstitious he was and how he gave the country to soothsayers and fortune tellers, and with these ignorant thoughts, he moves the affairs of the country. The origin of the story is taken from the book "Alam Arai Abbasi" [عالم آرای عباسی].

Akhundzadeh, being aware of the political thought of modernity, identifies the contradiction between Western politics and traditional religion law, and evaluates the separation of the two as an important element, and opposes any combination of tradition and modernity. This

---

<sup>1</sup> The same source, p 23.

is why the materiality of modern philosophy is against the metaphysical ideas of the past. At the same time, he refers to compulsory public education and considers the education of the people to be the duty of the government. According to him, children from the age of 8 to 15 should have nothing else to do except reading and writing, and the government should provide facilities for them. In the continuation of this vision, the difficulty of education is reached and the change of the alphabet is considered necessary.

Akhundzadeh's thoughts have been very effective in the development of constitutional ideals. Law, freedom, democracy and freedom from superstitions are the basis of his thoughts, which he has presented in his artistic works. Newspapers also cause a tremendous change. Akhundzadeh used to send articles to Iran with most of the newspapers that were published in Tbilisi, Istanbul, Baku, Moscow and Saint Petersburg. He considers the need to spread knowledge, acquire culture and art to be essential for every nation. He is a scholar, he knows the nation's need for industry, he is reformist, traditions do not satisfy him.

His other works include:

The letters of Kamal al-Dovleh,<sup>1</sup>

Articles<sup>2</sup>,

Philosophical articles<sup>3</sup>,

His most important work, which is world-renowned, is Tamthilat or six comedy plays, which were published with the translation of Jafar Qarajehdaghi and include:

The story of Mollah Ibrahim Khalil Alchemist

The story of the bear of Quldurbasan

---

<sup>1</sup> The letters of Kamal al-Dawlah, by Ali Asghar Haqdar

<sup>2</sup> Articles, by the efforts of Baqer Momeni

<sup>3</sup> Philosophical articles, edited by H. Sediq

The story of Monsieur Jourdan, the sage of plants, and Mastali Shah, known as the sorcerer

The story of Wazir Khan Lankarani

The story of a miser (stingy man)

The story of Tabriz's lawyers

The story of Yusuf Shah Seraj or deceived by the stars

Secularism has been considered the most important axis of Akhundzadeh's thought.

Akhundzadeh does not consider religion politics to meet the needs of the time and calls for the dismantling of tyranny and the change of absolute government to constitutional government. He believes that if this is not done, he should wait for the uprising of the people.<sup>1</sup>

### **16-17) Leila-Khanim**

The famous poetess of Azerbaijan – Leila-Khanim is one of the Sonneteers of the 19<sup>th</sup> century AD, and there are different sayings about her life time among literary writers. From the content of Leila Khanim's words and poems, it is said that during the reign of Sultan Valad, the son of Movlana Jalal al-Din Rumi lived or he accepted his old age in the school of Movlaviyyeh. These comments are wrong. Leila Khanim is considered one of the followers of Molla Ezzat, who was born in 1163 and wrote the books "Treasure of Secrets" [خزینہ اسرار] and "Golshan Eshgh" [گلستان عشق]. Molla Ezzat has played a significant role in the education of Leila Khanim's thoughts and works.

---

<sup>1</sup> Ali Asghar Haqdar, *Modern Iranian Thinkers* [مدرن اندیشان ایرانی], 1397, Ankara, p. 156.



Professor Dr. Azizeh Jafarzadeh also provides valuable information about Leila Khanim in her precious work called "Azerbaijan Qadin Shaheirlər və Ashiqləri" [Azerbaijani female poets and writers].

### **16-18) Mirza Hamzeh Negari**

Mirza Hamze Negari is one of the most prominent poets of the 19<sup>th</sup> century. He was born in the fifth decade of the 19<sup>th</sup> century (recently, his year of birth was stated as 1815 AD) and the year of his death was written as 1885 AD.

### **16-19) Shah-Negar Ranjoor**

Shahnegar Khanim, the daughter of Kazem Agha Qiyas Beyoghli, is one of the famous Kazakh poets who has the nickname "Molla Khanim" among the people, and this title indicates her high education and her respect among the people. He was born in the year 1850 AD in the village of Agh Kuink, one of the Kazakh provinces, and she passed away when she was not more than forty years old.<sup>1</sup>

### **16-20) Banoo Khorshid Natavan**

One of the famous and long-lasting figures in the history of Azerbaijani literature in the 19<sup>th</sup> century AD is Banoo Khorshid Natavan, who played a great role in the progress and development of Azerbaijani literature and is one of the most influential figures in the history of literature. She is not only a person of high value and position in literature, but also one of the noble faces of the social history of Azerbaijan in promoting the pure and holy social and

---

1. Azərbaycan Ədəbiyyatı, c. 2, s 361. / Səggiz yüz il Azərbaycan gəzəli, Ərdəbil, s 410.

educational goals of the society. He had a very noble personality and created the first literary associations in history, and in about twenty years, the literary association "Majlis Ons" [friendship assembly] stood up under his leadership and created a turning point in the history of Azerbaijani literature.

He has left a beautiful and romantic poetry book that shines like a bright gem in the sky of literature. During the last 150 years, his poems and sonnets have been welcomed by a large number of people and the good-natured and beautiful poets of Azerbaijan, and the number of examples and guarantees [تضمین] written on his poems is increasing. Honorable life and noble and motherly face of Khorsheed Bano has become a symbol for her countrymen and her social-literary actions have always had an eternal image before people's eyes. The hardworking masses of the cities and villages of Azerbaijan have benefited from his unexpected [without hesitation] material and spiritual efforts, and his unsparing support has been from poets, writers and intellectuals of the society, famous historians and scholars. This support of her writers, people of letters and seekers of knowledge and Science was a matter that was talked about in all the cities of the Caucasus and Transcaucasia and after her death, all the magazines and publications of the Caucasus mourned the loss of this respectable lady and asked for financial aid. And his spirit spoke about the lovers of science, the poor students. And this was while all the poor and needy people of Karabagh never left his house without receiving help.

Khorshid Bano Natavan was born in 1210 AH in Shusha, the capital of Karabagh. His father Mehdi Qulikhan Javanshir was the ruler of Karabagh and his mother Badri Jahan Beigum was the granddaughter of Javad Khan - the ruler of Ganja.

### **16-21) Mirza Mehdi Naji**

Mirza Mehdi Naji is one of the great scholars, sages and poets of Azerbaijan, whose life and works are discussed here. Mirza Mahdi is one of the close friends of Sayyed Azim Shirvani, Khorshid Bano Natavan, Abdullah Bey Asi and other great people of this period, who was born in Ganja in 1220 and finally died in the same city in 1300<sup>1</sup>.

### **16-22) Sayyed Azim Shirvani**

Haj Sayyed Azim Shirvani is one of the greatest and most prominent poets of the 19<sup>th</sup> century AD in Iran, who, despite the publication of some of his works, is still not as well known as he should be, and his privileged position in the history of Azerbaijani literature has not been clarified. He should be considered one of the stars of the history of Azerbaijani literature, who, both during his lifetime and with his works and poems after his death, was one of the revolutionaries in the field of science and literature, and with the right stance and good education of our nation, he was able to fulfill the mission of a scholar and an influential thinker. At the same time, he is one of the most prolific poets and creators in the literary field.

Sayyed Azim was born on 1836 AD in the city of Shamakhi<sup>2</sup>. At the time of his birth, the kingdom of Iran was in the hands of Mohammad Shah Qajar, after whom Naser al-Din Shah sat on the throne. On the other side of

---

<sup>1</sup> Azərbaycan Ədəbiyyatı, The same source.

<sup>2</sup> Seyyid Əzim Şırvanı, Dıvan Türki, təşhih Dr. Hüseyn Məhəmmədzadə Sədiq, Təbriz, Əxtər, 1386, müqəddimə.

Aras, the rule of the Khanate continued and the tyranny of the Russian Tsar weighed heavily on the shoulders of the people.

### **16-23) Zein al-Abedin Maraghei**

Haj Zain al-Abedin Maraghei is another intellectual of Azerbaijan, Iran, who has expressed his political-social thoughts in a political novel called "Travel of Ibrahim Bey". And in this way, the ideas of freedom, constitutionalism, parliament, and the constitution have been introduced to Iran. The family of Zain al-Abedin was from Khanin Saujblag (Mahabad) and Zain al-Abedin was born in 1255 lunar year. Of course, at this time, his family came to Maragheh and settled there. Zain al-Abedin started studying at the age of 8, and at the age of 16, he went to his father's room, and at the age of 20, he went to Ardabil, and from then on, and since then he has provided facilities for himself, and provided horses, servants, and gunners. He was forced to leave his homeland and go to Tbilisi. He stayed in Istanbul for a while and helped the victory of the Iranian revolution with his pen. He passed away in 1328 lunar year in Istanbul

Maragheh's works have been translated into most languages of the world and published many times. His travelogue is considered as a European novel and the first Iranian novel with critical social-political issues has attracted the attention of writers.

### **16-24) Abd al-Rahim Talebov Tabrizi**

Abd al-Rahim Talebov Tabrizi is one of Azerbaijan's modernists, freedom seekers, and brilliant thinkers who has made a significant contribution to the preparation of revolutionary ideas. In the era before the

constitutional revolution, he took up the pen and wrote what he thought was necessary for the mental and spiritual transformation of the people and was among the first awareness of the people about the day and politics, and he was among the theorists of the people's freedom-seeking culture. Abd al-Rahim was born in 1250 lunar year in Tabriz. His father, Abu Talib, was a poor laborer and made a living by begging. Abd ur-Rahim completed his primary and secondary education in Tabriz and went to Russia to continue his education and went to Tbilisi. At that time, Tbilisi was the center of Russian revolutionaries and this city was able to feed his revolutionary spirit. Abd al-Rahim studied Russian language and literature in Tbilisi and got acquainted with the progressive views of the time among the revolutionaries.

Haj Molla Abd al-Rahim Talebov, in the literature of Azerbaijan and Iran, is considered one of the first critics and critical writers who, by writing several works in the time before the constitutional revolution, had a great impact on the nation's awakening and is a good example for many other writers. At the same time, during the reign of Naser al-Din Shah, he tried to awaken the nation through writing and made the people familiar with the shortcomings of tyranny and petrification and taught the people the necessity of revolution and constitution. He called these articles "Azadliq alifbasi" (The alphabet of freedom).

After the constitutional revolution and the establishment of the National Assembly, the people of Azerbaijan elected Talebov as a lawyer for the people of Azerbaijan and sent him to the assembly. But he has not been able to come to Tehran and enter the parliament. Talebov is a thoughtful and outstanding writer and has

written valuable works. Among them: Ahmad's book, *Masalak-ul-Mohsinin* [مسالك المحسنين] (the way of Improver), Theological Issues, Physics treatise, Explanations about freedom, Talebi's politics etc... Talebov in these works about the necessity of law, about the constitutional system and the necessity of law in civilized and modern countries. He has spoken valuable words. With scientific and legal reasons, he has carefully examined the establishment of the law and all recourse to it, and has proved the necessity of eliminating tyranny<sup>1</sup>.

He died in 1310 AH/1932 AD.

## **16-25) Topchibashi**

One of the first modernist intellectuals of Azerbaijan was Mirza Jafar Topchibashi, who is known as a scholar, poet, writer and great orientalist of the Caucasus. He was born in Ganja in 1168 AH/1790 AD, studied in the same city and went to Petersburg to complete his studies. His first article was published in 1210 AH/1832 AD. Then he turned to poetry and criticism and by continuing his studies at the same university, he obtained a doctorate degree and taught Persian language and literature at the University of Petersburg as a professor. He founded the Academy of Oriental Studies in Petersburg.<sup>2</sup> He knew Persian, Russian, Arabic and Turkish languages perfectly.

---

✓ Javad Tabatabaei, *School of Tabriz and the Foundations of Modernism* [مکتب تبریز و مبانی تجددخواهی], Tehran, 2007, p. 583.

✓ Quliyev, *Tarixdə iz qoyan Azərbaycanlılar, köçürən: Bəxşayış*, Tehran, 1390, s 23.

