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AZERBAIJANI TURKISH LANGUAGE DURING THE QAJAR EPOCH

After the conquest of Iran by the Arab Caliphate, a large area outside the present-day Islamic Republic of Iran was ruled by Turkish dynasties for thousands of years. The Samanids (819–999) were the last Persian rulers, and from the Qaznavids (963–1186) to the Qajars (1795–1925), the Turks had a long-lasting authority, including powerful Turkic dynasties such as the Ravidis, Seljuks, Qaraqoyunlus, Aghqoyunlus, Safavids, and Afshars.

Merchants and travelers, diplomats and historians, traveling to South Azerbaijan, which entered into the territory of present-day Iran in the 19th century, note that the spoken language by the population and the official language used in the palace in Tabriz was Azerbaijani Turkish. Although literature in South Azerbaijan developed mainly in Persian during this era, many poets wrote and created in native Azerbaijani Turkish. The prominent literary figures of this period are reported by M.A. Asrar, M. Dayhim, M. Tarbiyet, A. Dovletabadi, A. Nazmi, and others in the historical-chronological and biographical-memorial works.

One of the sources providing information about Azerbaijani poets of the Qajar period, Aziz Dovlatabadi's book "Sokhenvaran-e Azerbaijan" (Masters of words of Azerbaijan), are mentioned a total of one hundred and fifty-nine Azerbaijani poets living in this period, approximately eighty of them wrote poems in Azerbaijani Turkish.

In the reviewed sources had met hundreds of Turkish poets who wrote poems in Azerbaijani Turkish, such as Dakhil Maraghayi, Andalib Qarajadaghi, Mirza Mahammadrazi Tabrizi Banda, Abulfat Khan Javanshir Tuti, Seyyid Abulgasim Nabati, Zikri Ardabili, Mirza Abulhasan Raji, Mahammadbaghir Khalkhali, Mirza Hasan Afshar Mail, Haji Rza Sarraf, Mirza Ali Khan Lali, Mohammadamin Dilsuz, Mirza Mohammadtaghi, Haji Mehdi Shukuhi, Nail Mujrim Ali Ardabili, Attar Ardabili, Chavosh Mir Mahmud, Shuri Bakhshaishi, Abdurrashid Adibushshuara, Mirza Lutfali Andalibi and others.

According to the considered sources and researches in this area allows us to come to such a conclusion that Azerbaijani Turkish, which gained the status of an official state language during the Safavids, was also one of the two main languages used both in writing and orally in the palace during the Qajar period.

Key words: Qajars, Azerbaijani Turkish language, poetry, literary environment, poets, writers.

Introduction. Due to political reasons, for centuries, the written language was Persian in Southern Azerbaijan (in present-day includes three Iranian provinces: West Azerbaijan, East Azerbaijan, and Ardabil) [7; 8] and in the Turkic neighborhoods of Hamadan, Qazvin, Mashhad, Shiraz, and Tehran in Iran, but oral folk literature was spread in the mother tongue, and examples of folklore have survived to these days. In addition to actively participating in the creation of Persian-language literature, Azerbaijani Turks living in Iran were also engaged in art in their native languages. The sources contain hundreds of Azerbaijani

poets and writers who served to enrich the literature of the Qajar period [12, 37; 1, 24]

If we take a brief look at the history of political domination of the Qajars tribe, we can see that they still had a significant influence during the Safavid period (1501–1736). Qajars' ancestor Qara Piri beg Qajar (d. 1512) was one of the most powerful military leaders of Shah Ismail Safavi (r. 1501–1524), and Fatali Khan Qajar was the prime minister of the Safavids. The Qajars, the rulers of Astarabad district and surrounding areas, became an independent khanate in the first half of the eighteenth century,

