

The Famous Sons of
Ancient and Medieval
AZERBAIJAN

Chingiz QAJAR



Shirvanshah Firdun ibn-Firiburz.

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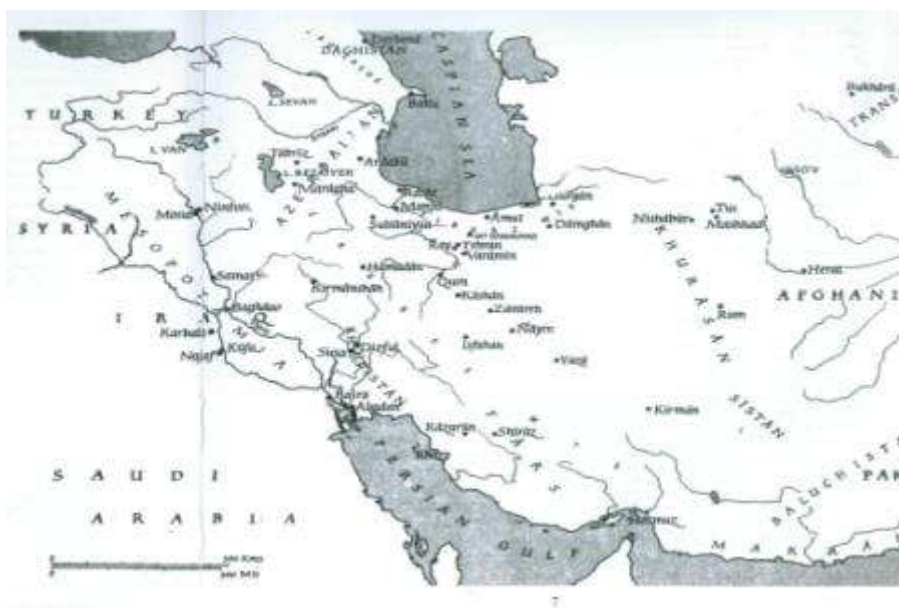
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FOREWORD

For over 2,000 years, the territory of historical Azerbaijan, stretching from the Caucasus Mountains to the Sefid-rud River in Iran, was populated by kindred peoples and tribes, who spoke a common language and were notable for their original habits, traditions and culture. More than 2,300 years ago, the ruler of Media Minor, Aderbad (Atropates in Greek), founded a powerful independent state: Aderbadagan (Atropatene). With the expansion of Arabs during the 8th and 9th Centuries, Aderbadagan, as a pail of a Caliphate and half-independent province, was called Azerbaijan (in the Arab manner) - a name that has been preserved since then.



Azerbaijan is a land of plenty with a temperate climate and rich natural resources, located at the intersection of routes connecting Sumer, Greek, Roman, Iranian, Turkic, Indian, Chinese and other civilizations. All things considered, Azerbaijan has been notable since ancient times for its high level of manufacture, original culture and history. New religions, religious sects and orders, philosophical schools, medicine and sciences sprang up and flourished in the region. Prominent Oriental poets and painters created their immortal works there; the best samples of their artistic activities are kept in famous museums worldwide.

These works include remarkable miniatures, manuscripts, metalwork, and carpets and fabric, manufactured in the territory' of Azerbaijan in the past and present.

The people of Azerbaijan profess Islam. Azerbaijan adopted the religion through its previous experience of preceding great beliefs. Azerbaijan is referred to as the birthplace of Zoroastrianism and the motherland of Zoroaster, founder of this faith, as medieval Muslim scholars believed. Azerbaijan transformed into one of the world's first countries to adopt Christianity and Judaism on its territory. Traces of these communities have survived in the northern parts of the country.

It should be noted that statehood has long been typical for Azerbaijan. There were such ancient states as Manna, Aderbadagan, Caucasian Albania, Shirvan, and other state formations set up by conquerors from Assyria, Urartu, Greece and Rome. Following the establishment of Islam, there sprang up huge Turkic-Azeri Empires of Atabeyts, Ilkhans, Agh Goyunlu, Gara Goyunlu and Safavids with capitals in Azerbaijan (Tabriz, Maragha and Nakhchivan). These states were headed by highly educated monarchs who were patrons of culture, science and art. Worthy of note was that patrons of art and literature were widely spread among nobility as well. Patrons of art and literature such as the senior vizier of Ilkhan ruler, Fazlullah Rashid, and the nephew of Shah Tahmasib I, Sultan Ibrahim Mirza, were famous for their enlightenment activities all over the Near East. These states and state formations left their ineffaceable imprint on the ethno genesis of Azerbaijani people. Furthermore, their culture and art created the necessary economic, legal and cultural prerequisites for men of distinction in all the areas of public life, culture and art.

The life and creativity of these distinguished people proceeded in Baku, Ganja, Shemakha, Barda, Tabriz, Nakhchivan, Ardebil, Qazwin and other capital towns of Azerbaijan. There were schools and universities, private and public libraries, health houses - a sort of present-day clinic - pharmaceutical centres and pharmacies, observatories, paper, dye and ink shops, decorative design and copying works. Musical and poetic majlises (meetings) were held at palaces with the participation of famous poets, composers, musicians and singers. There were also sports teams of pehlevans (wrestlers), chovgan (polo) players, horsemen, bow-shooters and chess players, who competed with each other. Most palace arrangements, including sport competitions, were held to the accompaniment of music. Also, special buildings called Nagara Khana housed the so-called ceremonial orchestras.

This book contains biographies of scholars, theologians, philosophers, literary critics, linguists, poets, painters, calligraphers, musicians, musicologists, composers, astronomers, engineers, architects, musicians, statesmen and commanders. The biographies are placed in chronological order to enable the reader to get an idea of the development of culture and arts in Azerbaijan from ancient times to the beginning of the 19th century.

So was Spoken about Zarathustra

Zoroaster (Zardusht)



Frieze fragment from the Baku Bay fortification. 13th century.

For nearly 200 years, scientific debates have been under way regarding the birthplace of Zardusht (Zarathustra, Zoroaster), founder of the religion named in his honour - Zoroastrianism. The problem is far from being solved. The birthplace of the prophet has not yet been identified. Most medieval Muslim historians (Biruni, Balazuri, Qazwini, Yagut al-Hamavi, etc.), quoting later Zoroastrian sources, believe that Zoroaster was born in Azerbaijan.

With its numerous fire temples, Azerbaijan played an essential role in the creation and dissemination of the canonized text of the Zend-Avesta - the sacred writing of Zoroastrianism. It was a place where Zoroastrianism was transformed into a world religion. One of the most revered fire temples in Persia, Adurhushnaps, was built in Shiz, now Takhti Suleyman (Solomon).

According to ancient chronicles, Zoroaster lived 258 years before Alexander the Great. About 3,000 years ago, a man called Parashaspa lived with

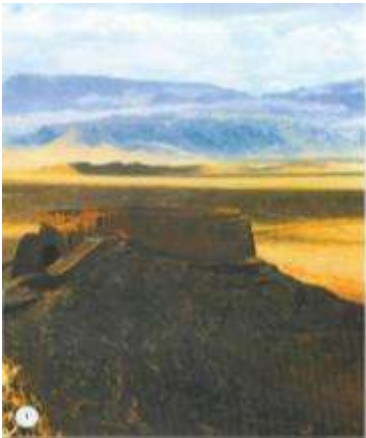


A Postcard 19th century. The Temple of Fire. Surakhana. Near Baku.

his wife Dogdo in Azerbaijan near the city of Urmiya. They lived in a palace on the bank of the Daraj River, on mount Azbar. They gave birth to a son called Zoroaster. A medieval manuscript stated that even in his childhood, Zoroaster differed from other children. He never cried and his perpetual laugh illuminated his parents' home with Heavenly Light.