In addition to Azerbaijan, Mirza Ja'far published works and articles about Nizami, Hafez, Sa'di, Zoroaster, Avesta, etc. in Turkey, Egypt, and Iran, and presented valuable scientific ideas in these fields. He launched a multilingual magazine and called it "Teleskob" [تلسکوب] and in it he endeavored to publish the discoveries and scientific theories of Orientalism.<sup>1</sup>

### **16-26) Zardabi**

Hasan Beig Zardabi is a writer, thinker and patriot. He named his newspaper "Ekinchi"[Farmer]. This name was not a coincidence, but a name full of mystery. Here, he wanted to spread seed of awareness and knowledge like a farmer. Zardabi himself has played the role of a farmer in the history of Azerbaijani literature and culture.

His "Ekinchi" newspaper started to spread awareness among the people since 1253 AH/1875 AD and these seeds in a short time caused the growth of newspapers such as "Kashkul", "Sharq Rus", "Hayat", "Ershad". ", and became "Molla Nasr al-Din". Hasan Bey finished university in Moscow in 1243. He died in 1285 AH/1907 AD.

### **16-27) Fatima Khanim Kamineh**

Fatimeh Kamineh is one of the powerful poets of Azerbaijan in the 19<sup>th</sup> century. Qarabagh, which has played a prominent and valuable role in the literature and musical art of Azerbaijan in this century, has presented three famous poetesses to the history of

---

۳ Quliyev, hamam, s 28 və 130.

Azerbaijan literature in this century. These three noble poets are: Khorshid Bano Natavan, Ashik Pari and Fatimeh Kamineh. With their unique creativity, these three have played a positive role in the rise of literature in Karabakh, and at the same time, they have been influential in the social life of the Azerbaijani nation. He was born in Shusha in 1841 AD. His father and grandfather were both famous poets in Shusha, whose poetry book is in hand. His ancestor - Mirza Baba Beg surnamed "Fana" is the son of Aliar Beg. His father (1787-1867 AD) is one of the famous poets of this century.

#### **16-28) Asi**

Abdullah Bey "Asi" is one of the talented poets of Azerbaijan, who was respected by the people during his lifetime because of his great personality and his poems were spoken by many languages. He was popular among people with his good behavior, good morals and literary creativity, and today his lasting works still cherish him. He is the grandson of Qasim Bey Zakir and his place of birth and life is Qarabagh. His father, Ali Bey, is the son of Qasim Zakir and was born in 1256 in Shusha- the center of Karabagh. He was brought up in a cultural and scientific family and had a good education.

The year of his death is 1291 AH. Asi's poetry book has 14,000 verses.

#### **16-29) Reza Sarraf**

Reza Sarraf is one of the most famous poets of Azerbaijan in the last century, who is known for his famous poem: "Dur Waqt Sahardir!" [Get up, it's dawn time]. Sayyed Reza Sarraf was born in Tabriz in 1855



AD. He studied religion in Tabriz and because of his job as a money changer, he chose the surname "Sarraf" in his poetry. His poems are spoken by the people and his poetry book has been published many times in Tabriz and Tehran, and in recent years a congress was held in Tabriz in honor of this world poet.

Haj Reza got a good education in his youth and at the same time he turned to good and people-friendly works and was successful in business as well. But very soon, when he was no more than 45 years old, he left the world in 1325. That is, he died at a time when the people of Tabriz were just getting results from their struggles. Many believe that Sarraf acted very cautiously and conservatively in the movement of the revolution, and he only wrote one poem in this regard, and the rest of his poems are either lamentations or lyrical poems that breathe love and mysticism and are strange to the issues of the day. His only political poem is:

"O people of Islam, get up, it's dawn time! See what's going on".<sup>1</sup>

### **16-30) Hakim Hidaji**

Hakim Hidaji, a prominent poet, scientist and valuable philosopher of Azerbaijan in the last one hundred years by writing mystical poems, literary-social and philosophical writings. While participating in the socio-political movements of our country and presenting his progressive insights and views in different fields in Persian, Turkish and Arabic languages, he has examined the active social forces accurately and correctly.

Hakim Hidji was born in 1270 AH/1892 AD in the city of Hidaj (70 km from Zanjan), he started his studies there and moved to Qazvin to continue it in 1297 AH. Then he completed his higher education in jurisprudence and principles in the city of Najaf and returned to his homeland as an experienced scholar after acquiring excellent and comprehensive knowledge. Finally, at the age of 76, he passed away with scientific and social pride in the lunar year 1346/1927 AD. His works include: Encyclopaedia [دانشنامه], Kashkul [کشکول], Treatise on Tobacco and so on. . .<sup>1</sup>

### **16-31) Taghi Rifat**

Taghi Rifat should be considered the founder of new poetry in Iran, because with his indescribable courage and boldness, and with his sharp pen, he disrupted Persian literature and marked the greats of this literature, and a great poet like Malik-al-Sho'ara Bahar. He failed to deal with it<sup>2</sup>. He was also able to open a new path in Turkish literature by creating examples of new poetry inspired by French and Ottoman literature, and his students like Habib Saher and Yahya Arianpour continued his path.

He was born in Tabriz in 1268 AH/1890 AD. After completing his primary education, he went to Istanbul to continue his studies. He learned French in Istanbul and got acquainted with European culture.

He is teaching in "Nasseri" school in Trabzon, and at the same time, he also established a relationship with the publications there. He returns to his homeland and starts

---

<sup>1</sup> M. Karimi, *Divane Hakim Hideci*, Tehran, Andishe nou, 1382, Introduction.

<sup>2</sup> Yahya Arianpour, from *Saba to Nima*, volume 2, p. 147.

his scientific-literary-political activity in Tabriz. He thought about the progressive national freedom of his people. He formed a friendship with Sheikh Mohammad Khi yabani and became a like-minded person. From 1293 to 1299, he launched the magazine "Tadjaddod" [Modernity] with the support of his friends Sa'eed Salmasi and Ja'far Khamenei, and in a short period of time, it had an impact in all fields. He imposed himself on the Iranian society and intellectual stream. He played an effective role in strengthening the national freedom movement of Azerbaijan by publishing his sharp, deep and scientific poems and articles in Tajaddod and Azadistan under the pseudonym "Femina". He started a relentless campaign against the frozen intellectual stream which, considering the new issues of literature in the present era, still preserved and defended the old and learned form of classical poetry. The flagship of this traditional movement was the "Faculty" magazine under the supervision of Malik al-Sho'ara Bahar. This struggle had a tremendous impact on the literature of modernity or the literature of the Iranian revolution, and the foundation of new poetry was laid, and he himself wrote many beautiful examples of this type of poetry. His beautiful poems in Turkish language are also good examples of Azerbaijani Turkish poetry.

The democratic movement of Sheikh Mohammad Khiyabani was suppressed by the gangs of Reza Khan and with all the terrorized forces of the center and Sheikh Mohammad was killed. Taghi Rif'at also fell into despair and confusion and committed suicide in the village of Qizil Dizaj in 1299 when he was no more than 31 years old.

## 16-32) Saeed Salmasi

Sa'eed Salmasi is also one of the modern intellectuals of Azerbaijan who, despite his short life, was able to influence the Iranian intellectual movement with his works. He was born in Selmas in 1267. He spent his early years in Khoy and Selmas and then went to Baku with his family and actively participated in the revolutionary movements of 1284. Despite his young age, he gained experience and returned to Iran a year later. He came to Tabriz. Revolutionary movements were at their peak in Tabriz and he joined the struggle with his friends Taghi Rifat and Ja'far Khamenei and wrote beautiful works that had no equal in Iran at that time. And these three friends were able to organize modernity in the newspaper and influence the entire literature and poetry of Iran.<sup>1</sup> Sa'eed participated in the campaign of Sheikh Mohammad Khiyabani with all his strength and was martyred in this campaign. He was not more than 30 years old at the time of his martyrdom, but the works he left behind became a source of inspiration for the poets of Azerbaijan and Iran. Not only did he have complete knowledge of the literature of the Caucasus and Turkey, but due to his innate talent and genius, he was able to be considered among the most influential poets in the Turkish and Persian literature of Iran.

### **16-33) Ja'far Khamenei**

Ja'far Khamenei was one of the modernist and freedom-loving intellectuals of Azerbaijan, who along with Taghi Rif'at and Sa'eed Salmasi should be counted as one of the editors of the magazine "Tajaddod". He is one of the first founders of new poetry in Iran. He was

---

<sup>1</sup> The same source, p 160.

the son of a famous businessman of Tabriz - Sheikh Aliakbar Khamenei, who was born in Tabriz in 1866 AD. He learned the French language well and found a strong interest in the Turkish language and literature, which he was able to get acquainted with European innovations through literature and brought with him to Iran.

### **16-34) Jalil Mohammad Qulizadeh**

Jalil Mohammad Qulizadeh created a great literary school and created new frontiers in Azerbaijani literature. He was born in Nakhchivan in 1244 AH/1886 AD, studied, entered social movements and he became a politician of the time and then became famous as an outstanding writer.

Jalil Mohammad Gulizadeh has opened a new school in Azerbaijani literature and has attracted hundreds of writers. In all his works, Mohammad Qulizadeh expressed the ideals and desires of the people, and he lived with his people and mingled with them. In his popularity and reputation, more than anything else, this sincerity and interest should be mentioned. The 50-year-old literary creation of this outstanding writer has been linked to freedom of thought and thought of the nations of the East. He has spent his life continuously in the path of freedom and happiness of the nations, and for this reason, the nations have kept his name in their hearts. He died in 1922 AD.

### **16-35) Mirza Aliakbar Saber**

Saber studied at the school of the great poet of Azerbaijan - Mirza Azim Shervani (1213-1266 AH/1835-1888 AD). Sayyed Azim was the first person who discovered the talent of Saber as a poet and worked

hard to educate him and created in him a desire and interest in the classical literature of the world.

Saber has closely followed the general situation of the country since his youth. As we know, Azerbaijan was in a dire situation culturally. Ignorance, superstitions and spiritual pressures prevailed. When "Sharq Rus" [ Eastern Russia] newspaper is published, he writes his first poem to congratulate it and it is printed. He wrote the famous poem "International" in protest of the killing of Muslims by Armenians and as a request for friendship between the Turkish and Armenian nations.

Until this time, he used to write poetry in the classical style and was more interested in sonnets, but these classical forms did not suit him and did not convince his soul. The words of his heart are no longer included in these formats. Saber wants another poem that is completely new, has a fresh spirit and a winning language. He considered the situation of the 20<sup>th</sup> century.

Indeed, the revolutionary movements, especially the Russian revolution of 1905, opened Saber's eyes, and the existing oppression and tyranny, the movement against superstitions caused the poet to deal with these issues intensely. This move inspired him and introduced a new theme into the poem. He understood the power and influence of poetry and knew that poetry should serve the people, raise awareness, fight against reactionary forces and oppressive rulers. He understood the impact of these poems on the society and entered the field of struggle with a complete understanding of the subject and took the pen. From now on, he moves with tact and progressive ideas, and he fulfilled the heavy duty that he felt on his shoulders well. Saber died in 1289.

## 16-36) Seghat al-Islam

In the constitutional revolution, the scholars stood together with the people against tyranny and sacrificed their lives in this way. One of the great revolutionary scholars is Mirza Ali Seghat al-Islam [ثقه الاسلام], who earned the title of 73th martyr of Ashura<sup>1</sup>. Seghat al-Islam was a great man from the lineage of science, scholar, jurist, poet, writer and human being with lofty thoughts of freedom and justice. After the constitutional victory, maintaining and protecting the achievements of the constitutional revolution, throwing out the foreigners and invaders from the motherland falls on shoulders of scholars such as Segha al-Islam and Sheikh Mohammad Khiyabani. Russian occupiers entered Tabriz in defense of autocratic rulers and protection of their interests and did not want to evacuate this city. The occupiers, colonialists and despotic rulers worked hand in hand to deprive the people of the fruits of the revolution. At such a time, Sattar-Khan and Baqer-Khan were dragged from Tabriz to Tehran, leaving Tabriz without a leader. The Russian consulate found Tabriz empty and entered the field to arrest and destroy the revolutionaries. Arresting the leaders of the "Occult center" that has emerged in Tabriz and making the people leaderless has been one of the main plans of the Russian Consulate in Tabriz. Based on this, Ali Mesio, Seghat al-Islam, Sheikh Salim, Zia al-Olama, Sadiq-Khan al-Mulk, Agha Mohammad Qafqazli and Agha Mohammad-Khan are arrested. Ali Misio's two teenage children, 14-year-old Hassan and 17-year-old Qadir, were also arrested and hanged in Tabriz on Ashura 1330 AH/1911 AD.