and in 1747–1759 it was ruled by Mahammadhasan Khan Qajar as an independent state. After the assassination of Mahammadhasan Khan in 1759, his son Huseyngulu Khan rebelled against the Zands in 1770, re-established an independent government in Astarabad, and ruled until 1777 name “Jahansuz Shah”. After the death of Karim khan Zand in 1779, Agha Mohammad Khan, Mahammadhasan Khan’s elder son, returned to Astarabad and restored the independence of the Qajars’ dynasty and as a result of his military campaigns ongoing until 1786, he managed to establish a powerful state. He declared Tehran the official capital of the Qajar state in 1786 and installed the Royal crown in 1796. The reign of Agha Mohammad Khan did not last long, after his assassination in Shusha fortress of Karabakh in the summer of 1797, his nephew Fatali Shah (Baba khan) (r. 1797–1834) came to power. After him, the Qajar throne was succeeded by Mohammad Shah (r. 1834–1848), Nasiraddin Shah (r. 1848–1896), Muzaffaraddin Shah (r. 1896–1907), Mohammadali Shah (r. 1907–1909), and Ahmad Shah Qajar (r. 1909–1925) [27]. Four of the Qajar rulers, Fatali Shah, Nasiraddin Shah, Mohammad Shah, and Ahmad Shah, were the owners of pens and paid attention and care to the development of literature in the palace. During the reign of the Qajar dynasty lasted for more than 130 years, there was a hot literary atmosphere inside the palace, and well-known literary figures turned to the palace. This prosperity in the palace also influenced the literary environment of the time and gave rise to many poets and writers [4, 46–71].

Literature of Iranian Turks

The Qajars dynasty (1795–1925), the last link in the chain of the dominion of the Turkic dynasties in Iran for a thousand years, were faithful to the ancient Turkic traditions as their ancestors. During the Qajar period, as we know, the literary language inside the palace was Persian, but since the ruling dynasty and most of the key government officials were Turks, the spoken language was Azerbaijani Turkish in both the palace and the army. The Qajars, who were themselves of Turkish descent, did not impose any restrictions and prohibitions on the written language in which poets and writers could use. Mehmet Fuad Koprulu (1890–1966), a prominent researcher of the history of Turkish literature, confirms that there are many facts in historical sources and the memoirs of diplomats, merchants, and travelers who are travelers who traveled to Iran at that time [18, 58].

As for the literature of Iranian Turks, as noted in the five-volume book “Anthology of Iranian Turkish Literature” by the Turkish literary critic Ali

Kafkasyaly, the author of valuable research in this area: “The literature of the Turks, comes to mind who live in large geography from Tehran, Mashhad, Khorasan to Turkmenistan, and most of whom speak Azerbaijani Turkish” [16, 11].

Well-known Turkish historian Farook Sumer called the Qajars “the last Turkic dynasty” and wrote: “The Qajars, who ruled until 1925, was a Turkic dynasty; they always considered themselves Turks and spoke Turkish” [25, 159]. As for the Qajars, they prevented the transfer of power in Iran to a people other than the Turkish. The Qajars were a Turkish dynasty with a national consciousness. Like the old Turkmen dynasties, they were interested in the Oghuz people and the Oghuz tribes [25, 269].

The fact that the Qajars originally belonged to the Turkic tribes [8, 707] shows that their palace officials were fluently speaking in Persian and Arabic and Azerbaijani Turkish. Especially the princes living in the palace of the Crown Prince of Tabriz learned to speak Turkish. “Apart from patronizing Iranian literature, the Qajar rulers, who were of Turkish origin, also encouraged writing works in Turkish” [11, 101].

For this reason, in the nineteenth century, we see plenty of poets writing in Azerbaijani Turkish in the literary environment in which Persian had a prominent role. Muhammadkazim Asrar Alishah (1848-) from Tabriz, one of the 19th century Azerbaijani authors, arranged a biographical book under the title “Behjat ush-shuara” devoted to Azerbaijani poets during the Qajar period. Alishah himself also wrote poems under the pen name “Asrar.” M. Tarbiyat notes that his poem is a divan of poems consisting of five thousand verses [26, 132]. In this book, the author gives brief information about their life and examples of their work of eighty-six Azerbaijani poets, as well as seven poets who wrote in Persian: Firdovsi, Khagani, Nizami, Anvari, Jami, Saadi, and Hafiz compared with seven Azerbaijani poets: Mevlana Dilrishi, Mevlana Purgham, Mevlana Khadim, Mevlana Ashkriz, Mevlana Sabiri, Mevlana Latif and Mevlana Dilsuz [23, 56].