Since his early childhood, he was notable for his distinct wisdom, and all the evil magicians' attempts to kill him failed. Ministers of cult raised him, and at the age of 15 he began wandering about the world as a minister of cult. When he was 30,

Zoroaster as a Prophet declared a new religion. He could not find any followers in his own country, so he had to preach the new religion.



Dakhmas – Towers of Silence. 1. Near Yazd. Iran. 2. Gonahkend. Country Buluh. 3rd-4th Centuries. Republic of Azerbaijan. 3. Kharaba-Gilan. Julfa. 3rd-4th Centuries. Republic of Azerbaijan.

Once when he passed a sacramental river, the Heavenly Spirit, Bahman, appeared before him to take him to the throne of God, Ahura Mazda. There, Zoroaster was given a Heavenly Revelation. After that, Zoroaster

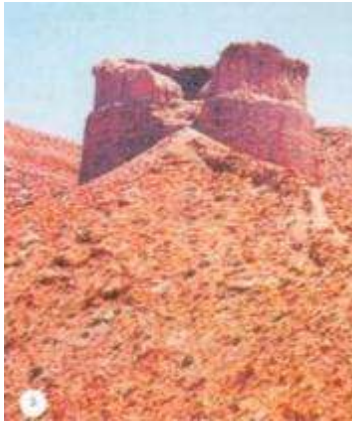
went to Hell, where the evil spirit Anghra Mainyu (Ahriman) tempted him to leave the religion. Zoroaster, however, managed to escape the temptation. He returned to the earth and declared a new teaching in the form of sacred writing under the name Zend-Avesta. The evil spirits pursued him on the earth too, but Zoroaster drove them away each time by praying from the Zend-Avesta.

Having obtained an inspiration from Heaven, Zoroaster dressed in white clothes, took a sacramental fire and cypress scepter in his hand, came to the court of King Vishtaspa and converted him to the new religion. As a result, the neighboring rulers demanded that he return to the religion of their ancestors, so Vishtaspa declared war against them. Vishtaspa won and Zoroaster's teaching strengthened its position in Vishtaspa's country.

Vishtaspa built numerous fire temples in Baktria. Zoroaster spent his last days there and was assassinated by either evil magicians or hostile warriors.

Zoroaster's doctrine proclaimed monotheism and the existence of a permanent struggle between two principles - good and evil. Ahura Mazda was in charge of the good, while Ahriman led the evil. Zoroaster taught that men should assist Ahura Mazda in combating Ahriman. After all, according to Zoroaster, Ahura Mazda should win this battle and exterminate evil in this world forever.

Zoroaster preached morals, such as good ideas, good words and good deeds. He also instructed his followers to be generous, honest and restrained in one's desires, and he recommended avoiding cruelty and lawlessness. Each person, according to this doctrine, should protect the cleanliness of fire, water and earth. It was prohibited to contaminate earth and fire through bodily contact. Therefore, corpses were usually placed on an elevated rocky place or on a stone structure - Dakhma ("Silence Tower") - where beasts and birds devoured it. Bones were hidden in special places.



Zindani Suleyman – formation near Takhti-Suleyman.

Zoroastrianism was expounded through sacred writing in the Sacramental Book "Zend-Avesta". Zoroastrian priests preached the idea that Gats - the oldest part of the Book - as well as its other parts, were written by Zoroaster himself through a celestial revelation from Ahura Mazda. In the Zend-Avesta, this idea is expressed through a repeating phrase: "So Ahura Mazda told Zarathustra". Eventually, this new religion penetrated not only the East, but also the West. Zoroastrianism is the world's oldest religion, and it influenced other religions such as Judaism, Christianity, Islam and Buddhism. Zoroastrianism became the first state religion.

As has been noted above, contemporary Zoroastrians and early Muslims regarded Azerbaijan as the birthplace of Zoroaster and Zoroastrianism. The coronation of the legendary Jamshid and Sassanidian Shahinshahs took place in Azerbaijan, which was also where the Zend-Avesta was compiled for the first

time. Yampolskiy considered Azerbaijan "the papal area" of Zoroastrianism. The most revered temples were located in Azerbaijan, where Zoroastrian priests from the Azerbaijani tribe of Mag lived. The word "mag" was widely spread in scores of languages. In Azerbaijan, the word mag survived under the name of Mughan Duzu

(I loath of Mags) and a large number of settlements (Mughanli, Mughan, Mugh-anlo, etc.) scattered all over Azerbaijan and eastern parts of Georgia. For Muslims, the word "Mughan" meant "Zoroastrian" or "fire worshipper", so the names of the above mentioned villages might be connected with the locations of Zoroastrians among Muslims.



Takhti Suleyman.ca. 2nd Century BC. East Azerbaijan, Iran.



Iskandar Destroys the Temple of the Fire-Worshippers. *Iskander-nama*. Nizami. 1418. Institute of Manuscripts, Baku.

Azerbaijanis have preserved many Zoroastrian customs. The names Zardusht and Zoroaster and the word "Dakhma" ("hovel") are widely used in Azerbaijan. Traces of Zoroastrianism can be seen during the celebration of Novruz Bairam ("New Day"), the spring equinox and the first day of the New Year.

Traditions during this holiday include jumping over a bonfire, lighting candles, dyeing eggs and preparing traditional dishes. In many regions of Azerbaijan, blowing out a candle and putting out a bonfire or furnace by water are considered to be sins. The sudden blowing out of candle or lamp means an affliction for one's family in the near future, such as the death of a family member. To needlessly make a vow by a fire is a serious sin.

Water is also sacramental: one is not allowed to scold it or needlessly swear by it. Original Azerbaijani dishes, such as samani halvasi, ash and pahlava, still remain as ritual meals. Through the Moslem religion, the Zoroastrian rite of five daily prayers with the washing of hands and feet has survived.

Under the influence of Zoroastrianism, religious movements, such as Hurranism and Hurufism sprang up in Azerbaijan. It is believed that the role of Zoroastrianism in shaping Shiism was especially great. The main objects worshipped by Zoroastrians were water, fire, haoma and Gaus-Urvan (the soul of a bull). The gods of these four objects were gods related to various natural events. There were gods of the sky, earth, sun, moon, wind, etc. Daily worship consisted of offerings and libations to fire and water.



**Fire altars. 7th Century.
Sasanian Coins (details).
Private collection.**

Special temples were built to worship fire (the god of Fire was Atur) and water (the goddesses of Water and Fecundity were Aredvi-Sura and Anachita). From times immemorial, fire played a leading role for worshippers in Azerbaijan. In the word "Azerbaijan" there are components of odur-adur-atur-azer, which always meant fire, though its origin has long been forgotten. In fire temples, fire was placed on special high pedestals in the form of altars or mounted on the roofs of high cult temples. The fire temples were called "the place of fire" or "the house of fire".