---

<sup>1</sup> 10<sup>th</sup> of Muharram. In Islam, it is the martyrdom day of Imam Hussain and his 72 companions who were unjustly martyred.

Seghat al-Islam was born in Tabriz in 1238 AH. After completing his primary education in Tabriz, he left for city of Qom and then went to Atabat ol-Aliyah and studied jurisprudence, principles, wisdom, theology, literature, mathematics, astronomy, delegation and history. And he returned to Tabriz as a learned scholar and worked hard for the awakening of the people of his homeland like a selfless leader. On top of the pulpit, he preaches both in the direction of alertness and awareness of the people, and with a weapon in his hand, he stands up to fight against the tyrannical government and the oppression of the times. The constitutional revolution wins, but it does not reach the desired goals of the revolutionaries. They stand up again to preserve the constitutional system. Again, Thaqat-ul-Islam is placed in the first line of the movement. As a result, he was arrested by the Russian consul and sentenced to death in a field court. In any case, they will hang him along with their comrades on the day of Ashura.

Seghat al-Islam is a valuable poet and artist at the same time. With the works he wrote with his pen weapon, he has always caused the fear and terror of his enemies and made the way of the people clear with them. These works are: Poetry books in Turkish and Farsi, Merat Al-Maktab 7 Volumes / If We Azerbaijanis Neglect / Legitimacy or Constitution / Treatise on Politics / Science of Men / Lal Lar Kitabi / Study of Hindi Zeij / Telegraphs Collection 3 / Izah al-Akhbar / History of Places Honorable and distinguished men / and ...

### **16-37) Mohammad Amin Rasulzadeh**

Mohammad Amin Rasulzadeh - the first president of North Azerbaijan was born in 1884 AD in the village of



Nokha in the district of Baku in the family of Mollah Aliakbar. His father was a clergyman and "Friday imam" of Nokha. He sent his son to a school that was managed with new principles and by the great intellectual of Azerbaijan - Ghanizadeh (1866-1941). Then he continued his secondary education in a technical school in Russian.

Mohammad Amin started political activity at the age of 17. First, he started writing articles in "Sharq Rus" newspaper. During this time, he was friends with people such as Uzeyer Haji Begly, Nariman Narimanov, and was even a close friend of Stalin. Rasulzadeh had a relationship with the "Hemmat" party and founded the "Muslim Ganjler" [Muslim youth] association under the title of "Kafkaz Turkleri" [Caucasian Turks] in 1902.

Rasulzadeh wrote articles in "Ershad" newspaper. Later, he became the editor of this publication. In these articles, he spoke against the teaching of the Russian language in Azerbaijani schools and condemned the chauvinist politics of the Russians. Since 1908, Rasulzadeh turned to writing plays to spread his ideas, so that he could spread his thoughts. In continuation of this, he succeeded in writing and staging several plays. Rasulzadeh came to Iran when he was no more than 24 years old. At this time, the constitutional revolution intensified in Iran, and all of Azerbaijan was burning with revolution fever.

Rasulzadeh supported the constitution and took over the editorship of a magazine called "Iran Nov"[New Iran]. He

confronted Russia and England in the same publication.<sup>1</sup> Rasoolzadeh returned to Ardabil and published a treatise entitled "Human Happiness". He wrote articles against the Russians.

Rasulzadeh went to Istanbul from Iran. There he organized a gathering called "Turk Ojaghi" [Center of Turk]. Ismail Gaspirali also became a member of the same party and Turk Ojaghi [Center of Turk] was formed. This center emphasized three factors: the Turkic race, the Islamic religion, and the Western way of life.

Rasulzadeh met Sayyed Jamal al-Din Asadabadi in Istanbul and used religious-national ideas<sup>2</sup>. After him, Zia Gogalap became influential in Rasulzadeh's thoughts. Gogalp used to express his thoughts publicly in "Achiq Souz" [Clear speech] magazine. In 1917, the "Caucasus Muslim Congress" was held and the Caucasus countries started a movement to form independent governments. At the same time, the governments and countries of Georgia, Armenia and Azerbaijan were formed. In this congress, Rasulzadeh's passionate speech made 600 of the 700 participants of this congress vote for him. In this way, the Equality Party [مساوات] was created and Rasulzadeh was elected as the leader of the party. In 1918, as the leader of the Equality Party, Rasulzadeh announced the independent state of Azerbaijan. He was no more than 34 years old at this time.

---

<sup>1</sup> Hossein Abadian, Mohammad Amin Rasulzadeh, Tehran, 1378, p. 57.

<sup>2</sup> Arif Rəhimovlu, Seyyid Cəmal əl-din Əsədabadi, Svəç, 2002, s 17.

It was in 1920 that the Bolshevik Party of the Soviet Union entered Baku and the Equality Party was destroyed. Rasolzadeh was arrested, but Stalin released Rasolzadeh so that he would not be in debt. Rasolzadeh escaped and went to Helsinki, then he was invited to Paris and after that he returned to Istanbul. In 1923, he published the magazine "Yeni Kafkaz" [New Kafkaz] and assumed its editorship. In 1928, he published "Azeri Turk" magazine. "Odlu Yurd" [Land of fire] magazine was another magazine published by Rasolzadeh, and then he founded "Bildirish" [Information] magazine.

In 1930, he wrote two books in French and Russian about Azerbaijan and the Republic of Azerbaijan; He published the magazine "Qurtulush" [Deliverance]. He wrote articles in French, English, Russian, Polish, German, Turkish and Persian languages and published them as books in different countries. As a result of his tireless efforts, the Republic of Azerbaijan was recognized in more than 55 countries of the world<sup>1</sup>. Mohammad Amin Rasolzadeh died in 1955 in Ankara.

### **16-38) Mohammadali Safvat**

Mohammadali Safvat is a good-natured and tasteful cleric and poet. His writings have enlightened the dark history of Azerbaijani literature and had a great impact on it. Safvat was not a simple poet, but appeared as a cultured scholar in the darkness of history and with his beautiful works, he spoke the words of the people's

---

<sup>1</sup> Hossein Abadian, Mohammad Amin Rasolzadeh, Tehran, 1378, p. 17.

hearts, and with this hymn of beauty and expression of the basic desires of the people, he gave strength to their hearts and arms. .

Safvat has emerged as a great thinker of the age. He was born in Tabriz in 1878 AD and while receiving higher education in the city of Qom, he completed Islamic sciences and became the leader of his time in jurisprudence, rulings, and philosophy, and returned to his homeland with a bag of knowledge and experience. He returned and established the "Education Association" in 1328 AH/1950 AD.<sup>1</sup>

### **16-39) Mo'juz Shabestari**

Mirza Ali Mo'juz Shabestari was born in 1873 AD in a merchant family in the town of Shabestri. His father was a well-known, experienced, intellectual and open-minded businessman who was interested in their proper upbringing and familiarization with new sciences and techniques and knowledge of the world situation, and prepared the necessary facilities for his children. Mo'juz's father made many trips to Istanbul and his two children lived in Istanbul.

Mo'juz also wanted to go to Istanbul and live and work there, but the facilities were not provided for him. Mirza Ali was 16 years old when his father died and he went to his brothers in Istanbul and stayed there for 16 years. Mo'juz was engaged in selling stationery in Istanbul, and he undoubtedly got acquainted with the atmosphere of freedom and the centers of science and literature. Due to

---

<sup>1</sup> Cənubi Azərbaycan Yazıçılarının ədəbi məcmuəsi, Bakı, 1339, müqədimə.

his great talent and genius, he took advantage of the atmosphere of freedom, gained experience and studied.

He studied the literature of the East and through the magazines of that land, followed the social-political situation of the day and got acquainted with the political-social insights of the world, and finally at the age of 32, with a large collection of science and experience returned to their homeland. When he returned to his homeland, seeing the backwardness of his country and people from the nations of the world, he was overcome with depression and despair. But he didn't hesitate for a moment and started working hard to clear the backlog. With the establishment of the first girls' primary school, with his literary creation, he devoted himself to the education of the girls and women of the country and dedicated a huge part of his literary activity to this matter.

Despite living a miracle in a small village or town, he has done something and had a deep impact on the history of culture and literature of this vast land. He has openly fought against superstitions and has made a non-stop effort to wake up the people, and he has fallen out with the lords, the Khans, etc., and they did not abandon him and opened their mouths to excommunicate (disown) him. Nor did tyranny leave him, because his pen burned the tyranny of tyranny and exploitation of the masses. Mo'juz expressed the concept of freedom with simple - clear sentences and language, exposed oppression and tyranny, and in this way revived the spirit of awakening in people. Reza Khan could not tolerate him, so he ordered his exile.

Poetry book of Mo'juz is full of expressions of wrong and right behavior of people and elders of the society, which has been beautifully criticized and shown the correct way of life. Despite the ban on the Turkish

language, Poetry book of Mijij has been published many times and is one of the most popular books of poetry in Azerbaijan, which can be found on the shelves of most homes in Azarabaijan's people, and people enjoy reading and listening to Mojuz's poems.

### **16-40) E'temad**

Mir Mehdi E'temad, the shining star of the history of Azerbaijani literature, is a great artist and a unique thinker whose deep social thoughts, pure human aspirations and noble human ideals are sung in his beautiful poems. His book of poetry is a document of honor and credibility of the history of our nation, a poet whose heart beats with the hearts of the people and whose poems are alive with these beats. The themes of his poems are very wide and diverse, but in all these poems, the pure and noble spirit of a great man beats and the pure aspirations of a human being become more human<sup>1</sup>.

Trust exposes and disgraces the traitors to the nation everywhere and at all times, and it has cried out about the losses caused by them to the people. By writing a poem about Sayyed Zia - the prime minister who staged a coup against the Qajars together with Reza Khan Pahlavi -, he spoke about the losses and harms of this corrupt person to the people of Azerbaijan, and by exposing his coup, he portrayed his true face.

---

<sup>1</sup> Cənubi Azərbaycan Yazıçılarının ədəbi məcmuəsi, Bakı, 1339, s 7-14.

## **CHAPTER SEVENTEEN**

### **Contemporary Literature**

#### **17) Azerbaijan National Government**

With the end of Reza-Shah's reign from the British side, there was no other way but to take him from Iran. With the departure of Reza Shah, the breeze of freedom began to blow in Iran. At this point, Azerbaijan, which had endured pressure and suffocation more than all the states of Iran, started moving towards freedom. It didn't take a few years for the people to unite with their uprising and stand up against the Pahlavi regime, and as a result, they formed the Democratic Sect of Azerbaijan on 12 September 1324. Its leader was Sayyed Ja'far Pishevari, along with many of his trusted elders and veteran fighters of Azerbaijan. It did not take long that the uprising of the people led to the formation of the national government of Azerbaijan. The national government of Azerbaijan is a golden leaf in the history

of Azerbaijan, which was able to show its national will and within one year created great works of science, civil engineering, development and technology.

The socio-economic situation of Azerbaijan became very serious during the reign of Reza Shah. People's protests were always unsuccessful. Azerbaijan's position in Iran had dropped far from the first rank and the result of Reza Shah's rule was nothing but destruction, material and spiritual backwardness for Azerbaijan. This time, with the wind of freedom blowing, the oppressed people who had also tasted the double national oppression wanted to stand up. People's demands were raised in 12 articles of the 12<sup>th</sup> Shahrivar statement, the most important of which were:

- Independence and territorial integrity of Iran and internal - civil autonomy of Azerbaijan
- Free elections of associations of states and provinces
- Teaching Turkish language up to three years and then teaching Persian together with Turkish
- Efforts to develop manufacturing industries and factories
- Fight against the corrupt and thugs
- Fighting unemployment and developing a labor law that protects the rights of workers.

12 articles were compiled and the charter of the Democratic Sect referred to the charter of Sheikh Mohammad Khiyabani. The elections were held quickly and within a few months the preparations for the formation of the government were completed. This was a general demand of Azerbaijan's people and it was not possible without the people. The reception of the government had no limits and the national



government, relying on the people, was able to complete the 50-year works of the Pahlavi dynasty in one year. Of course, reactionaries in Tehran did not sit quietly, and other nations of Iran did not join the movement of Azerbaijan. The result was that the Soviet Union and the United States joined hands with the Shah's regime and jointly suppressed this fledgling government.