Azerbaijani poets of the Qajar period

One of the essential sources about the literature of Iranian Turks is the two-volume work “Tazkire-yi shoara-yi Azerbaijan” (Memorial-biographical book about Azerbaijani poets) written by Mohammad Deyhim Tabrizi (1907–2008). The first volume of this work is dedicated to poets from Ardabil, Arasbaran, and other Azerbaijani cities, and the second volume is dedicated to poets from Tabriz.

A precious source on Azerbaijani literature and culture can be found in the work of the Tabriz scholar Mohammadali Tarbiyat (1877–1940) “Danismandani-Azerbaijan” (The scholars of Azerbaijan) about the prominent personalities of Azerbaijan. In this work, along with the Persian language of the Qajar period, the poets who wrote in Azerbaijani Turkish are also mentioned. Among them, there is Mirza Mahammadrazi (1745–1808), known by the pseudonym “Banda”, and his work “Zinat ut-tavarikh” (Adornment of history) written by order of Fatali Shah. Tarbiyat describes him as a talented poet, that wrote Arabic, Persian and Turkish languages. He was a professional secretary (monshi) and a beautiful calligrapher [26, 48–49]. In the same source, the author mentions Huseyngulu Khan Afshar, who was a very educated and intelligent person who served as a government official in the palace of the Crown Prince in Tabriz and wrote poems in Turkish and Persian under the pseudonym “Chakar” [26, 399]. Ateshi Maraghai is one of the poets who wrote in Azerbaijani Turkish, whose name we met in “Danismandani-Azerbaijan”. During the reign of Fatali Shah, he was the Sheikh-ul-Islam (religious leader) of the Maragha, and along with socio-political activities, he was also engaged in literary creativity. According to Tarbiyat, most of the poems collected in his divan (collection of poems) were written in Azerbaijani Turkish [26, 28].

One of the writers who gave information about the Azerbaijani poets of the Qajar period was Ziyai Ardabili, a famous poet. His historical- biographical work “Tazkire-yi Ziyai” is about poets living in the last two hundred years.

Among the significant sources providing information about the Azerbaijani poets of the Qajar period, Aziz Dowletabadi’s tazkira “Sokhenvaran-e Azerbaijan” (Masters of words of Azerbaijan) can be mentioned. Compiling the book based on geographical principles, the author describes biographical sketches of both ancient and modern poets. Among them are eight contemporary poets from Ardabil, 14 from Urmia, 13 from Khoy, and 92 from Tabriz. A. Dowletabadi talks about 159 Azerbaijani poets living in modern times, about 80 who wrote poems in Azerbaijani Turkish [26, 309].

Ali Nazmi Tabrizi’s work “Devist sokhanvar: Tazkirat ul-Shoara-ye manzum va mansur” (Two Hundred Poets: Memorial-biographical book devoted to poets and writers), written in Persian, is one of the sources that illuminate the literary activity of southern Azerbaijanis. He also spoke about the poets whose names were not mentioned in the previous commentaries.

One of the valuable sources of Iranian Turks’ literature of the Qajar era is Mahmud Kamal Inal’s (1871–1935) “Kamal ush-shoara”. Among the Azerbaijani poets mentioned in this work is Ahmad Bahai from Tabriz (1874–1925), Ahmad Feyzi Efendi (1842–1910) born in Sarab, Ramzi Baba from Tabriz (d. 1889), and other Azerbaijani poets [22, 131–171].

In modern times, the “Anthology of South Azerbaijan Literature” (1981–1994) compiled and published by the Institute of Literature named after Nizami of ANAS under the editorship of M. Ibrahimov is also an important source for studying the biography and creativity of southern Azerbaijani poets [3, 71–149].