Primitive men were impressed with the Absheron peninsula and its neighboring islands as an ideal place for cults of fire, water, wind and haoma. And it's no wonder why, with their ever-burning fires on land and in the sea, stormy winds, a great number of lakes filled with unique fish and plantations of unusual and delicious grapes. It may be assumed that long before the appearance of Zoroastrianism, the Absheron peninsula had been a large cult center, as can be witnessed by rock drawings in Absheron and Gobustan. Zoroastrianism and Mazdaism found favorable conditions in Absheron to develop and form local cults of fire, water and wind.

The Absheron peninsula was the center of Mazdaism and Zoroastrianism, and there are enough arguments to corroborate this point of view. First of all is the presence of Pars on Absheron (the self-given name of Persian-speaking Tats). Zoroastrians escaped from Persia to India after the victory of Islam and called themselves Pars. Most probably, Absheron Parses also fled to escape from prosecutions by Muslims.

Most geographical denotations of Absheron can be explained in Zoroastrian terms. Ancient authors dealt with sacramental lands in Albania and eternal fires blazing on the islands of the Caspian Sea. Medieval Arabian historians wrote about



Albanian fire worshippers. At the end of the 19th Century, there were still eyewitnesses who remembered original fire-worshippers. They spoke about mosques and churches built on the ruins of the fire-temples.



Medieval Muslims frequently termed Zoroastrianism as fire-worshipping, since fire played a crucial role in this religion. According to local legends and ancient chronicles, Juma Mosque in Icheri Shaher, and Albanian church were erected on the place of fire and water temples. On the island of Pirallahi there was a strongly revered fire temple. An image of bull worshipped by Zoroastrians was typical for numerous archaeological finds at Icheri Shaher and its vicinity.

Above the gates of Gosha Gapi (Double Gates) of



Icheri Shaher, there is an image of a bull surrounded by two Safavid lions. As is seen, the bas-relief is designed to symbolize the suppression of last Zoroastrians in Baku and Absheron by Shah Abbas people. The name of these gates goes probably back to the deformed Gaush-Gapi (Gates of a Bull).

Fire altar. Naqshi Rostam. 9th-6th Centuries BC.
Iran.

Azerbaijani scientists have identified that the famous

tower Giz Galasi (Maiden's Tower) situated in Icheri Shaher was a Zoroastrian temple. Some researchers are prone to attribute numerous towers of Absheron to Zoroastrian temples. It was medieval Azerbaijani geographer Bakuvi who also stressed that there were such towers in all the villages of Absheron. Obviously the defensive nature of some of them do not rule out their use as temples.

The good outward appearance of the towers can be explained by the revival of Zoroastrianism on Absheron after the arrival of Seljuks and Mongols in the Near East. In these times, the Persian Zoroastrians fled from prosecution of Muslims to the south of Fars, where in the cities of Turkobad and Sharafabad they created a new center of Zoroastrianism. At the same time, a probability remains that Zoroastrians settled down on Absheron as well.

The well-known expert in medieval ceramics S.Guseynova, proceeding from the analysis of a large number of stamps on ceramic vessels of Azerbaijan and, in particular, Absheron and Baku, inferred that some of them, especially in the epoch of Nizami, were manufactured to be used for Zoroastrian ritual ceremonies.

Zoroastrian temples, just as the ones of other religions, were dedicated to certain deities, cults or festivities.

Zoroastrian calendar numbered 360 days, divided into 12 months, each of which consisted of 30 days. Each of the twelve months and each of the thirty days of a month were dedicated to some deity and were marked as religious holidays. Solemnly celebrated were days whose names concurred with those of the month. On holidays, all people gathered in fire temples to eat, drink and thus please God. In total, the Zoroastrian priests recognized thirty main deities worthy of worshipping. The number of towers (temples) on Absheron is close to this figure too. The last twenty fifth tower was recently discovered in Sabunchi. Outside Absheron, there is just one identical tower in the village of Saadan, Divichi region. Analysis of Absheron toponyms is indicative that the names of settlements where towers -temples



were located end with "han", "khan", "san", "kan", "an", "van" and mean a place or house. We have already noted that fire temples were also called House or Place of Fire and most Absheron toponyms can easily be attributed to the Zoroastrian calendar.

Below shown are names of Absheron settlements, most of which undoubtedly originate from the names of days, months and feasts of the famous Zoroastrian calendar.

Baku - Baga-van. The seventh month of the year - Baga-yadis (month of worshipping God - Mitra) and the sixteenth day of each month were devoted to Baga (God).

Sura-khana (village near Baku). Sura -one of the names of goddess of water and fecundity. Arcdvi - Sura -Anahit.

Tur-kan (village near Baku). (A) Tur-Kan. Atur - the Fire. To Atur was devoted the ninth month of the year and the ninth day of each month. In the ninth day

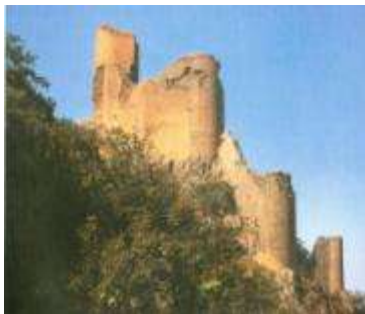
of the ninth month the Zoroastrian feast Azer-cheshn was celebrated. On this day, fire temples were visited to offer sacrifices, kindled home fires.

Fire temples, or castles that were later built in the places of the fire temples. Baku and beyond.

- 1.Baku. (Giz Galasi)
- 2.Mardakan I. 3.Ramana.
- 4.Mardakan II.

Gau-san (village near Baku). Gau-Bull. The Zoroastrian feast of bull worshipping was celebrated on the fourteenth day of each month.

Mashta-gha (village near Baku). Mazda -Zoroastrian supreme deity. In the olden times, the name of Ahura Mazda was spelt as Mashda-ku, Mazda-ka and Mazdu-ka. The tenth month of the year and the first day of each month and each week were devoted to Ahura Mazda.



Chiragh Gala (Fortress of Fire). 5th-6th Centuries. Divichi. Photo by Farid Mamedov.

Shaban, Shuban (village near Baku). Shaban, Aban, Apam - the deity of water. The eighth month of the year and the tenth day of each month were devoted to this deity. There was a temple of fire worshippers destroyed recently.

Marda-kan (village near Baku). (M)Arda-Kan (habitation, village of Arta). (M)Arta-kan and related Shahan (village near Baku). Sha-(k)han. (A)Sha-(k)han. Arta (Asha) - a divinity of righteousness and space order. The second month of the year and the third day of each month were devoted to this deity.

Ramana (village near Baku). Ramano was a Zoroastrian supreme deity of Peace and Quiet. This holiday was celebrated very solemnly on the day of autumn equinox on the 21st day of the seventh month.

Fatmai (village near Baku). One of numerous Zoroastrian feasts - Fatmai-Edas was devoted to Ahura Mazda and the souls of deceased righteous man. This holiday was second to Novruz and celebrated in the last day of the year, on the eve of Novruz. And now Azerbaijanians on the eve of Novruz pray for the deceased, visit their graves and leave there a samani (a plate with shoots of wheat) and holiday khoncha (a plate with ritual meal).