### **17-1) Democratic poets**

With the departure of Reza Shah from Iran, the breeze of freedom began to blow, and after that, the ground was laid for a one-year national-professional government. In this short period of time, what the Pahlavi dynasty could not do for half a century was accomplished within a year and became an example for history. In this short time, Turkish literature became so alive that despite the dictatorship after that, it did not lose its ability to compete with Persian literature, because hundreds of poets and writers such as Balash Azaroglu, Mirvarid Delbazi, Medineh Golgun, Hakimeh Boluri, Zakir, Panahi, Ali Toudeh, Afiat and hundreds of others created works in verse and prose, whose pleasant smell still pleases people's noses.

Hundreds of poets and writers took up the pen and defended freedom, independence, culture and human desires, among hundreds of writers and poets, we can mention "Ali Fitrat, Mahzun, Azaroglu, Ali Tudeh, Medina Gulgun, Manafzadeh, Hakimeh Buluri, Abolfazl Hosseini, Niknam, Ja'farpour, Sohrab Taher, Biriya, Makshar Afshar, Hazin Tabrizi, Ebrahim Zakir, Muzaffar Derafshi, Niknam, Ismail Jafarpour, Musa Taheri, Hoshiar, Duzdüzani, Yadollah Asadi Tabrizi, Mir Mehdi Chavooshi, Quli Khan Burchalu, Mirtaghi Milani, Hilal Naseri, Abbas Panahi, Firooz Sadeqzadeh, Mohammad

Reza Afiat, Mohammad Dadashzadeh, Aliakbar Haddad, Amir Khosrov Daraei, Ja'far Kashef , Seyyed Ali Mirnia, Kamali, Ashiq Hossein Tabrizi, Ayyoub Namini, Suleiman Jahani, Hossein Sahhaf, Hoshi Bakhtiar, Hemmat Alizadeh, and...

Of course, after the fall of the national government, dozens of poets and writers were martyred, and we remain unaware of the lives of dozens of other writers. The tragedy still remains after 77 years. Martyr Fereydoun Ebrahimi

Niknam

Duzduzani,

Yadollah Asadi Tabrizi,

Hilal Naseri

Musa Taheri

Hoshyar and. .

At this time, dozens of weekly and monthly newspapers and magazines were published. Hundreds of books were published, six volumes of primary textbooks were printed and taught in Turkish for six school years. The joy of this mother tongue teaching can be read in the writings of later authors such as Dr. Reza Barahani, Dr. Gholamhossein Sa'edi, Samad Behrangi and others.

The Turkish language and literature was revived, Pishavari tried more than anyone else in political literature and created a rich literature and showed the power of the Turkish language in this field. Novels were written, ballets and plays were performed on the stage. Music came to life and together with the classical music of Azerbaijan, the music of Ashiki also grew and hundreds of Ashiks played and sang in every alley and street, ceremonies and celebrations. Among Ashiks, the name of Aashik Hossein Tabrizi is eternal. He has written dozens of poetry books and received many literary awards.

## 17-2) Balash Azaroglu

One of the prominent and worthy figures of our nation and literature is "Balash Azaroglu", who has fought in the political-literary fronts of Azerbaijan all his life and has brought great honors. Balash was among the valuable poets during the turbulent years of the democratic period. He is the representative of Azerbaijani literature in the whole of Iran and has created original and unforgettable examples with his beautiful poems.

Balash was born in the winter of 1299 AH in the village of Salim Qishlaghi, 10 kilometers from Ardabil. His parents were also from the same village. His father was a worker and his mother was a housewife.

Balash has been very interested in poetry since his early childhood and his poems have been published in the press since he was 15 years old. After 1320, he was a passionate fan of the world of poetry and literature and wrote beautiful poems. His poems have been published in magazines such as "Azerbaijan", "On the way of Homeland" [وطن یولوندا], "Gunash" [sun], "Shafaq" [Twilight] and "Sha'irler Majlisi" [gathering of poets]. In 1324, in a democratic atmosphere, he took a weapon in one hand and a pen in the other and created a national spirit, feeling and emotion among his people. Many of his poetry notebooks are available and have been translated into the languages of the world, and his other work is his memoirs called "Outen Gunler" (Days of the Past).

## 17-3) Hakime Buluri

Hakime Belurizadeh, born in Zanjan, who also won the 21 Azar medal, and dozens of her books have been translated into

the languages of the world. He has written the pains and desires of women in his poems. She worked for many years to promote Azerbaijani culture, she tried to make women and girls literate, and she showed the merit of an Azerbaijani woman by obtaining a scientific doctorate in linguistics.

Hakime Buluri's poem expresses the longings and wishes of the people of Azerbaijan. Patriotism and philanthropy surges in his poems. He was able to bring the voice of the Azerbaijani woman to the world.

#### **17-4) Sohrab Tahir**

He was born in Astara, who was a skilled dentist and a pious human. He wrote beautiful poems about the pains and regrets of the people of Azerbaijan and the splitting of one nation into two countries. Dozens of his books are available today in the living languages of the world.

#### **17-5) Madineh Gulgun**

She is famous in the world for creating pleasant, elegant poems and humanitarian thoughts. Addressing people, he calls all the people of the world to peace and friendship and defends the children of poor countries. Children, especially poor children and hungry girls, are heard in his poems. His poetry is not limited only to the people of Azerbaijan; she, who has suffered herself, supports the exiles, the statelessness of the deprived nations of the world, defends the fighters of Vietnam, Palestine and others in the four corners of the world, and in that she also makes the pains and sufferings of the Azerbaijani people a spice of his poetry. .

#### **17-6) Ali Fitrat**

He is a poet of pure national thoughts and the freedom of captive nations. With the formation of the national government, he opens his tongue to the praise of freedom and justice and considers this freedom and justice worthy of all the people of the world.

Man has a special value and credibility in the poetry of Fitrat. He condemns oppression in any form and position for everyone in the world, and considers freedom as the right of all the nations of the world. But the oppressors are afraid of freedom. Despite justice, they cannot fill their big bellies.

But man is not condemned, those who destroy the rights of others by force and oppression are condemned and want all the beauty of the world for themselves and therefore deprive people of their basic and first rights.

He defends the ideals of the national government and tolerates harassment in this area.

### **17-7) Biriya**

This militant poet, also in the national government, acknowledges his efforts for the freedom of human beings and especially the workers and defends the rights of the laborers with his persistent efforts. He was the Minister of Education in the national government and after the fall of this government, he endured all the sufferings, prisons and exiles and returned to his motherland in the last years of his life, but he died in exile. Because the established government could not appreciate him and the reward of his struggles against injustice, colonialism and exploitation was his marginalization and deprivation of a simple human life. But his pleasant poems are still alive

and his name is recorded among the immortal characters of history.

### **17-8) Ali Tudeh**

Among the poets of the literature of regret, we should mention Ali Tudeh, who worked until his death in the national government for one year. defended freedom and justice and finally went into exile; But he did not sit quietly and used his pen to express the pains, regrets and wishes of the hardworking and captive people of Azerbaijan.

### **17-9) Fathi Khoshknabi**

Prose literature was also improved during this period and dozens of novels, hundreds of short stories and hundreds of political articles were written. Among these, several authors can be mentioned. Among his famous novels, these books can be mentioned:

Iki Dost [two friends], Sonunju Bayraqdar [The last flag bearer], Yagishlar Yaganda [when it rains], Iki Qardash [Two brothers], Ata [Father], Hikayeler [Stories] and . . .

### **17-10) Abbas Panahi:**

One of the great writers of this period is Abbas Panahi, whose novels are very prominent and have been translated into several living languages of the world. His novels in Farsi have been published by several translators and through several publishing houses. His most famous novels are:

Təbriz Gejələri [Nights of Tabriz], Səttar Khan, Sheikh Mohammad Khiyabani, Mubarizlər [Struggles] and. . .

**17-11) Firuz Sadeghzadeh:**

He is the authors of this period that the following novels have a great reputation:

Mədrəsə [School], Ikki Mahni [Two songs], Silinməz Sözlər [unforgettable lyrics], Vətən [Homeland], E'tibar [Credit] / and. . .

**17-12) Mohammad Dadashzadeh:**

Also, Mohammad Dadashzadeh's books are:

Subh Ishiginda [In the morning light], Ayırılıq [Separation], Hikayeler [Collection of Stories] and . . .

**17-13) Ashiq Hossein Tabrizi**

He mentioned Ashiq Hossein as one of the prominent Ashiks of the history of Azerbaijan, who played a great role in the establishment and consistency of the national government of Azerbaijan with his music and poetry, and after the defeat of this government, he continued to speak about its ideals and he brought the voice of protest, the cry for justice of the people of Azerbaijan to the ears of the world. The basic theme of his poems is defending the right, expressing the pains of the people and the wishes of the deprived nations of the world, especially Azerbaijan. The following books can be mentioned among dozens of his poetry books:

Ashiğin Arzıları [The wishes of Ashik], Azadlıq Mahnıları [songs of freedom], Sədəfli Sazım [My shell instrument], Danish-Telli Sazım [speak my instrument] / Bahar Kimi [like spring] / Qoshmalar / Shearler [poems] and. . .

## **CHAPTER EIGHTEEN**

### **Contemporary History**

17) The constitutional revolution, which was achieved with the sacrifices of the people of Azerbaijan, was defeated after 19 years by internal and external conspiracies, and the Turkish Qajar dynasty was dissolved, and Reza-Khan came to power under colonialism. From the first day, one nation dominated all the Iranian nations and only one language was recognized, the rest of the languages were banned and removed from offices and schools. Of course, the emphasis was on the Turkish language, and this language was completely banned, and the creation of any books, newspapers, and other media that were emerging in the Turkish language was blocked, and it went so far that speaking of it was considered a crime. It came in such an environment, the growth and development of Turkish literature is meaningless; However, Turkish literature continued its



way even in secret and Turkish writings and literary creations were put in the boxes.

The severe suffocation and pressure on the people of Azerbaijan finally burst and came to a conclusion in 1324 AH /1946 AD with the formation of a national government, but this government did not last for more than a year and the imperial regime suppressed this people's government with all its power and with the help of foreign forces. Of course, in the same year, things were done that were not done during the 53 years of Pahlavi rule. The suffocation continued until the revolution of 1979 and Azerbaijan was able to put its stamp on this revolution. But the Turkish language was not officially recognized and the ban has not been lifted yet. With all this, thousands of books, thousands of works of art were created and many ancient heritages were also known. Today, this literature is rapidly growing and developing, and it is hoped that it will achieve the privileged position it deserves in the near future.

### **18-1) Ostad Shahriar**

Ostad Shahriar is the most prominent contemporary poet of Azerbaijan who has made a tremendous impact on today's literature and undoubtedly took the leadership of Azerbaijani poetry for 50 years and introduced the Azerbaijani Turkish language to the world. "Haider Babaya Salam" [Greetings to Haider Baba] has gained such fame that it has found a special place not only in Iran, but also among the different nations of the world, and has made the literature of the Turkic world a common literature of all Turkish-speaking people. After "Hyderbabaya Salam", Shahriyar wrote another work called "Sahandiyeh", which went beyond the previous poem and became a literary masterpiece and revived the

modern poetry of Azerbaijan. Shahriyar did not stop here, but by composing sonnets and other compositions in his mother tongue, he gave new strength to the Turkish language and poetry and especially revived the Turkish language in Iran.

Today, Ustad Shahriyar is a poet known to everyone - young and old, urban and rural, literate and illiterate, and everyone knows him with his Heydar Baba poetry. It is interesting that even Persian speakers, despite not understanding Haiderbaba's poetry, recognize Shahriyar as Heydarbaba's poet. By creating this work, the poet created a turning point in the literature of Azerbaijan, and like a literary school, hundreds of poets followed his path and became a poet in the style of Heydar Baba. Indeed, which valuable and capable poet has written poetry in the style of Haiderbaba? Which young poet has needed his poetic skills with Haiderbaba? Today, hundreds and even thousands of poems have been created in this school. Great poets such as: Joshqun, Mohammad Rahim, Suleiman Rostam, Abbas Barez, Dr. Koshan, even Habib Saher have created examples for this work. Sahandiyeh was written in response to the poem of Sahand, which is considered Shahriar's best masterpiece, and the poet himself considers it to be the result of revelation and inspiration.