The sources we have looked through had met hundreds of Turkish poets who wrote poems in Azerbaijani Turkish, such as Dakhil Maraghai, Andalib Qarajadaghi, Mirza Mahammadrazi Tabrizi Banda, Abulfat Khan Javanshir Tuti, Seyyid Abulgasim Nabati, Zikri Ardabili, Mirza Abulhasan Raji, Mahammadbaghir Khalkhali, Mirza Hasan Afshar Mail, Haji Rza Sarraf, Mirza Ali Khan Lali, Mohammadamin Dilsuz, Mirza Mohammadtaghi, Haji Mehdi Shukuhi, Nail Mujrim Ali Ardabili, Attar Ardabili, Chavosh Mir Mahmud, Shuri Bakhshaishi, Abdurrashid Adibushshuara, Mirza Lutfali Andalibi and others [6].

Mirza Abulhasan Raji (1831–1876), Mirza Mohammadtaghi Qumri Derbendi (1819–1891) were the well-known marsiye (elegy) poets of the Qajar period. “The language of Raji from Tabriz, who is the most famous of lament poets, is a rich source for South Azerbaijani Turkish” [24, 37].

Khavar Tabrizi Kuzakonani, a descendant of Shams Tabrizi, Nasrullah Sadrulmemalik Ardabili, Sarhang Tabrizi, who was the prime minister of Abbas Mirza and wrote both Turkish and Persian poems under the pseudonym “Nusrati”. Mirza Mohammad Shafi Tabrizi (monshialmamalek all of Iran in the period of Fatali Shah), Mirza Valiullah Azerbaijani, Mirza Mehdi Nisar Azerbaijani, Mirza Hasan Govhar Azerbaijani, Togrul Tabrizi, Khurram Qarajadaghi, Khavari Tabrizi, Shuri Bakshayeshi, Tabriz poetess Parvin Etisami’s grandfather, Mirza Ali Lali Tabrizi, who was the court doctor of the Crown Prince Muzaffarddin Mirza Qajar and received the title “Shamsul-hukama” (The sun of doctors) in Tabriz and others, whose name is had not included in the history of Azerbaijani literature [20, 142, 150, 157].

It can be mentioned the names of poets of Qajar era who were Mohammad Fuzuli’s successors, such as Seyid Abulgasim Nabati (1812–1874), Heyran

Khanum Dunbuli (1790–1848), and Mirza Nasrullah Bahar Shirvani (1834–1883), one of the most famous poets of Iran and Azerbaijan, who was popular in the Turkic-speaking literary environment and then came to the palace of Nasiraddin Shah Qajar and was awarded the title of “Malekashshoara” (leader of poets). One of the notable poets of the Qajar epoch was Mohammadbagir Khalkhali (1829–1901), who wrote beautiful examples of public satire.

Hakim Hidaji, a philosopher-poet of the Qajar epoch

One of the most outstanding representatives of Azerbaijani literature during the Qajar period, Hakim Molla Mohammad Ali Hidaji, was a theologian, scientist, and poet. Unfortunately, there is no information about the date of birth of the poet in his works. According to available sources, he was born in 1853 or 1856 in the village of Hidaj, 60 kilometers from the southern Azerbaijani city of Zanjan. Hidaji began to compose poems in the Azerbaijani language when he was a child and took the word Hidaji as a pen-name. He was expelled from Hidaj at about twenty and continued to write poetry for several years, including full-time and part-time education, and eventually isolated himself in the madrasa (Muslim religious school) of the Seyid Nasiraddin Mausoleum in Tehran. There he began to compose some valuable poems. The interpretation written in the poem of Hakim Sabzavari, one of the famous sages of his time, indicates his extraordinary talent. Hakim Hidaji spent his life with honor, ignoring material blessings and wealth. He died in Tehran in 1928 and was buried there.

His works were first published in Zanjan in 1908 by Ali Hashtrudi under the title “Kollyiat-e Divan-e Hidaji”. An extensive introduction by Mahammadrza Karimi, a Turkish poetry divan called “Divane-torki”, was published in 2003, and a Turkish divan was republished in 2008 by Mohammadali Siddiq (Duzgun) [13].