Saadan (village near Baku). Saada - an ancient Zoroastrian feast dedicated to fire. Saada was marked hundred days before Novruz (Pars. Saada - hundred) in November or December.

Nuvadi (village near Baku). Nuvad-ruz - holiday celebrated ninety days before Novruz (Pars. Nuvad - ninety, ruz-day). On this day, to protect oneself against evil spirits it was recommended to eat garlic, drink wine and cook sabzi-gourma.

Nov-khana (village near Baku). Nov-ruz - a new day. Novruz was devoted to fire and celebrated on the day of spring equinox. It was believed that Zoroaster was born on this day.

Zabrat and Jorat (villages near Baku). Zab-Ratu and Jo-Ratu (Pars.-Place of Ratu). Ralu- spiritual God of humanity.

Gobustan Bogustan (The valley near Baku) - (Place of God).

All the above-stated is illustrative that Absheron since ancient times has been a large center of local and Middle East cults, including fire-worshipping, subsequently it turned into the center of Zoroastrianism. Pilgrims came here by land and by sea. Pilgrims arriving by land were welcomed by temples of Gobustan, Shikh, Sabail, Baku and all Absheron. Those arriving by sea were greeted by magnificent temples of their favorite deity scattered along the seacoast of Absheron. After that pilgrims went round all the temples, making offering and libation.

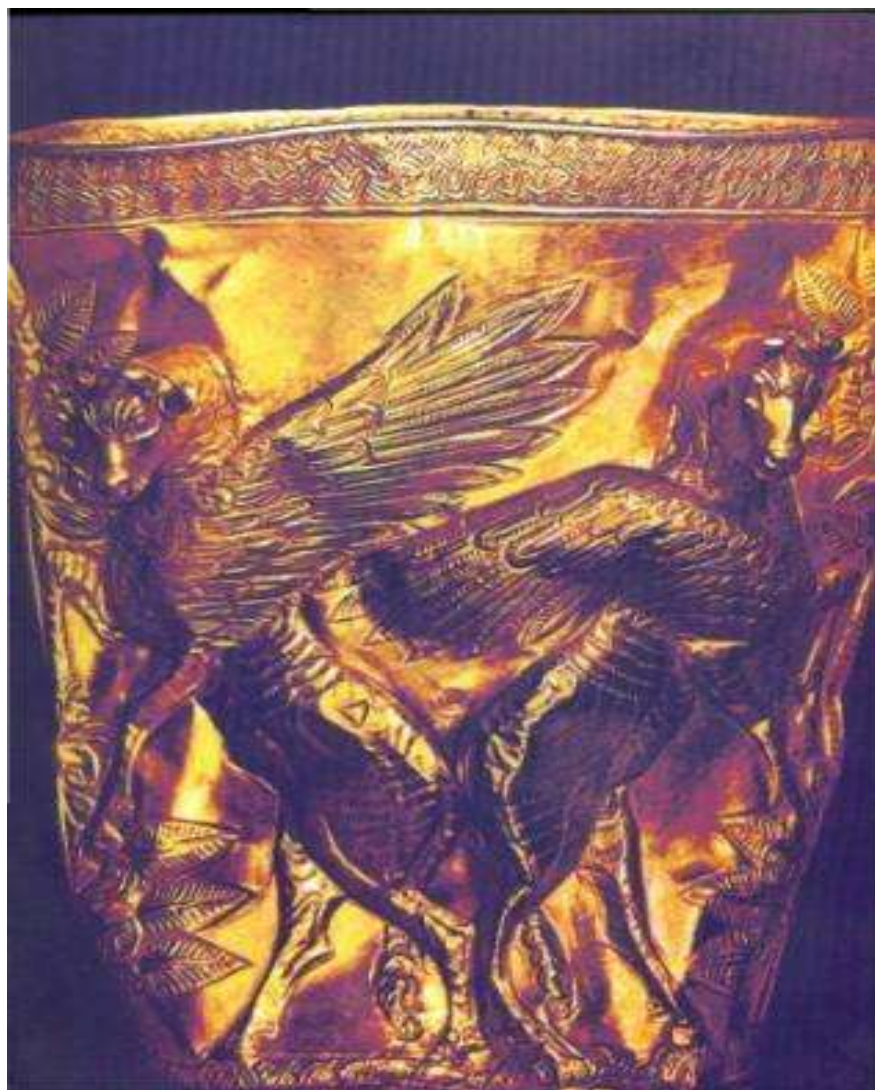
The routs of pilgrims could easily be traced by the location of caravan-saraies and ovdans on Absheron and on the approaches to Baku. The origin of a pilgrim group (caravans) may be established through the analysis of caravan-saraic's names. All the data reaffirm that pilgrims arrived from India, Iran, Central Asia and Armenia, where from ancient times there have been professed Zoroastrianism. For many years scientists have been making attempts to learn the secret of these caravan-saraies and ovdans located far from trade caravan ways. This mystery may be explained through recognizing the existence of the pilgrim's caravan ways. This route was to cross Gobustan, Shaban, Sabail, Baku, Surakhana, Mastagha, Mardakan, Shahan, Absheron (village), Turkan to Pirallahi. The second route might be laid via Gau-san and Turkan.

The King of Manne, a State that Became the Cradle of Animal Style in Art

Ullusunu

During the 9th through 7th Centuries B.C., the state of Manna arose and developed in the territory that later became Atropatene, and then medieval Azerbaijan. A king with heritable authority led the country, which was divided into a number of provinces (Surigash, Messi, Uishdish, Arsiyanshi and others). During the period of its peak, Manna was one of the largest countries in the Near East. Its rise occurred during continuous wars with Assyria and Urartu.

Manna reached its highest point of power during the time of King Iranzu and his son Ullusunu. Until recently, only a few authorities on ancient history knew about the existence of this country. In the middle of the 20th Century, an amateur archaeologist found a number of treasures in Azerbaijan - in Marlik, Hasanlu and Zivie. Among the findings were sets of gold, silver and bronze handiworks. The style of some of these antiques was very similar to the so-called "Scythian animal style".



Gold cup escavated in Marlik. Manna, Iran. 11th-12th Centuries BC.

The history of the discovery and study of one of these treasures is very interesting. American archaeologist Robert Dayson led an expedition in the



Plaque decorated in Scythian animal style. (Museum of Historical Jewellery, Kiev). Gold. 4th Century BC.

Urmiva Lake region in southern Azerbaijan, near the fortress of Hasanlu in the territory of ancient Manna. His group found traces of conflagration in one of the archaeological layers. In this layer, they found a gold bowl of extraordinary beauty. This find was

significant in the scientific community for two reasons. The first was the bowl itself which showed a highly technical and artistic level. Experts identified on the bowl a scene of a sacrifice being made to gods, as well as scenes portraying ancient myths of tribes that lived in this region in the second millennium B.C.



Golden hair-fillet. 1st Mil. B.C. Manna. Jafar Abad. (Khalkhal, East Azerbaijan, Iran). Azerbaijan, Museum, Tabriz, Iran.