Out of the imperial depression, Ustad Shahriyar created a school in which more than 500 exemplars were written, and every mature poet and every youth who had a desire to become a poet, tested their talent and poetic power by turning to exemplify Haidar Baba as an example. They tried it and today this work has been translated into 90 living languages of the world and included in educational books in 18 countries of the world, and unfortunately, even after 43 years of the revolution, it still has no place in

the school lessons of the poet's homeland. The fund literature was built in the most suffocating era of the imperial regime and its modern foundations were also laid.

Sahand, Habib Saher, Okhtay, Dalgha, and others consolidated the new poetry of Azerbaijan until the revolution era. Azerbaijani poetry has its own soul and in other words it has its own melody. With the literary support of a thousand years and the people's close struggle against the brutal regimes of history, this literature has grown and become a winning and beautiful tool in the fight against violence and oppression. Even today, by resorting to these historical experiences of this literature, Iranian Turkish poetry has a different sound. It has a message for all humanity. With these international motivations, it goes to show that despite one hundred years of suffocation, it has the power and potential to survive in today's changing and anxiety-provoking world.<sup>1</sup>

## **18-2) Habib Saher**

Before Habib Saher was born, his grandfather and his family had left the village of "Tark" in Miane, and settled in Surkhab - neighborhood of Tabriz. Habib was born in the spring of 1282 /1904 AD in this neighborhood. But he spent his childhood with hardships and difficulties. He was still a child when his father was killed in one of the riots in Tabriz. Little Habib faced difficult conditions and went through difficult and poor days.

The French school played a significant role in the development of Habib Saher's personality. Because Taghi Rifat - the great revolutionary of Azerbaijan, the deputy of the militant scholar Sheikh Mohammad Khayabani, the

---

<sup>1</sup> M. Karimi, *Elimizin Şeer Şehriyari*, Tehran, Təkderəxt, 1388.

founder of modern Iranian poetry, a great writer and a great journalist, a bold critic and writer and the publisher of Iran's first critical newspaper - Tadjaddod, was the teacher of Habib Saher. He was his French teacher. But Habib didn't only learn French from him, moreover, this knowledgeable teacher also taught the methods of literary movements to Sahr, and Saher with important and literary-social publications such as "Truth Techniques" [ثروت "فنون", "New Literature" [ادبیات جدیده] and "Resimli Ai" [رسمیلی آی]<sup>1</sup> and studied with an indescribable interest and got acquainted with the great ideas of Europe. He recognized new frontiers in literature and poetry, and especially Jalal Saher's poems, he understood the lofty thoughts, spaces of creativity, new themes and new forms of poetry and was drawn towards it. So that he even borrowed the name of Saher from Jalal Saher and called himself Habib Saher.

Saher was employed as a teacher in the Department of Education. He was sent to Kurdistan. Soon he was trusted by the people and there he was called "Kak Mirza". After a few years, he returned to Tabriz and in 1306 AH /1928 AD he left for Istanbul to continue his studies. Saher taught Persian language for two years in Istanbul at "Iranian Primary School". In 1309 AH/1871 AD, he was admitted to Istanbul University for the field of geography, and in 1312 AH/1932 AD, he started his scientific activity by obtaining a bachelor's degree. The title of his bachelor's thesis was Natural Geography of Iran, which was also published by the faculty.

His works include:

---

<sup>1</sup> These names are related to the progressive publications published in Turkey at that time.

Tales of the Night / Shadows / Shaqayeq (Anemone) / Book of Poetry 1 and 2, Covshan [Village], / Lyric Poet, / Clusters [خوشه‌ها] / Legends [اساطير] (poetry collection). Mivehe Gas [the sweet and sour fruit] (stories and memories), examples of Turkish verse literature (an anthology, including biographies of 100 Turkish poets) and his last book Sahar Ishiqalanir [The morning is dawning] (poetry collection 3), 1980, Tehran.

Habib Saher is a modern poet and portrayer of the simple life of the people of Azerbaijan. With his poetry, he painted the color of life and depicted the oppression of a nation. He calls himself the poet of the sorrow and pain of his people and is also considered the founder of modern poetry of Azerbaijan.<sup>1</sup>

### 18-3) Bariz

Abbas Eslami - with the surname "Barez" has worked for more than 70 years in the field of poetry and literature, he has been like a support for the poetry of his country, he has told the words of the people's hearts and defended his nation. He nurtured the love of his family and descent in his heart, dedicated his whole life and purpose to his country and nation. He was looking for his exiled identity.

Abbas was born in 1298 AH /1920 AD in Pirezan village, one kilometer away from Ahar. His father was the great scholar of Qaradagh - Shaaikh al-Islam Mirza Ja'far. During his childhood, Abbas learned from his spiritual father and turned to religious and seminary education and continued in the spiritual way. In 1333, he wrote his famous poem book "Eel Dayaghina Salam"[ Greetings to El Daghi] as an example of Haydar Babaya Salam from

---

<sup>1</sup> M. Karimi, Elimizin Qocaman Şaeiri, Tehran, Təkdərəxt, 1389.

Shahriar. In 1355 AH /1977 AD, he also published several books of small poems, the famous poem "Yasli Savalan"[ Mourning Sabalan]<sup>1</sup> became popular in 1355, and the name of Abbas Barez became popular as a popular poet of Azerbaijan. In the absence of printing and broadcasting facilities, his poems were recorded on cassette tapes and sung as musical songs.

#### **18-4) Boulud Qarachorlu (Sahand)**

Bolud Qarachorlu - Sahand had a keen interest in poetry and literature since his youth and wrapped his scientific worldview in his poems and became one of the next famous poets in the history of contemporary Azerbaijan literature. He is one of the well-thought-out and powerful poets of our literature who, he sang Dede Korkud - the epic and myth of Azerbaijan - in a modern way and played a prominent role in the development of national consciousness and identity. His unforgettable work named "Sazimin Suzo"[The speech of my instrument] actually revived the classic myth of the people and brought him world fame.

Sahand has reconstructed the twelve stories of Dede Korkud into modern Turkish poetry, and in addition to modern storytelling, it has been possible to express philosophical and social-political thoughts, and have been recounted the thoughts in the introductions and endings of each story. He has discussed his findings from the myths of Azerbaijan, that is properly considered one of the pure literary wonders in the contemporary literature of the world.

---

<sup>1</sup>Sablan is the name of a mountain in Azerbaijan with a height of 4800 meters.

In 1358, in the first days of spring when the solstice sun was shining, Sahand ended his life and said goodbye to unfaithful world.<sup>1</sup>

### **18-5) Mirza Hossein Karimi**

Mirza Hossein Karimi was born in 1310 AH / 1932 AD in the city of Maragheh in a religious family. Since ancient times, Maragheh has been the motherland of hundreds of scholars and thinkers and owners of words and thoughts; Among them, he raised Ohadi, Abdul Qadir, Ashraf, Darvish, Dakhil, Shokohi, Zakir and others in his loving bosom, and even today he benefits from the existence of hundreds of scholars and speakers. After acquiring religious sciences, Mirza Hossein obtained the necessary scientific information as much as possible. Then he entered the market and took his father's hand. Seeing his son's talent, the father also taught him the art of eloquence. Zakir, who was a committed and devout person, was considered one of the fans of lamentation and elegies and participated in literary societies and circles. He also took his son to these associations and strengthened his son's ability to write poetry. At the same time that Mirza Hossein was writing laments, he was also interested in writing satirical poems. Gradually, he became a great poet whose poems became known among the people and he became a special and general celebrity.

### **18-6) Jabbar Baghcheban**

One of the lasting figures of Iran's history is Jabbar Baghcheban. He established the first deaf and dumb school and provided principles for their education. He was born in 1266 and after decades of efforts, he achieved

---

<sup>1</sup> M.Karimi, *Elimizin Atəşin Dili*, Tehran, Təkdərəxt, 1388.

lasting works. He wrote many books and articles in Persian and Turkish. He launched various publications and collaborated with various publications. He was very interested in his mother tongue and defended his national identity at the height of Reza Shah's dictatorship. He translated Khayyam's quatrains into Turkish. He is one of the first people who wrote Shahyar's similar poetry. He wrote several plays in Turkish. Wrote books for children. Most of his books were published in 1310 ah /1932 AD. Finally, he died in 1344 AH/1966 AD in Tehran.

### **18-7) Samad Behrangi**

Samad Behrangi (1930-1969 AD) created a turning point in the contemporary literature of Iran. By gathering brave intellectuals around his head, he bought a lot of honor and dignity for the intellectuals and intellectual movement of Iran and stood in the first row of the enlightened class of the country. Samad entered the arena with satirical articles and critical thoughts. At a time when both sides of the Shah's blade were victorious and no one could speak, Samad questioned the entire system with incredible courage and destroyed the spirit of fear in the hearts of the intellectuals and broke the taboo. He decorates the field with his pen so that tyrants fear the pen of intellectuals more than the sword. First of all, one should mention his fearlessness and tirelessness. He goes by nicknames like: S. Qaranqoosh, Chengiz Merati, Babak, Behrang, Adi Batmish, Dariush Navvab, Maragheh, Afshin Parvizi, S. Adam, Solmaz, Das, etc., devoted themselves to the publication of their articles.<sup>1</sup>

---

<sup>1</sup> Arash, No. 18, Samad Behrangi Special, 1347.



Samad was a great movement in contemporary Iranian literature. He was a teacher who loved simple people in the villages and wrote stories for them, thus showing his progressive and social vision in his art. His pen was sharp and bitter and winning. He did not limit himself to criticism. He proposed critical theories and wrote so simply that each sentence was no more than a few words. He had a simple and fluent language that could be felt by the people and was similar to the speech of the people.

The secret of Samad's immortality is that he spoke the Azerbaijani language. He uttered such words that have never become old and will always remain alive and lively. Samad started with "Pare Pare"<sup>1</sup> and brought samples of poems from the most militant poets of Azerbaijan and presented a simple and beautiful collection to his readers. Of course, this cost him dearly, and Savak<sup>2</sup> followed him and identified his house. He was fired for six months. But he did not hesitate for a moment, but he worked hard with his close friends, especially Behrouz Dehghani, to collect folklore materials and oral literature of the people of Azerbaijan. The result of this great work was two valuable books "Azerbaijan Naghillari"<sup>3</sup> and "Tapmajalar and Qoshmajalar"<sup>4</sup>. He also wrote two other stories from this series of stories: Koroglu and Kechal Hamzeh, Daly Dumrul. The scholarly introduction that he wrote on Koroglu's story, while showing his ideals and fighting spirit, at the same time, it was showing his love and interest for the rich literature and culture of the Azerbaijani people.

---

<sup>2</sup> Parə parə, toplayan: Səməd Behrəngi, Təbriz, 1344.

<sup>2</sup> Iran's secret police and security during the Shah period.

<sup>3</sup> Samad Behrangi, Behrouz Dehghani, Legends of Azerbaijan, Tabriz, 1347.

Samad was not alone, but most of the intellectual writers of Iran and Azerbaijan had a close relationship with him, and many intellectuals from all over our country- Iran, targeted Tabriz and came to this city to meet Samad.

### **18-8) Alireza Nabdel (Okhtay)**

One of Samad Behrangi's close friends and fighters is the bright star of Azerbaijani literature, Alireza Nabdel, who has dedicated a book of poems titled "Ishiq"[Light] to contemporary literature under the pseudonym "Okhtay". Okhtay was born in Tabriz in 1321. After receiving a diploma from Tabriz, he entered Tehran University and received his bachelor's degree in law and graduated. But for some reasons, he could not enter the government service in Tabriz, so he became a teacher and went to Khoy.<sup>1</sup>

### **18-9) Ganjali Sabahi**

The name of Ganjali Sabahi, the fighting and hard-working writer of Azerbaijan, is engraved on the forehead of fiction literature and its prose branch. Ganjali was born in 1285 AH /1907 AD and passed away in 1368 AH/1990 AD. His works: Qartal[Eagle] / The disasters of Life / Shaarimiz Zamanla Adedimlayer[Our poetry keeps pace with time] - Collection of literary essays / Otan Gunlerim[My last days] and etc.

Ganjali Sabahi can be called the father of short stories in Azerbaijan; Because he is the first person in Iran who wrote all his stories in Turkish and he also wrote the first literary reviews.

---

<sup>1</sup> M. Karimi, *Elimizin Dözümlü Ozani*, Tehran, Təkdərəxt, 1388.