Along with the author’s socio-philosophical poems, lyrical fragments reflecting the occupation of Azerbaijani lands by the Russian Empire are found in his poems in Persian and Turkish. The poet’s divan includes poems written in Azerbaijani Turkish, ghazal, qita, murabba, tarjiband, Persian masnavi (12), and a Turkish-Arabic mulamma (12). He was a prominent scientist of the Qajar period, and he expressed his socio-philosophical and literary-artistic thoughts in three languages: Azerbaijani, Persian, and Arabic. His scientific treatises on wisdom and philosophy show that he benefited from the philosophical views of such thinkers as Bahmanyar

and Sohrawardi and the great theologians of the Safavid period, Molla Sadra and Ilahi Ardabili [12].

The main period of Hidaji’s creativity coincided with Nasiraddin Shah’s (1848–1896) and Muzaffaraddin Shah Qajar’s (1896–1907). Motives for complaining about contemporary life are often found in his poems:

*For me, Iran has turned into a cage in this space,
For me, Tehran turned into a prison in this
pleasure* [13, 12].

The poet’s collection of poems “Divan-e Torki” includes twelve of his poems. His poetic work also included philosophical thoughts. One of the masterpieces of such a philosophical spirit is written in Turkish and Arabic languages, which requires great talent and mastery from the author is his fifteen distiches “Tazmin-e mokhammes az Sheikh Ishraq” written based on the poem of Shahabaddin Suhreverdi. His poems are dominated by deep philosophical thought and are distinguished by their eloquence and fluency. “In a number of his poems, the poet writes about vital love and secular relations, in which he acts as a real mystic, and the phrases and terms frequently appeared like suluk (truth seeker), ayine (mirror), nafs (passion), etc. reflecting his mystical outlooks confirms that Hidaji was a philosopher-poet deeply acquainted with the philosophical theory of vahdati-vujud (unity of being)” [15, 107].

Dissatisfaction, rebellion, and pessimism in Hidaji’s poems are connected with several social issues. Well-known researcher in South Azerbaijani literature Z. Asgarli writes about it: “Hidaji sees all the weight and brutal nature of the Iranian social environment and understands its true nature. He is rebuked by those around him for not being able to reconcile with them. He is forced to live alone among people, and he experiences the tragedy of realizing” [2, 657]. Injustice in society, social problems are reflected in some of his poems, as well as in this verses:

*It was a bad time, this time,
See who became the Shariatmadar (religious leader).
Far from the God, unaware of religious rules,
Says I am the leader of religious truth* [12, 245].

Mohammad Hidaji spoke about many processes taking place in the public life of the country, imperialism, violence, and boldly criticized the troubles.

Azerbaijani writers of the Qajar period

During the reign of the Qajar dynasty, not only in the world of poetry but also in prose, prominent representatives from Southern Azerbaijan grew up and laid the foundation of a turning point in the

literary environment of the twentieth century with their works. Under the influence of enlightened intellectuals such as Abbasgulu aga Bakikhanov (1794–1847), Mirza Shafi Vazeh (1794–1852), Mirza Fatali Akhundzade (1812–1878), Hasan bey Zardabi (1837–1907) of Northern Azerbaijan, Mirza Abdurrahim Talibov (1834–1911), Zeynalabidin Maraghai (1837–1910), Mirza Aga Tabrizi (1831–1915) in Southern Azerbaijan had encouraged the spiritual development of society with his progressive ideas.

Haji Zeynalabdin Shirvani (1780–1838), born in the ancient city of Azerbaijan, Shamakhi, was one of the prominent figures of the Qajar period, who played a unique role in the development of Eastern socio-philosophical thought in the nineteenth century. This great thinker, geographer, historian and philosopher, scientist, traveler, and poet is the most famous traveler in the whole Eastern world and stayed on history as Mastali Shah. As a result of these travels, he became famous for his four books: “Riyaz us-siyaha” (The gardens of travel), “Hadaiq us-siyaha” (The gardens of travel), “Bustan us-siyaha” (“The gardens of travel”), and “Kashf ul-maaref” (Disclosure of knowledge).

Seyid Jamaladdin Asadabadi (1838–1897) was born in Asadabad settlement of Hamadan city. Sayyid Jamaladdin, who spent most of his life traveling from India to England, from Egypt to Turkestan, from Baghdad to Istanbul, carried out an enlightenment mission to liberate Muslim countries from the shackles of Western imperialist states by spreading Islamic philosophy and humanistic values.