The second reason for the bowl's importance was that it enabled archaeologists to put together historical events regarding the nearby fortress with surprising accuracy. During the siege, which destroyed the fortress three warriors were instructed to rescue the most prized possession of the fortress - a sacred gold bowl. By the time these men got to the second floor, the fire had

already spread through the entire building, and the floor collapsed beneath them. The first warrior fell with his iron and gold sword. The second warrior fell on his right side, bearing the bowl in his right hand and extending his left hand out against the wall. The third warrior fell on him and they were all crushed under fragments of the collapsed building.

Experts agreed that these treasures were among the products of Manna's people. Art experts and collectors began to talk about Manna. At last, the origin of Scythian art - together with the arts of Media and Persia - was found. Further findings have confirmed this idea. For example, the art of metal crafting was so amazing that art collectors and connoisseurs have focused on Azerbaijan for 100 years.

Iranian art connoisseur V. Lukonin wrote in his book dedicated to the art of ancient Iran, or more correctly the art of Manna, Media, Atropatenc and Iran, "The works of art, about which there is speech, represent art developed here in the

period of the 10th through 6th Centuries B.C. At this time, in the whole outlined territory, there were some state formations, among which was Manna in Azerbaijan. The kings of Manna's state accepted active participation in policy and interfered in the struggle of Assyria, Urartu and Elam. Later, Media power grew here, according to Herodotus, in the middle or at the end of the 7th Century B.C. Scythian tribes and their chiefs strengthened, so that



Above and below. Gold cup excavated in Hasanlu. 8th-7th Centuries B.C. Manna, East Azerbaijan, Iran.



Manna Musician. Brass vessel. Manna, West and East Azerbaijan, Iran. 8th Century B.C.

after 28 years, they were "lords of Asia". The art of this territory was the base on which the art of the Scythians, Medians and

Persians was formed. This stage, submitted by articles of virtue of Zivie, is particularly interesting on the one hand, because in these articles we notice a final stage of the development of a recently opened civilization, and on the other hand, because they are directly connected to the initial stage of Scythian art and the first monuments of Persian art".

Manna's history is poorly investigated, and much of it is known only from Assyrian and Urartu sources, which do not always recount events objectively. After the death of one of the great Manna kings, Iranzu, in about 716 B.C., authorities transferred power to his son Aza. He continued his father's policy of trying to unite with Assyria in its struggle against Urartu. A number of Manna's rulers, however, openly opposed this policy. In particular, Metatti, Telusina and Bagdattu regarded Assyria with hostility, and as a result, they killed Aza and his brother.

Ullusunu mounted the throne and was compelled, against his will, to adhere to Urartu orientation. He even

conceded some areas that bordered Assyria to Urartu. Assyria, indignant by such a turn of events, invaded Manna. Assyrian King Sargon

II arrested Bagdattu and ordered him to be whipped to death. Bagdattu's corpse was exposed to set an example for the people of Manna. The Assyrians set fire to Izirtu, the capital of Manna, and conquered a number of fortresses.

Ullusunu threw himself at the victors' mercy. A message from Sargon II states that Ullusunu came forward to him "together with great patriarchs, advisers, seeds of his kind, vicegerents and rulers, governed by his country", but he also "sent a senior son with a presentation and testimonial donation" to Sargon II.



Ruler from Manna.
Brass vessel.
Manna, West and
East Azerbaijan,
Iran. 8th Century
B.C.

Sargon II forgave Ullusunu and left him on Manna's throne. In 714 B.C., Sargon began a campaign against Urartu, and the two kings agreed upon a treaty. The kings met in an agreed place, where Ullusunu gave horses and cattle to Sargon's army. Sargon promised Ullusunu that he would take territories lost by Manna from Urartu. In honour of Ullusunu, the king of Assyria arranged a feast. Ullusunu sat at a higher place than his father Iranzu had in his time. Sargon said,

"Before Ullusunu, king and the lord, I set the table of honor, his throne higher than his father Iranzu". I. Diakonov wrote that it was equivalent to the recognition of Manna as an allied power.



Archer from Manna.
Brass vessel. Manna,
West and East
Azerbaijan, Iran. 8th
Century B.C.

Sargon II continued in the struggle against Urartu. Ullusunu helped his ally in every possible way, and the Urartu Army suffered a crushing defeat. Sargon returned Manna's fortresses to Ullusunu. Sargon's army seized Urartu, destroyed many cities and seized an enormous amount of loot. Urartu King Rusa I, could not stand the shame of defeat committed suicide. Sargon returned to Ullusunu 22 fortresses and two fortifying cities. After the defeat of Urartu, Ullusunu successfully reclaimed areas that had been seized from Manna, and the state reached the high point of its power.

Assyria recognized Manna as its equal partner. During the time of Sargon II's successors, Ullusunu even managed to seize some areas of Assyria. During Ullusunu's rule in Manna, he re-edified fortresses and the city with large temples and palaces, and the art of handicraftsmen was developed. I. Diakonov wrote that "Manna, and possibly even more northern Urmia areas located in territories of future Atropatene, rose to higher economic levels than a

large part of the territory of East Media".

One of the Manna vessels from the 8th Century B.C. portrays a Mannean playing a musical instalment that strongly resembles the ancient Azerbaijani instruments saz or tanbur. The pose of the musician and his manner of touching the strings suggest that the musician is from Azerbaijan and that musical traditions

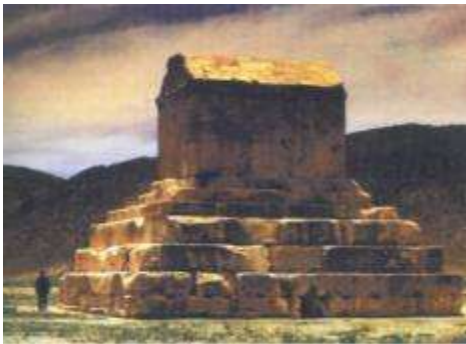
have been saved in this region since ancient times. The history and culture of Manna is only the beginning of the study, and it is necessary to study many more histories to discover the interrelationship of its culture and language with more ancient countries.

The Amazon Who Defeated King Cyrus the Great

Tomyris

Often called "the father of history", Herodotus was the first of the Greek - and European -historians. His "History" is divided into nine books and is devoted to the description of the Greco-Persian Wars and to the events that took place during these wars. Herodotus is considered to be one of the most outstanding historians in the world, although the events and facts described by him were, in the tradition of his time, on the verge of fantasy and myth.

One such half-mythical historical episode, narrated by Herodotus in the first



Tomb of Cyrus the Great.Pasargada, Iran.

book of his "History", concerns the events connected with the killing of the Persian king, Cyrus, in 529 BC, when he tried to take over the empire of Massagetae. At that time, this empire existed in the territory of modern Azerbaijan and was located north of the river Araxes.

Herodotus wrote the following:

"The Massagetae are a numerous and brave tribe and they live behind the river Araxes opposite the Issedons. Some

believe them to be Scythians. In their dress and way of life, the Massagetae resemble the Scythians. They fight both on horseback and on foot; neither method is strange to them. They use bows and lances, but their favourite weapon is the battle-axe. Their arms are all of either gold or brass. For their battle-axes, they make use of brass; for headgear, belts and girdles, they use gold. So too are their horses caparisoned: they give them breastplates of brass, but employ gold about the reins, the bit, and the cheek-plates. They use neither iron nor silver, having none in their country; but they have brass and gold in abundance.