### **18-10) Meftun Amini**

Maftun Amini (192-2022 AD) is one of the prominent and valuable figures of Azerbaijani literature, who first started writing poetry in Farsi, and when he reached fame and reputation, then he paid attention to his mother tongue and created lasting and eternal works, and at the same time, very beautiful. Based on his poems, he can rightfully be considered one of the most prominent poets of Iran and Azerbaijan. Maftun is a healthy poet and a fighting human being. He rests on the top of Persian poetry and literature and is considered one of the first rank poets of contemporary Persian literature. He has created a special style in Turkish literature; Meftun Amini's contributions to Azerbaijani poetry are innovative and original. Maftun has entered the mood of our poetry today and has pleasant poems. Maftun is one of the prominent poets of Iran who has many poetry notebooks, including: Daryache<sup>1</sup> [Lake], Kulak<sup>2</sup> [Blizzard], Anarestan<sup>3</sup>, etc., in which poems in his native language are sprinkled among them. He has only one poetry notebook in his native language. The name is "Ashiqoli Karwan"<sup>4</sup> [Caravan with Ashik], which is a long system composed of several parts. Turkish couplets are incomparable, enchanting, and the language of the people.<sup>5</sup>

### **18-11) Gholamhossein Saedi**

---

<sup>1</sup> Maftun Amini, Daryache, Tehran, 1336.

<sup>2</sup> Maftun Amini, Kolak, Tehran, 1344.

<sup>3</sup> Maftun Amini, Anaristan, Tabriz, 1346, p 90.

<sup>4</sup> M . Kərimi, Aşıqlı kərvan, Omid Zəncan, No. 53 , 1373.

<sup>5</sup> Məftün Əmini, Aşıqlı kərvan, Təbriz, 1352.

Saedi is a great, thoughtful and committed writer of Azerbaijan whose irreplaceable role in Iran's intellectual development is undeniable. He has written only one book in his mother tongue and all his works are in Farsi, but at the same time he has never forgotten his mother tongue and has never neglected the memory of his nation and has always breathed as an Azerbaijani. He has single-handedly carried the burden of responsibility in the literature of the 40s of Iran and has done it beautifully. In that history, an intellectual was expected to be able to do anything. He should bear the burden of social, economic, political difficulties and all the unevenness, he is also the one who to be the prison, start the guerilla groups, do guerrilla works, etc.<sup>1</sup>

### **18-12) Dr. Hossein Mohammadzadeh Sediq**

Dr. Sediq (1946-2022 AD) is one of the tireless writers, a committed poet and a translator with a winning pen who stood against imperial oppression and the traitor Pahlavi for many years. In spite of imprisonment and exile and other types of inhuman abuses, the tyrannical regime did not neglect the rights of his people for a moment and did not lay down the sword of the pen. He wrote with all his strength and dedicated more than 100 volumes of the history of his nation. He published hundreds of articles, translated books, and recognized the scholars of his land. every door they close on him, another door will open; When they took him out of the door, he came out of the window. When he was prevented from writing a book, he found his way to magazines. When they were stopped from radio and television programs, he started translating. In any case, he did not stop trying and creating. He tried

not for himself, but to write the pains of the nation and its literature and culture. He chose many pseudonyms for himself and his writings. Among his nicknames, the following can be mentioned: H. Sediq, Hossein Duzgun, Hossein Sirkhabili, Hossein Mahmudoglu, Hossein Dedeli, H. Haq, Safdar Shamaili Sarkhablo, Mirza Hassan Qaragunachi, Mirza Qalkhan, Hossein Mohammadzadeh, Hossein Fazil, Hossein Turktabar Tabrizi, Hossein Mohammad Oglu Sirkhabli and...

### **18-13) Marzieh Ahmadi Oskui (Dalgha)**

One of the fighting, thoughtful and emotional poets of Azerbaijan's contemporary literature is Marzieh Ahmadi Oskui, nicknamed "Dalgha", who has poems with strong political, emotional and combative content. She has a special place among the great poets of Azerbaijan. He was born in Tabriz in 1324 AH/1946 AD, after graduating, he taught in his city. But his interest in science and knowledge and progress brought him back to the university, and he actively participated in the movements of academics against the Shah and became one of the leaders of the student movement. In the struggle of intellectuals against the king, he stood in the first line. Marzieh was very popular among students and had opened a place in people's hearts. He was arrested and imprisoned many times by SAVAK. But he did not stop fighting, sometimes with a pen and sometimes with a weapon, he stood tall against the imperial regime. He worked hard with the weapon of the pen, for the awakening of the people and finally, in the armed struggle in 1351, he lost his life on the way to the freedom of the people.

### **18-14) Professor Zehtabi**

Mohammad Taghi Zehtabi was born in Shabister in 1302 AH/ 1924 AD and studied until 1325 /1946 AD, he was forced to leave his homeland in that year. He got his doctorate from Baku, taught for 25 years, then went to Germany and Baghdad. He tried to develop the idea of freedom by broadcasting and setting up radio and magazines. He obtained a professorship in Baghdad in 1357, with the victory of the Islamic Revolution in Iran, he returned to his homeland and started teaching Arabic and Turkish at the University of Tabriz. Since 1366, he pursued his scientific work more seriously and published his works. Finally, he passed away on December 3rd, 1378, while he had dedicated dozens of lasting and eternal books to his noble nation. His works, especially "The ancient history of the Iranian Turks", are a turning point in the contemporary literature of Azerbaijan.

He raised the most important issues of the Turkish language, the history of Azerbaijan and the prominent personalities of this land. After the suffocation of 55 decades of the Pahlavi regime, he was able to present a real face of the history of Azerbaijani language and literature and he was able to move the minds and thoughts of thinkers. Undoubtedly, he is considered the first Turkologist and scientist of Azerbaijan in the 20th century.<sup>1</sup>

His works include:

Parvanehnin Sargozashti [The story of the butterfly], Eloglu Baghban, Bakhti Yatmish[Unlucky man], Baz Galasinda[in the castle OF "Baz"], Chirik Hamasesi[The epic of a guerrilla], Goy Olsun on[Let it be 10], Hakayeler Toplomo[A collection of stories], Azari Ma'asir

---

<sup>1</sup> M. Karimi, Elimizin Mubariz Bilgini, Tehran, Təkderəxt, 1388.

Dili[Contemporary literary language of Azerbaijan]-Scientific-Research Works, Historical Iran Turklerinin Eski Tarikhi[The ancient history of the Turks of Iran] - An investigation of the work, two volumes, Shahin Zanedeh[Eagle in chain], Manzomehler majmu'asi[A collection of poems], A'ruzun Turk Folkloronda Kokleri [Basic foundations of prosody in Turkish folklore], and etc.

### **18-15) Dr. Notghi**

Dr. Hamid Notghi, who is known as the father of Iran's public relations science, was born in 1299 AH/1920 AD and studied in Istanbul and returned to Iran and founded the Iranian Public Relations School. He was the editor of Varliq magazine, along with Dr. Hai'ad, and wrote beautiful scientific-literary articles. At the same time, he is one of the founders of modern Turkish poetry, who led this literary movement with his poetry notebooks. His poetic surname was Aitan. His influence on the strengthening process of Turkish poetry cannot be hidden. He died in 1378 far from his homeland.

### **18-16) Dr. Torabi**

Dr. Aliakbar Torabi, alias Hallajoglu, is one of Iran's leading scientific figures who studied at the Sorbonne University and in addition to teaching at the University of Tabriz, he gathered many young fighters around him. His name is mentioned among the fighters against the dictatorial rule of the Shah. He was active during the campaigns and drew many writers to Tabriz.

Hallajoglu wrote many books and is known as the "father of sociology" in Iran. He has written dozens of books in the fields of this science, he has also written unparalleled works in the sociology of art and literature. Apart from these, he has a powerful pen in writing Turkish poems. The book of poetry called Ainali is the word of the people and is known as one of the best examples of contemporary epic poetry. He was born in Tabriz in 1305 and died in 1395.

### **18-17) Dr. Mohammad Hossein Mobayyen**

Dr. Mobayyen, with the surname "Shimshak", is one of the scientific-literary pioneers of Iran and Azerbaijan. He was a doctor and was able to gather all the leprosy patients in Tabriz and eradicate this horrible disease from the life scene of Iranians. The city of Bababaghi, which was considered as a terrible fortress, and the people affected by this disease lived in this fortress like prisoners, Dr. Mobayyen gave them a new life and was able to save the lives of thousands of patients from death and misery.

He was born in Tabriz in 1302 AH/1924 AD and visited most of the Asian, European and African countries and obtained deep information about leprosy. Then he treated the patients with love and humanitarian spirit. He did not only give them physical care, but spiritually, he also made them hope for life with beautiful poems and stories and created a tree of love and affection in their hearts. He highlighted the beauty of people with his literary masterpiece, Jozamli Sara[Leprosy Sarai], and showed how beautiful a leper can be!



Shimshak was a pioneer in many charitable works. He wrote books for children, both stories and poems. The following works can be mentioned from his books:

Achill Chatrim, Achill [Open my umbrella, open!], / Gal Baharim, Gal[O my spring, come, come!] / Lai Lai Maralim Lai Lai[My maral lullaby, lullaby] / Agh Gul, Agha Gul, Ai Gul[My white flower, my beautiful flower], etc.

### **18-18) Hossein Ouldooz**

Hossein Feiz al-Llahi Vaheed - "Hossein Ouldoz" is during the inflammatory and dark years of the imperial regime, he stayed in the terrible prisons for six years, and after the revolution, he developed literary creativity. Hossein was born in 1331 in Tabriz. His father was Ashiq Ali - one of Tabriz master's Ashiks. Hossein grew up in such an atmosphere of literature and culture. When he entered school, he learned to speak another language with the common problem of Azerbaijani children who are forced to learn a foreign language, but he never forgot the sweetness of his mother tongue. He had joined the army to make a living, because of his love and interest in his mother tongue, along with several patriotic and national army soldiers, they worked hard to establish a small national group and decided to support their mother tongue, which in this way, they lost many years of their lives in the corners of the prison. This small group was called "Ouldooz". He, who was the leader of this small group, was arrested and sentenced to 10 years in prison. He was released from prison in the uprising of the people of Iran in 1979. He fulfilled what he had assumed. In the beginning of 1980, he published Koroglu magazine and gathered some writers around him. After publishing three

issues of Koroglu, he published another magazine called Dede Korkud. This publication continued until 1984 and had 20 issues and was able to attract more writers. Hossein Ouldooz did not limit his literary activity to the publication of these magazines, but in parallel with this work, he turned to classical literature and compiled and published the collection of some classical poets of Azerbaijan under the title " Azerbaijan klasik ouldoozlari"[ The stars of Azerbaijani classical literature].

.

The works of Dr. Faiz al-Lahi are:

Koroglu Magazine 3 No. / Dede Korkud Magazine 20 No. / Azerbaijan Classic Old Duzlari: Imadaldin Nasimi / Nizami Ganjavi / Heiran Khanim / Khorsheed Bano Natavan / Mehri Khatun / Leila Khanim / Other books: Yar biza qonaq galajak[My lover will be our guest] / Azerbaijan gulushi[Azerbaijani jokes] / Atalar Souzi, Aqlin gozi[Proverbs, the eye of reason] / Azerbaijan Bayatillari / Oruzkhan Hamasesi / Aydin Sardar / Azerbaijan Folklor mahanilari (4 volumes) / Elli Ashagh, Elli Naghmeh[50 Ashik, 50 Song], etc.

### **18-19) Haider Abbasi- Barishmaz**

Among the significant and powerful figures of Azerbaijan literature after the Islamic revolution, should be mentioned Haider Abbasi with the surname "Barishmaz". He has been able to step in Sahand's place and fill his void. He has breathed a new motivation with the creation of each of his works, and a new spirit into the body of contemporary poetry and has attracted the attention of writers and poetry lovers. The defense of the history and fruitful past of the Azerbaijani people is presented in his works with a new discourse. Also, his

eloquent and effective language in our contemporary poetry is considered a blessed event. He was born in 1322 in Maragheh, and his books of poetry are: Udumlu Dirk[The song of hardship and colonialism], Çağrilmamış Qonaqlar[Uninvited guests], the translation and interpretation of Masnavi Manavi in 6 volumes, ETC.