Mirza Mohammad Razi Tabrizi, one of the intelligent people living in South Azerbaijan at this time, wrote a book called “Zinatul-tavarikh” (Adornment of history) about saints and prophets, rulers and officials, sages and poets [5, 65]. The valuable books such as “Jahanara” (Adorning the world) by Mohammadsadiq Marvazi, “Maasiri-Sultaniye” (“The deeds of the Sultan”) by Abdurrazzaq bey Dunbuli also influenced the progress of the science of history.

At that time, the literary language of the Iranian Turks was also close to the Jigatay Turkic language, so several works appeared for a deeper and more grammatical-scientific study of the language. As a result, there were significant advances in this field “Behcätul-lghat ya lughati-atrakiiyya” (Jigatay-Persian dictionary) by Fatali Qajar Qazvini, which was dedicated to Nasiraddin Shah, “Xulase-yi Abbasi” (Resume of Abbasi) by Mohammad Khoylu, etc. [21, 158].

Even though the primary language used of the palace was Persian during the Qajar period, many intellectuals served the progress of Azerbaijani culture. During this period, dozens of brilliant people grew up in Tabriz, Ardabil, Maragha, Khoy, Urmia, Zanjan, and other Azerbaijani cities, making significant contributions to the development of science, education, culture, military, and economy. For example, Mirza Hasan Rushdiyya (1851–1940) from Tabriz, who received the title of “father of enlightenment” for his enlightenment activities, established the first new methodical school in Tabriz in 1887, opened a school in Azerbaijani Turkish in Yerevan (Irean), compiled a textbook called “Vatan dili” (The language of the homeland) [10, 147–149].

Several textbooks were written in the Azerbaijani native language during the Qajar period. In addition to the above-mentioned Mirza Hasan Rushdia’s textbook “Vatan Dili”, there are several books on the grammatical rules of Azerbaijani Turkish. Among them, “Gavaid-e zaban-e torki” (“Rules of the Turkish language”), written by Mirza Baba Tabib Ashtiani in the time of Mohammad Shah Qajar (1834–1848), “Al-bahs innal-lughatin” (Discussion about languages) by Mirza Lutfali Nasiri Tabrizi is most popular.

The establishment of such scientific institutions as “Dar ul-Tarjuma” (Department of Translation) and “Dar ul-Taba” (Department of Press), opened in 1871 on the initiative of Nasiraddin Shah Qajar, played an essential role in the development of newspaper, magazine and book printing in Iran. [19] Mirza Mahammadhasan khan Etimadussaltana headed these departments from Maragha. More than a dozen newspapers were published under his editorship. The Madrasa-yi Nasiri was opened in Tabriz in 1869, the Tabriz State Madrasa in 1877, and the Higher Medical School in Urmia in 1878. All these were necessary steps towards the development of secular education in South Azerbaijan. Mirza Hasan Rushdiya (1851–1944), who founded the first modern school in Tabriz in 1888 and was called the “father of Iranian education”, Jabbar Asgarzadeh Baghchaban (1885–1966), who opened the first school for children with disabilities in Iran, Haji Mohammad Nakhchivani (1880–1962) and Mohammadali Tarbiyat (1877–1940), had a great effort at the opening of the Tabriz National Library. South Azerbaijanis have made significant contributions to the history of enlightenment in both Iran and Azerbaijan.

Conclusions. Persian as a literary language in the whole East in the early Middle Ages caused many poets to write in this language in Azerbaijan. Classical Azerbaijani literature, both in form and content, has

been associated with Arabic and Persian-language Oriental literature for many centuries. In later times, genius masters of words from Azerbaijan and their mother tongue created valuable literary examples in these languages.