"The following are some of their customs: each man has but one wife, yet all the wives are held in common" for this is a custom of the Massagetae and not of the Scythians, as the Greeks wrongly say. Human life does not come to its natural close with these people; but when a man grows very old, all his kinsfolk come together and offer him up in sacrifice, offering at the same time some cattle. After the sacrifice, they boil the flesh and feast on it; those who end their days thus are reckoned the happiest. If a man dies of disease they do not eat him, but bury him in



Battle between the Athenians and Amazons. Delphi Museum, Greece.

the ground, bewailing his ill fortune that he did not come to be sacrificed.

"They sow no grain, but live on their herds and fish, of which there are plenty in the Araxes. Milk is what they chiefly drink. The only god they worship is the sun, and to it they offer the horse in sacrifice; under the nation of giving to the swiftest of the gods is the swiftest of all mortal creatures".

The heroine of Herodotus' narration was Tomyris, who had mounted the throne at the death of her husband, the late king. Herodotus wrote that Cyrus sent ambassadors to her, with instructions to court her on his part, pretending that he wished to take her as wife. Tomyris, however, was aware that it was her kingdom - and not herself - that he wanted to court. She forbade the men to approach. Cyrus, therefore, finding that he could not succeed with this deceit, marched towards the Araxes and openly displayed his hostile intentions. He began construction on a bridge on which his army might cross the river, and he began building towers on the boats that were to be used in the passage.

While the Persian leader was occupied with these labours, Tomyris sent a herald to him, who said, "King of the Medes, cease pressing this enterprise, for you cannot know if what you are doing will be of real advantage to you. Be content to rule in peace your own kingdom, and cry to see us reign over the countries that are ours to govern. As, however, I know you will not choose to hearken to this counsel, since there is nothing you less desire than peace and quietness, come now, if you are so mightily desirous of meeting the Massagetæ in arms. Leave your useless toil of bridge making, and let us retire three days. March from the riverbank, and come across with your soldiers. If you like better to give us battle on your side of the stream, retire yourself an equal distance".

At this offer, Cyrus called together the chiefs of the Persians and requested them to advise him on what he should do. All the votes were in favour of his letting Tomyris cross the stream and having a battle on Persian ground.

But Croesus the Lydian, who was present at the meeting of the chiefs, disapproved of this advice. He said, "My counsel, therefore, is that we cross the stream and push forward as far as they shall fall back, then seek to get the better of them by stratagem. I am told they are unacquainted with the good things on which the Persians live and have never tasted the great delights of life. Let us then prepare a feast for them in our camp; let sheep be slaughtered without stint and the wine cups be filled full of noble liquor. And let all manner of dishes be prepared. Then leaving behind us our worst troops, let us fall back towards the river. Unless I am very much mistaken, when they see the good fare set out, they will forget all else and fall to. Then it will remain for us to do our parts manfully".

When the two plans were thus placed in contrast before him, Cyrus changed his mind; preferring the advice that Croesus had given him, he returned to tell Tomyris that she should retire, and that he would cross the stream. She therefore retired. Cyrus gave Croesus into the care of his son Cambyses - whom he had appointed to succeed him on the throne - with strict orders to pay him all respects and to treat him well if the expedition was successful. Cyrus sent them both back to Persia, and then he crossed the river with his army.

After having advanced a day's march from the river, Cyrus did as Croesus had advised him: he led the worthless portion of his army into the camp and drew off with his good troops towards the river. Soon afterwards, a detachment of the Massagetæ - one-third of their entire army led by Queen Tomyris' son Spargapises - fell upon the group that had been left behind by Cyrus, and put them to the sword. Then, seeing the banquet prepared, they sat down and began to feast. When they had eaten and drunk their wine and

had sunk into sleep, the Persians under Cyrus arrived, slaughtered many, and imprisoned even more. Among these last was Spargapises himself.

When Tomyris heard what had befallen her son and her army, she sent a herald to Cyrus, who thus addressed the conqueror: "You bloodthirsty Cyrus! Pride

not yourself on this poor success: it was the grape-juice, which, when you drink it, makes you so mad, and as you swallow it down brings up to your lips such bold and wicked words. It was this poison wherewith you didn't ensnare my child. Now hearken what I advise, and be sure I advise you for your good. Restore my son to me and leave the land unharmed, and triumph over a third part of the host of the Massagetae. Refuse, and I swear by the sun, the sovereign lord of the Massagetae, bloodthirsty as you are, I will give you your fill of blood".

Cyrus did not pay attention to the words of this message. As for Spargapises, when the wine had worn off and he saw the extent of his calamity, he asked Cyrus to release him from his bonds. When his wish was granted and the fetters were taken from his limbs, he killed himself as soon as his hands were free.

When she found out that Cyrus had paid no heed to her advice, Tomyris collected all the forces of her kingdom and waged a battle against him. Of all the combats in which barbarians have engaged among themselves, this could have been the fiercest. The following was the manner of it: first, the two armies stood apart and shot their arrows at each other. Then, when their quivers were empty, they fought hand-to-hand with lances and daggers. Thus they continued fighting for a length of time, neither choosing to give ground. At length, the Massagetae prevailed. The greater part of the Persian army was destroyed and Cyrus himself fell, after having reigned for 29 years.

By order of the queen, a search was made among the slain for the body of Cyrus. When it was found, she took the skin and filled it full of human blood, and then dipped the head of Cyrus into it, saying, "I live and have conquered you in fight, and give you your fill of blood". The first king of the Persian Empire - constructed on the base of Great Media, which he destroyed - was killed so disgracefully by a woman.

The Man Who Created Azerbaijan 2,300 Years Ago

Atropates

On October 1, 331 B.C., near the ruins of the ancient capital of Assyria-Nineveh at the township of Gaugamela, a battle occurred which affected the fates of many people of Western Asia. The battle between Alexander the Great and the King of Persia Darius Achaemenid ended in complete victory for Alexander the Great and the final destruction of the gigantic Achaemenids Empire. Into the hands of Alexander fell Darius' wife, mother and two daughters, as well as many riches.

This battle was significant to historians because it was the first time that a Media ruler ("satrap") was mentioned in historical accounts. Modern historians



Parthia. Artabanus III (10-38 AD). Drachma (detail). Silver. AT (Atropatene). Arabian Caliphate. Azerbaijan. 168 AH. Dirham. Silver. Arabian Caliphate. Azerbaijan. 105 AH. Dirham. Silver.

believe that Atropates conquered almost all of the territory of what later became medieval Azerbaijan, as well as part of Great Media. After the battle, Atropates did not present himself in an offer of obedience to Alexander. Alexander, therefore, removed Atropates from his position as satrap of Media, and he appointed an Oxodatus to the throne. Alexander, however, was not satisfied with this new leader, and he restored the position of satrap to Atropates in 328 B.C.

Atropates understood the futility of his struggle against Alexander, so he chose to pursue diplomatic negotiations with the leader. As a result, part of Media's territory was saved from the conqueror's invasion. This territory was called Small Media, then Atropatene Media and, finally, Atropatene.