### **18-20) Sahar**

Sayyed Hamideh Raeeszadeh has found a special place in the contemporary literature of Azerbaijan under the pseudonym "Sahr". Rather, he is one of the first poets who brought novelty and innovation to Azerbaijan's poetry. With his arrival, some young people also showed interest in Turkish poetry, and were raised once again the poetic forms of Qoshma and Ghazal. He shined in our contemporary poetry with the book "Maviler". Sahar was born in 1331 AH/1953 AD in Ardabil. In his poetry, the contemporary language came to life and the way of speaking was also improved. Sahar's works are as follows: Mawiler / Yashil Mahni[Green songs] / Aili Bakhish[Look like the moon] / Bir Dathu Teze Gunesh[A bunch of sunshine], etc.

### **18-21) Sonmez**

Karim Mashrutechi with the surname of Sonmez, is one of the prominent poets of contemporary Azerbaijani literature who was born in Tabriz in 1307 AH/1929 AD and went through many ups and downs and weathered storms. But he could not escape from the tyranny of the Shah's regime, so he was imprisoned, tortured and exiled. However, he did not sit quietly for a moment and worked hard for the freedom of the noble nation of Iran, especially Azerbaijan. Sonmez, who wrote the book of poetry "Aghir Iller"[ Hard years] during the royal oppression, after the

revolution, he gave his nation the books of poetry "Aman Daghlar"[ Shout, mountains], "Sheh Munjugu", "Isanin Son Shami"[ The Last Supper of Jesus] and "Bo Yashda"[ In this age]. In the field of prose, he has also created works such as "Hasrat Chalengi"[ A bunch of regrets] and "Imlamiz Haqqinda"[ About how to write] with unmatched ability. Along with such works, he has translated "Hayder Babaya Salam" into Persian with a poetic nature, which is unparalleled in its kind. For many years, he contributed to the writing of various poems and articles in the "Varlig" magazine and was one of the founders of the "Varlig" school.

Sounmoz's poems have been spoken by the people since the time of Shah's strangulation and many of his poems have become the main themes of musical songs. His deep social insights, his noble and poetic feelings, his philanthropic thoughts attract every reader and give life to his poet in their hearts. The poet's source of inspiration is the experiences taken from real life, the events that affected him and his real life. The main source of his poems was life itself. The first work of the poet is "Aghir Iller" in 1356 in the style of "Heydarbabaya Salam". The content of this work is full of national spirit and the events that our people have gone through.

### **18-22) Contemporary poets**

Today, there are thousands of great and small poets in Azerbaijan, all of whom have taken up the pen with the love of their mother tongue and homeland to fulfill their historical obligation. Today, the basic theme of poets' poems is philanthropy, peace, freedom and justice. It means what they were deprived of a hundred years ago. Today, when they have the power to express themselves,

they have brought out all their talent and art in this field, and there are so many of these poets and lovers.

Can we forget great poets and writers such as: Mohammad Ali Farzaneh, Imran Salahi, Nazer Sharafkhanei, Aziz Mohseni, Ismail Hadi, Eloglu, Negar Khiavi, Manouchehr Azizi, Professor Bigdeli, Chayoglu, Tarlan, and dozens of writers and scholars, who have tried to love their mother tongue, have dedicated tens of books and hundreds of articles to our culture?!

It is difficult to name them because there are many capable poets and young people who have entered this field and we will soon witness their memorable works.

Such it is!

\*\*\*\*\*

\*\*\*\*\*

\*\*\*

\*

## CHAPTER NINETEEN

### Sources

- آرش، شماره ۱۸، ویژه‌نامه صمد بهرنگی، ۱۳۴۷.
- آرتور کستلر، خزران، ترجمه: محمد علی موحد، تهران، ۱۳۷۴.
- ابن بزاز اردبیلی، صفوه الصفا، تصحیح غلامرضا طباطبائی مجد، تهران، انتشارات زیارت، ۱۳۷۶.
- ابن اثیر، تاریخ کامل بزرگ ایران و اسلام، ترجمه: ابوالقاسم حالت، ۱۲۷۱.
- ابواسحق اصطخری، المسالك والممالك، ترجمه: ایرج افشار، تهران، بنگاه ترجمه و نشر کتاب.
- ابوالقاسم ابن حوقل، صورت‌الارض، ترجمه: جعفر شعار، تهران، انتشارات امیرکبیر، ۱۳۶۶.
- ابوریحان بیرونی، الصيدنه فی الطب، ترجمه باقر مظفرزاده، ترجمه به فارسی از روی ترجمه روسی کریموف، فرهنگستان زبان و ادب فارسی، ۱۳۸۳.
- ابوریحان بیرونی، ابوریحان، التفهیم لاوائل صناعة التنجیم، روایت فارسی، به کوشش جلال‌الدین همایی، تهران، ۱۳۵۲.

- ابن بلخی، فارسنامه، تصحیح: گای لیسترانج و رینولد الن نیکلسون، تهران، انتشارات اساطیر، ۱۳۸۵
- ابوعلی بلعمی، تاریخ بلعمی، تصحیح: ملک‌الشعرا بهار، بکوشش: محمد پروین گنابادی، چاپ دوم، ۱۳۵۲.
- ادوارد براون، از فردوسی تا سعدی، ترجمه: فتح‌اله مجتبیایی، تهران، ۱۳۸۱.
- ادوارد گرانویل براون، تاریخ ادبی ایران، از سعدی تا جامی، ترجمه و حواشی علی‌اصغر حکمت، ۱۳۹۲.
- احمد ابن اسحاق یعقوبی، تاریخ یعقوبی، ترجمه: محمد ابراهیم آیتی، ۱۳۸۹.
- احمد آلتون‌گوگ، ایران و توران در کشاکش تاریخ، ترجمه: پرویز شاهمرسی، تبریز، ۱۳۹۴.
- امپراتوری زرد، ترجمه: اردشیر نیکپور، تهران، ۱۳۴۶.
- بهاء‌الدین اؤگل، امپراتوری بزرگ هون، ترجمه دکتر علی داشقین، تبریز، نشر اختر، ۱۳۹۸.
- تاریخ فتوحات مغول، تهران، ابولقاسم حالت، ۱۳۶۳.
- پروفسور یان ریپکا، ادبیات ایران در زمان سلجوقیان و مغولان، ترجمه: دکتر یعقوب آژند، تهران، ۱۳۶۴.
- جارالله زمخشری، خلاصه مقدمه الادب، تلخیص: م. کریمی، تبریز، انتشارات نباتی، ۱۳۹۹.
- حسین آبادیان، محمد امین رسول‌زاده، تهران، ۱۳۷۸.
- حمدالله مستوفی، تاریخ گزیده، تهران، ۱۳۶۳.
- حمیدی شیرازی، شعر در دوره قاجار، ۱۳۶۴.
- خوارزمی، مفاتیح العلوم، چاپ لیدن، ۱۹۶۸ با تصحیح گ. فون فلوتن ص ۱۲۰.
- خواندمیر، غیاث الدین بن همام الدین، تاریخ حبیب السیر فی اخبار افرادالبشر، ۱۳۶۲.
- دکتر سیروس شمیسا، سبک شناسی شعر، تهران، ۱۳۸۲.
- دکتر محمدرضا باغبان کریمی، افخارالدین محمد بکری قزوینی، مجله غروب، شماره ۱۱، ۱۳۹۸.

- دکتر هیئت، سیری در تاریخ زبان و لهجه‌های ترکی، تهران، چاپ سوم، ۱۳۸۰.
- دیوان امیر نظام الدین علیشیر نوایی، دکتر رکن الدین همایون فرخ مقدمه  
دکتر علی اصغر حکمت، تهران، ۱۳۷۵.
- دیوان فارسی نسیمی، مقدمه و تصحیح دکتر حمید محمدزاده، باکی، آذر نشر،  
۱۹۷۲.
- دیوان قطران تبریزی، تصحیح: محمد نخجوانی، با مقالاتی از: بدیع الزمان  
فروزانفر، ذبیح الله صفا، سیدحسن تقی زاده، تهران، ۱۳۶۳.
- ذبیح اله صفا، تاریخ ادبیات در ایران، تهران، ۱۳۶۸.
- راوندی، راحه الصدور و آیه السرور، تصحیح: محمد اقبال، و انضمام مجتبی  
مینوی، چاپ دوم، ۱۳۶۶، انتشارات امیرکبیر.
- رضا باغبان، زندگی و خلافت عمادالدین نسیمی، تبریز، نوبل، ۱۳۵۷.
- رنه گروسه، امپراتوری صحرانوردان، ترجمه: عبدالحسین میکده، ۱۳۶۵.
- سعید نفیسی، کلیات اشعار نظامی گنجوی، تهران، ۱۳۱۹.
- سید علی صالحی، ققنوس در شب خاکستری (عمادالدین نسیمی)، تهران،  
۱۳۶۸.
- شمس الدین احمد افلاکی، مناقب العارفین، دکتر تحسیت یازیچی، تدوین:  
دکتر توفیق سبحانی، تهران، انتشارات دوستان، ۱۳۹۶.
- شهاب‌الدین سهروردی، حکمه الاشراق، ترجمه و شرح: دکتر جعفر شهیدی،  
انتشارات دانشگاه تهران، ۱۳۹۳.
- صمد بهرنگی، بهروز دهقانی، افسانه‌های آذربایجان، تبریز، ۱۳۴۷.
- صمد بهرنگی، بهروز دهقانی، تاپماجاها و مثلها، تبریز، ۱۳۴۶.
- عبدالباقی گولپینارلی، مولانا جلال‌الدین مولوی، ترجمه دکتر توفیق سبحانی،  
تهران، ۱۳۶۴.
- عثمان ندیم تونا، رابطه تاریخی زبان سومری و ترکی، ترجمه: فخران پورنجفی،  
تبریز، شومرنشر، ۱۳۹۳.
- عمادالدین نسیمی، دیوان نسیمی، مقدمه و تصحیح دکتر حمید محمدزاده،  
باکی، آذر نشر، ۱۹۷۲.



- عمادالدین نسیمی، دیوان نسیمی، تصحیح: سیدعلی صالحی، تهران ۱۳۶۸.
- عمادالدین نسیمی، طریقت نامه، تصحیح: م. کریمی، اورمیه، انتشارات یاز، ۱۳۹۹.
- فاروق سومر، قرا قوینلوها، ترجمه دکتر وهاب ولی، تهران، موسسه مطالعات و تحقیقات فرهنگی، ۱۳۶۹.
- فخرالدین مبارکشاه، تاریخ فخرالدین، تصحیح: حسن رفیعی، تبریز، ۱۳۹۸.
- فردوسی، یوسف و زلیخا، خیامپور، استامبول، ۱۹۵۶.
- فردوسی، یوسف و زلیخا، دکتر صدیق، تهران، ۱۳۶۹.
- فریدون آمیت، اندیشه‌های میرزا فتحعلی آخوندزاده، تهران، ۱۳۴۹.
- قاضی احمد برهان الدین، دیوان ترکی، م.کریمی، زنجان انتشارات زنگان، ۱۳۷۸.
- قطران، دیوان قطران تبریزی - تهران ققنوس، ۱۳۶۱.
- کلیفورد ادموند باسورث، تاریخ غزنویان، ترجمه: حسن انوشه، امیرکبیر، ۱۳۹۰.
- گرانوفسکی، محمد داندامایو، تاریخ ایران از زمان قدیم تا به امروز، تهران، محمود کاشغری، دیوان لغات التورک، ترجمه: دکتر حسین محمدزاده صدیق، تبریز، نشر اختر، ۱۳۹۹.
- ملک الشعراى بهار، سبک شناسی، تهران، ۱۳۸۲.
- م.کریمی، ادبیات باستان آذربایجان، تبریز، ۱۳۵۸.
- محمد علی تربیت، دانشمندان آذربایجان، باکی، تبریز، ۱۹۸۷.
- محمد جریر طبری، تاریخ طبری، ترجمه ابوالقاسم پاینده، ۱۶ جلدی، جلد ۱۳، تهران، انتشارات اساطیر، چاپ سوم، ۱۳۶۸.
- محمود کاشغری، دیوان لغات التورک، ترجمه: دکتر محمدزاده صدیق، تبریز، نشر اختر، چاپ ششم، ۱۳۹۹.
- محمود بن محمد آقسرائی، مسامره الاتواریخ، دکتر عثمان توران، تهران، انتشارات اساطیر، افست.
- محمدعلی تربیت، دانشمندان آذربایجان، باکی، تبریز، ۱۹۸۷.
- محمود کاشغری، دیوان لغات التورک، بسیم آتالای، آنکارا، ۱۹۹۹.