The historical-chronological and memorial books that illuminate the literary environment of the Qajar period contain many Azerbaijani poets living in South Azerbaijan, most of whom were engaged in creative work in their native languages and Persian. The sources include the names of hundreds of poets who wrote poems in Azerbaijani Turkish, such as Dakhil Maraghayi, Andalib Qarajadaghi, Mirza Mahammadrazi Tabrizi Banda, Abulfat Khan Javanshir Tuti, Seyyid Abulgasim Nabati, Zikri Ardabili, Mirza Abulhasan Raji, Mahammadbaghir Khalkhali, Mirza Hasan Afshar Mail, Haji Rza Sarraf, Mirza Ali Khan Lali,

Mohammadamin Dilsuz, Mirza Mohammadtaghi, Haji Mehdi Shukuhi, Nail Mujrim Ali Ardabili, Attar Ardabili, Chavosh Mir Mahmud, Shuri Bakhshaishi, Abdurrashid Adibushshuara, Mirza Lutfali Andalibi, and others.

One of the brightest representatives of the Azerbaijani literature of the Qajar era was Hakim Molla Muhammad Ali Hidaji (1856–1928), who wrote both artistic and religious-philosophical works. Hidaji was fluent in Arabic, Persian, and Turkish and wrote poems in all three languages. Along with his Persian, his poetry divan (collection of poems) was also published in Azerbaijani Turkish.

One of the factors proving the loyalty of the Qajars to their ancestry is that their native language literature did not lag in its development during this period, and southern Azerbaijanis wrote poems in Azerbaijani Turkish along with Persian.

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Гульнар Агіг. АЗЕРБАЙДЖАНСЬКА ТУРЕЦЬКА МОВА ПІД ЧАС QAJAR ЕРОСН

Після завоювання Ірану Арабським халіфатом великою територією за межами сучасної Ісламської Республіки Іран тисячі років керували турецькі династії. Саманіди (819–999) були останніми перськими правителями, і від Казнавідів (963–1186) до Каджарів (1795–1925) турки мали тривалий авторитет, включаючи потужні тюркські династії, такі як Равваді, Сельджуки, Qaraqoyunlus, Aghqoyunlus, Safavids і Afshars.

Купці та мандрівники, дипломати та історики, подорожуючи до Південного Азербайджану, який увійшов на територію нинішнього Ірану в 19 столітті, зазначали, що розмовною мовою населення та офіційною мовою, що використовувалася в палаці в Тебрізі, була азербайджанська турецька. Хоча література в Південному Азербайджані в цю епоху розвивалася переважно перською мовою, багато поетів писали та творили рідною азербайджанською турецькою мовою. Про видатних діячів літератури цього періоду повідомляють М. А. Асрар, М. Дайхім, М. Тарбіет, А. Довлетабаді, А. Назмі та інші в історико-хронологічних та біографічно-меморіальних працях.

В одному з джерел, що містять інформацію про азербайджанських поетів періоду Каджара, у книзі Азіза Довлатабаді «Сохенваран-е Азербайджан» («Майстри слів Азербайджану») згадується загальною сто п'ятдесят дев'ять азербайджанських поетів, які жили в цей період, приблизно вісімдесят із них писали вірші азербайджанською турецькою мовою.

У рецензованих джерелах зустрічалися сотні турецьких поетів, які писали вірші азербайджанською турецькою мовою, такі як Дахіл Марагаї, Андаліб Караджадагі, Мірза Махаммадразі Тебрізі Банда, Абульфат Хан Джаваншир Туті, Сейїд Абулгасім Набаті, Зікрі Ардабілі, Мірза Абулхасбан Раджіхар Махамахабан Афганхасхан Пошта, Хаджі Рза Сарраф, Мірза Алі Хан Лалі, Мохаммадамін Ділсуз, Мірза Мохаммадтагі, Хаджі Мехді Шукухі, Нейл Муджрім Алі Ардабілі, Аттар Ардабілі, Чавош Мір Махмуд, Шурі Бахшайші, Абдурашид Адібубушфара, Андалі Лудутафа.

Згідно з розглянутими джерелами та дослідженнями в цій галузі, ми можемо дійти такого висновку, що азербайджанська турецька, яка отримала статус офіційної державної мови за часів Сефевідів, також була однією з двох основних мов, що використовуються як на письмі, так і усно в палаці в період Каджара.

Ключові слова: каджари, азербайджанська турецька мова, поезія, літературне середовище, поети, письменники.