Alexander studied Zoroastrianism and proclaimed to be the Son of God and successor of the Great King in the grace of Ahura Mazda. He made successful crusades in Central Asia, East Iran and India, thus creating a great empire, which became increasingly difficult to rule. He dreamed of creating a new aristocracy of "Hellene-Persians", which could successfully rule over this colossal empire. In every possible way, Alexander encouraged mixed marriages between the representatives of Persian and Macedonian royal

houses and aristocracy.

The first steps in this direction were the festivities in Susa, which were celebrated over a period of several days in honor of the mass wedding between the representatives of these two countries. Alexander simultaneously married two Persian princesses - Satire, daughter of Darius, and Parisatidas, daughter of Artaxerxes III. On that day, 80 Greeks and Macedonians married representatives of local aristocracy. Expensive gifts were given to the 10,000 warriors who married Persian women: each of these warriors received a gold bowl. Actors, musicians and jugglers from Greece performed at the celebration.

At these Susa festivities, Atropates did not miss his opportunity to consolidate his position as independent ruler of Media. He married the daughter of the head of the Macedonian cavalry Perdikka, one of the nearest companion-in-arms of Alexander.

At the end of 324 B.C., Barios announced himself King of Persia and Media and crossed swords with the conqueror. Atropates suppressed Barios's rebellion, seized him and sent him and his men to Alexander, who executed them.

Alexander regularly visited the different parts of his empire. During one such trip, he visited the Nisay fields, located on the border with Atropates' satrapy, where famous horses were bred. Atropates went there and stayed for some time as part of Alexander's entourage. During these trips, as well as every other possible



The Bier of Iskander the Great. Shah-name. Firdowsi. 1330-1336. Tabriz. Freer Gallery of Art, Washington DC.

opportunity, Alexander organized grandiose festivities. At one of these festivities, Atropates brought for Alexander's entertainment a group of horsewomen, dressed in the I clothes of horsemen, with spears instead of axes and easy boards instead of the usually accepted heavy ones. Ancient authors considered these horsewomen as legendary "Amazons", who were located in the "mountains in Albania".

On June 13, 323 B.C.,

Alexander died in Babylon, the prospective capital of his state. Immediately following his death,

satraps assembled in Babylon for the division of the satrapies. Atropates, confident of his authority in Small Media, did not attend the meeting. The regency of power went to his son-in-law Perdikka. Per-dikka's aspiration to save the state from disintegration caused counteraction of the contracting parties, and as a result, he died in 321 B.C. Following his death, the second division of satrapies was held. Atropates' satrapy was not included in the division. Academician Igrar Aliev noted that from that time, Small Media could have been considered as an independent state. Small Media was then transformed into an independent state, and later named Atropatene (Azerbaijan or Azerbaijan), and Atropates accepted a royal title.

Two-and-a-half centuries after the kingdom of Manna had fallen, an independent state rose again in its territory. Within the boundaries of this territory, origins of various states were formed, preserving state and ethnic continuity. Due to the wise and far-seeing policy of Atropates, Small Media became the first Eastern state that sought independence from Macedonian conquerors. Small Media was, in fact, the most independent of the satrapies up to the death of Alexander.

Greek geographer Strabo wrote: "Media was divided into two parts: Great Media and Atropates Media. The second part received its name from the warlord Atropates, who would not admit that the country was dependent of Macedonia as a part of Great Media. Actually, after mounting the throne, Atropates made his own decision that his country was independent. Also, it is rather significant from a military point of view that the country could offer 10,000 horsemen and 40,000 infantrymen..."

The population of Atropatene was very mixed ethnically. The names and geographical names were mostly Zoroastrian. After accepting Islam, they became Arabic. Consequently, the determination of the ethnic origin of Atropates and the population of Atropatene is very difficult, as even Zoroastrian names have reached us mostly in their Greek interpretations. So, even the accepted name of this country - Atropatene - is Greek. The Zoroastrian (Mcdes) name of this country was Aderbadagan, Aderbajjan in Arabic (Azerbaijan).

We still do not know by what name these people called themselves and their country. What we do know, however, is that over the centuries and millenniums conquerors and various faiths and languages came and went, but the borders of Azerbaijan created by Atropates have remained virtually unchanged. Within these borders, people distinguished from neighboring people by their original customs, character and culture, have lived for 2,300 years.

The King of Azerbaijan and Armenia, the Father of Antony and Cleopatra's Daughter-in-law

Artkhavazd from Atropatene

In the 1st Century' B.C., the Parthian and Roman Empires struggled for authority in West Asia. In 38 B.C., the Parthian Empire suffered a crushing defeat by the Romans near the city Gindary. The Roman army struggled under the command of Marcus Antony's warlord Publiy Ventilia. After the battle, Antony demoted Ventilia, and he took the lead of the huge army himself.

Antony's marriage to Cleopatra, the Empress of Egypt, in 36 B.C., made him an autocrat of a large country and installed reliance in the practicability of his plans to create a great Asian Power like that of Alexander the Great. Antony, on account on this, named his son born to Cleopatra, Alexander, and he prepared a new campaign against Parthia.

The Parthian army waited for Antony in Euphrates, but he moved north through Armenia with the armies of the Kings of Armenia and Pont, in hopes of passing through Atropatenc Media and attacking the Parthian army from the rear.

The hilly relief of Atropatene, according to this plan, should have weakened any opportunities of the famous Parthian cavalry.



Bust of Cleopatra. British Museum, London.

Understanding the critical nature of the situation, the Parthians ended all civil strife and rallied around the Parthian King Fraat IV. The Parthian leader gathered about 40,000 soldiers, while Atropatene King Artha-vazd mobilized more than 10,000 troops.

Seizing with large difficulties part of Atropatene, Antony admitted a large tactical error. He kept a train, consisting of 300 heavy carriages, to

transport siege-guns and machines led by Oppius Statsian, and he went on ahead with his main forces. Antony hoped to approach unexpectedly Fraaspa, the capital of Atropatene, seize it and capture the family of the King Arthavazd of Atropatene, who were there. However, when Antony approached Fraaspa, the city appeared to be perfectly prepared for a long defense.

While Antony was preparing for the siege, the Parthians and Atropatenians destroyed the Roman train. Oppius Statsian died, Pont's King was handed over in captivity, and the King of Armenia receded back into Armenia. The siege-guns were destroyed, and the army of Antony was blocked at Fraaspa. The Parthians and Atropatenians refused battle and disturbed Antony's army with daily attacks.



Bust of Mark Antoni, Kingston lacy.

The coming winter compelled the Romans to leave Atropatene and to leave Armenia through the mountains. The Roman losses were huge: it is believed that more than 35,000 Romans died in Atropatene. Inspired by Cleopatra, Antony's massive expedition into Azerbaijan ended in complete failure.

As the scholar Igrar Aliev wrote, "The King of Atropatene won a great victory. The victory was especially significant, as he won a lot of treasure, including roman ensigns that had belonged to Oppius Statsian. Furthermore, he had the King of Pont, Polemon, in captivity. All this promoted the growth of the authority of Atropatene and its King Arthavazd".

After these events, Arthavazd wanted to use these victories to neutralize Parthian presence in Atropatene. Arthavazd had a quarrel with Parthian King, Fraat IV, the formal pretext of which was the dividing of the booty. In 35 B.C., King Arthavazd of Atropatene sent Polemon, King of Pont, from captivity to Antony, with the offer of peace and union. It changed all of Antony's plans, and he decided

to continue his campaign against Parthia. This decision shows that the authority and military power of Arthavazd's army were at very high levels at this time.