- مفتون امینی، دریاچه، تهران، ۱۳۳۶.
- مفتون امینی، کولاک، تهران، ۱۳۴۴.
- مفتون امینی، انارستان، تبریز، ۱۳۴۶.
- م. کریمی، عمادالدین نسیمی، شاعر عشق و شهادت، زنجان، ۱۳۷۳.
- م. کریمی، نهضت حروفیه، تبریز، انتشارات تلاش، ۱۳۵۷.
- م. کریمی، آشنائی با بزرگان زنجان، ماهنامه ی پیام زنجان، شماره ۱۰، ۱۳۶۸.
- م. کریمی، مروری بر تاریخ ادبیات آذربایجان، تبریز، نشر اختر، ۱۳۹۶.
- م. کریمی، آشنائی با بزرگان زنجان، ماهنامه ی پیام زنجان، شماره ۱۰، ۱۳۶۸.
- م. کریمی، گوشه‌هایی از ادبیات آذربایجان، امید زنجان، ارک، فجر آذربایجان، بهار زنجان و ....
- محمد دؤنمز، برگهایی از ادبیات کلاسیک آذربایجان، امید زنجان، شماره ۶۵، ۱۳۷۴.
- نسیمی، دیوان فارسی، مقدمه دکتر حمید محمدزاده، باکی، ۱۹۷۲.
- و. و. بارتولد، ترکستان نامه، ترجمه: کریم کشاورز، تهران، انتشارات بنیاد فرهنگ ایران، ۱۳۵۲.
- یان ریپکا، تاریخ ادبیات ایران، ترجمه: ابوالقاسم سری، انتشارات سخن، ۱۳۸۲.
- یحیی آرین پور، از صبا تا نیما، ۲ جلد، چاپ چهارم، تهران، ۱۳۷۴.
- یوسف بالاساغونلو، علم سعادت، ترجمه: م. کریمی، تبریز، نشر نباتی، ۱۴۰۰.

Ahmet Caferoğlu, türk dili tarihi, İstanbul, 1984.

Ahmed Fakih, Evsafı Mesacidiş- Şerefe, Dr. Hasibe Mazioglu, Türk dil Kurumu, 1974.

Ali Alalı, Tühidnamə, Səlimaniə Yazma Esərlər Kitabxanası, Nəmə 4348.

Ali Kafkazyalı, İran Türk Edəbiyyatı Antulujısı, 6 cild, Erzurum, 2004.

Arif Rəhimoğlu, Seyyid Cəmal əl-ddin Əsədabadı, Svəç, 2002.

Azərbaycan kəlasık Ədəbiyyatı kitabxanası, c. 5, Bakı, 1989.

Əhməd Altıngög, İran və Turan dər kəşakeş tarix, tərcəmə: Pəriyöz Şahmərası, Təbriz, 1394.

Əhməd Yəsəvi, Dıvane Hikmət, Tehran, intışarat Əl-hoda, 1379.

Əli Əlalı, Tühidnamə, Səlیمانıə Yazma Esərlər Kitabxanası, Nəməre 4348, vərq 2 b.

Bakıxanlı, gülüstan Erəm, Tehran, intışarat Qqnüs, 1399.

Beyrək Quşçuoğlu, Kəlamlar, təshih Dr. Sədiq, Tehran, 1369.

Türkün qızıl kitabı, c. 1, tehran, 1372.

Pr. Faruk Sümer, Oğuzlar, tərcümə Anadrdı Onsori, Gonbəd Qabus, 1380.

Car al-İlah Zəməxşəri, Müqəddimət əl-Ədəb, təshih: M. Kərimi, Təbriz, nəşr Əxtər, 1396.

Car al-İlah Zəməxşəri, xulasə Müqəddimət əl-Ədəb, təlxis: M. Kərimi, Təbriz, Intışarate Nəbatı, 1399.

Cahanşah Həqiqi, Dıvan Farsı və Türki, təshih: M. Kərimi, Zəncan, intışarat Nıkan-kitab, 1393.

Cənubı Azərbaycan yazıçılarının ədəbi məcmüəsi, Bakı, 1339.

Ceval Kaya, Altun Yaruk, Ankara, 1994.

Dr. Seifaldın Altaylı, Şeyx Ezaddın Hesenoğlu: Milli folklor, 2021, cild 17, sayı 129, s 72 - 96.

Fateh Usluər, farsıcadan Twrkcəye tercümeeəri, Eski Türk Edebiyyatı Çalışmalar, IX, İstanbul, 2014.

Fateh Usluər, Hurüfilik, İstanbul, 2009.

Həkim Şeyxi, Dıvan Türki, təshih: M. Kərimi, Təbriz, nəşr Əxtər, 1397.

Xudıyev, Azərbaycan ədəbi dili tarixi, Tehran, 1377.

Xacə Məsüd, Soheyl və Novbahar, təshih: M. Kərimi, Təbriz, nəşr Əxtər, 1394.

Xarəzmi, Məhəbbətnamə, təshih: M. Kərimi, Təbriz, 1400.

- Dastane Əhməd Həramı, təshih: M. Kərimi, Təbriz, intişarat Nəbatı, 1394.
- Dıvane Türki Movlana Himməti Ənguranı, M. Kərimi, Tehran, Təkəderəxt, 1388.
- Fateh Usluər, farsıcadan Türkce tercümeleri, Eski Türk Edebiyyatı Çalışmalar, IX, İstanbul, 2014.
- Fateh Usluər, Hurüfilik, İstanbul, 2009.
- Fazl al-Allah Şecerhesi, Millet yazma əsərlər kitabhanası, Ali Əmiri, No. 1043.
- Fez al-Allah Qasmzadə, Azərbaycan ədəbiyyatı tarixi, Bakı, 1984, c. 2.
- Fəzl al-Allah Şəcərə sı, Millet Yazma Eserler Kitabhanası, Ali Amiri, Farsı, Nəmə: 1043, vərq 51 əlf.
- Fəzl al-Allah Nə'imi, Amİloğlu, Ərşnamə, tədvin və təshih: M. Kərimi, Urmu, intşarat Yaz, 1399.
- Hüseyn Orxun, Eski türk yazıtları, İstanbul, 1373.
- Həbib, Şe'rlər, Əzizaqa Məhmdov, Bakı, 1980.
- Ğəribnamə, təshih: M. Kərimi, Təbriz, 1398.
- Sultan Veledin menzümeleri, İstanbul, 1958.
- Sultan Hüseyn Bayqara, Dıvane Türki, təshih: M. Kərimi, Təbriz, intşarat Nəbatı, 1394.
- Seyyid 'əzim Şırvanı, Dıvane Türki, təshih Dr. Hüseyn Məhəmmədzadəh Sədiq, Təbriz, Əxtər, 1386, müqəddimə.
- Şyyat Həməzə, Yusuf və Züleyxa, təshih: M. Kərimi, Təbriz, nəşr Əxtər, 1399.
- İbrahim Kefesoğlu, Türk Milli Kültürü, İstanbul, 1977.
- İmad al-ddın Nəsimi, Əsərləri, 3 cild, Bakı, 1976.
- İmad al-ddın Nəsimi, Rubailər, Cahangır Qəhrəmanov, Bakı, 1973.
- Qazı Əhməd Burhan əl-Ddın, Dıvane Türki, M.Kərimi, Zəncan intşarat Zəngan, 1378.
- Qazı Mustafa Zərir, Yusuf və Züleyxa, təshih: M. Kərimi, Təbriz, nəşr Əxtər, 1399.
- Quliyev, Vilayət; Tarixdə iz qoyan Azərbaycanlılar, köçürən: Bəxşayış, Tehran, 1390.

- Parə - parə, toplayan Səməd Behrəngi, Təbriz, 1344.
- M. Kərimi, Xacə Əli Xarəzmı və Yusuf və Zeylixa, Zəncan, 1377.
- Mehemmed Föad Köprülüzade, Türk Edəbiyyatı Tarixi, Istanbul, 1981.
- Məhəmməd Füad Köprülü, Azəri Edbyatına aid tedkikler, Istanbul, 1926.
- Mustafa Şeyxoğlu, Xürşidname, Istanbul, 1974.
- Mikayil Baştu , Şan Kızı Dastani, Avidan Aydia, 1991, s 23 .
- MikailBaştu ibn ŞamsTebir, ŞanKızı Destanı, red. Ferhat A.-H.
- Mehmud Kaşğrı, Dıvan Luğat al-Turk, Bəsim Atalay, Ankara, 1999.
- M. Kərimi, elimizin şe'r şəhryarı, Tehran, əntşarat təkədərxət, 1388.
- M. Kərimi, elimizin ürək sızısı, Tehran, əntşarat təkədərxət, 1388.
- M. Kərimi, elimizin atəşin dili, Tehran, əntşarat təkədərxət, 1388.
- M. Kərimi, elimizin məhrban məəlmı, Tehran, əntşarat təkədərxət, 1388.
- M. Kərimi, elimizin ikı dilli şairı, Tehran, əntşarat təkədərxət, 1387.
- M. Kərimi, elimizin nısgıl qalağı, Zəncan, əntşarat Ud, 1378.
- M. Kərimi, elimizin qəhrəman bılğını, Tehran, əntşarat təkədərxət, 1388.
- M. Kərimi, irk bıtık, Təbriz, nəşr Əxtər, 1396.
- M. Kərimi, dıvan tərki nəsimi, Zəncan, əntşarat Zəngan, 1377.
- M. Kərimi, İmadaldın Nəsimi, şar eşq və şəhadət, Zəncan, 1373.
- M.Kərimi, Ğəribnamə və Aşıq Paşa, Zəncan, əntşarat Zəngan, 1378.

M. Kərimi, Aşıqlı Kərvanı, Omid Zəncan, şəmarə 53 , 1373.

Nurutdinov, çev. Avidan Aydın, İstanbul 1991.

Mehemmed Föad Köprülü, Azeri edebiyatına aid tədqiqlər, İstanbul, 1926.

Məhmud Kərdəli, Nəhc əl-Fəradis, təshih və tədvin: Bəhmən Araz / Həbib Kazımı, müqəddimə: M. Kərimi, Bəndər Türkəmən, 1400.

Xarəzmi, Məhəbbətnamə, təshih: M. Kərimi, Təbriz, 1400.

Sultan Veledin menzümeleri, İstanbul, 1958.

Nəhad Samı Banarlı, Türk Edebiyyatı Tarixi, c. 2, İstanbul, 2004.

Suleyman Əliyərli, Azərbaycan Tarixi, tərcümə: Dr. Əli Daşqın, Təbriz, nəşr Əxtər, 1392.

Aşq Paşa, Ğəribnamə, təshih: M. Kərimi, Təbriz, intişarat Nəbatı, 1397.

M. Kərimi, Ğəribnamə və Aşq Paşa, Zəncan, intişarat Zəngan, 1378.

Yusuf Balasağunlu, Qutadğu Bıllık, tərcümə: M. Kərimi, 2 cəld, Təbriz, nəşr Əxtər, 1395.

Yusuf Məddah, Məqtəl əl-Hüseyn, təshih: M. Kərimi, Təbriz, nəşr Əxtər, 1394.

Xas Hacıb, Qutadğu Bıllık, tərcümə: M. Kərimi, Təbriz, nəşr Əxtər, 1394.

Dr. Cavad Heyət, Azərbaycan ədəbiyyatına bir baxış, Bakı, 1993.

Nəhad Samı Banarlı, Rəsmli Türk Edebiyyatı Tarixi, İstanbul, 1971.

P.y. Saeki. The Nestorian Monument in China. London. 1916.

Seyyid Kemal Karalıoğlu, Türk Edəbiyyatı Tarixi, İstanbul, 1973.

17 - 16 əsrlər Azərbaycan şe'ri, elm nəşryatı, Bakı, 1984.

17 16 əsərlər Azərbaycan şe'ri, elm nəşryatı, bakı, 1984.

Səlman Mumtaz, Azərbaycan Ədəbiyyat Qaynaqları, Bakı, 1986, s 352.

Təhəsin Yazıcı, Türk Ədəbiyyatı Tarixi, cild 1, Ankara. 1998.

Zəki Velidi Doğan, Umümi Türk Tarixine Giriş, İstanbul, 1981.

[www.Azarketabturan.ir](http://www.Azarketabturan.ir)

[www.djagfar\\_tarihi.htm](http://www.djagfar_tarihi.htm)