However, before setting off against the Parthians in union with Atropatene,



Antony decided to settle accounts with the King of Armenia, and so he moved to Armenia. Here, Arthavazd returned to Antony the ensigns of Oppius Statian. The King of Armenia was captured, put in chains and sent as a souvenir to Cleopatra, and the capital of Armenia was seized. After this, Antony went

back to Alexandria, where he celebrated his triumph over Armenia.

Antony ordered the marriage of his and Cleopatra's son Alexander to the daughter of Arthavazd Iotana. In connection with the engagement, he announced the son to be King of Parthia, Atropatene and Armenia. The characters of Antony and Cleopatra can now be seen as the parents of Alexander and as the participants of a joint struggle with an aggressive neighbour.

At last, in the spring of 33 B.C., Antony moved through Armenia from the east. However, disturbing messages from Italy had started to reach him, and his war with Oktavian began. After that, Antony kept for Arthavazd a small army, transmitted to him a part of the Armenian territory and left him. Arthavazd remained alone with the allied armies of Parthia and Armenia. Due to the help of the Roman armies, Arthavazd for the first time successfully resisted the allies. Afterwards however, Antony withdrew the armies for his war against Oktavian, and Arthavazd suffered a defeat in the war against the Parthians and was captured and held in captivity. Soon, however, he found the possibility to run, and in 31 B.C., according to Plutarch, the King of Atropatene sent an auxiliary detachment to help Antony in his battle at Share against the Oktavian army.

In a desperate situation, Cleopatra had the King of Armenia executed and sent his head to Arthavazd in Atropatene in hopes of aiding Atropatene in its struggle against Oktavian. Antony and Cleopatra, however, suffered a complete defeat in the battle against Gaius Caesar of Oktavius, future ruler of the Roman Empire (Augustus).

Augustus of Oktavian, taking into account the merits of Arthavazd of Atropatene and desiring to neutralize the Parthians' acts by his patronage, returned to him the Armenia territory, as well as Iotana, the bride of Alexander.

The dreams of Arthavazd had come true: he had become the ruler of two empires, Atropatene and Armenia. However, it did not last long. In 20 B.C., his son Ariobarzan II came to power in Atropatene. Ariobarzan had lived in Rome for more than 10 years, had a good

Roman education and was very friendly to Rome. Therefore, it is not surprising that the Romans handed to him the throne of Armenia. After the death of Ariobarzan, Augustus put his son Arthavazd on the throne. In honour of Arthavazd, a silver coin with the image of Augustus and the inscription on the back "King Arthavazd the Great" was made in Rome.

“Imp(eratore) Domitiano Caesare Aug(usto) Germanic(o) L.Julius Maximus > leg(ionis) Ful(minatae)”

“The age of Domitian Caesar Augustus Germanicus. Latius Julius Maximus centuriaon of the 12th instant legion”.

**The Ruler of a Country that
Professed Zoroastrianism,
Christianity and Islam**

Javanshir

In the 4th Century AD - possibly earlier - the state of Albania was established in the territory of the modern republic of Azerbaijan. Albania actively participated in events that occurred in the Caucasus and in Asia Minor. Many ancient authors wrote about this state.

In the 7th Century, Caucasian Albania experienced difficulty for several years. Sassanian Iran came from the South, trying to restore Zoroastrianism in Albania, which practiced Christianity; from the West, Byzantium aspired to take the Alban church under control; and the Turkic-Khazars broke through the Caucasus from the North. The Arabs came from the South, bearing the new and all-winning doctrine of Islam.

A young Albanian prince named Javanshir played an important role during the final battles against the Arabs. On the side of Sassanian Iran, Javanshir was the son of Varaz Gregor Mehranid, ruler of the feudal possession Gardman, which was situated on the Gardman River. Meh-ranids, who had escaped from Iran, inhabited

Gardman. Mehranids were Zoroastrians, and they managed to distribute their influence to almost all of Albania in a rather short time, and they transferred their capital to Barda. The stabilization of the situation in the country had already prevented Iran-Byzantium wars for many years. Albania, however, turned into an arena of wars between these states.



Stone Figure. 5th-6th Centuries. Aghdam region, Caucasian Albania.



Javanshir, 7th Century. Caucasian Albania. Hermitage. St. Petersburg

In 623, the Byzantium army of Emperor Irakli and troops of its ally, Khazars Kagan, invaded the territory of Albania. This Byzantium-Khazars army seized Nakhchivan, Tiflis and other cities in the Caucasus. In Gazaka they destroyed a famous temple of fire-worshippers. The Khazars consolidated in Albania and had their administrative centre in Gabala. After the rout, many Khazars remained in Albania.

In 628, Iran and Byzantium reached a peace agreement, under which Armenia fell under the authority of Byzantium, Georgia became independent, and Albania remained dependent on Sassanids Iran. Emperor Heraclius (Irakli) came to Gardman with his army, baptized Varaz Gregor, and in every possible way promoted the construction of churches throughout the entire country.

Georgian chronicles state that Emperor Heraclius baptized not only Varaz Gregor, but also "all his people". Varaz Gregor was the first of the Mehranids to receive the title of king over all of Albania. Weakened by wars with Byzantium, Iran could hardly withstand the onrush of the Arabs. Albanian troops fought in battles against the Arabs, led by the son of Varaz Gregor, Javanshir. Albanian historian Musa Qalankatli noted that Javanshir and his group of soldiers fought for seven years in these wars against the Arabs. During this time, Javanshir proved to be a brave soldier and a talented warlord.

In 636, the Arabs won an important victory in their battle against the Persians, which occurred near the ancient capital of the Sassanids Empire, Medain. Under the command of Sassanids warlord Rostam, 80,000 troops from Atropathene fought in the battle against Javanshir and his troops, the Persian army suffered a defeat, and Javanshir's army departed.

Historical chronicles have described brighter victories for Javanshir's troops after this battle. Shah-in-Shah of Iran Iezdigerd especially recognized the merits of

Javanshir and "gave him a banner and loud pipes, two gold spears and a gilded board which he had always carried before. He esteemed him above all and gave him a gold belt, decorated in pearls, and a sword with a gold handle. He also gave to him bracelets for his wrists and put on his head a perfect diadem. He gave him garters, decorated in pearls, and he hung many strings of pearls around his neck".

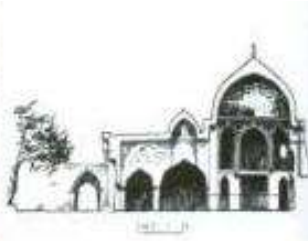


Stone capital with Albanian script. 5th-6th Centuries. Caucasian Albania. Museum of Azerbaijani History, Baku.

After taking part in several more battles, Javanshir understood that the sands of the Sassanids Empire were running out, and that same year, he returned home. An

Albanian historian wrote: "In the continuation of seven years, brave Javanshir fought in these burdensome wars. Being 11 times badly wounded, he took leave of them".

When those defeated by the Arab Sassanids troops invaded the country in 639, Javanshir, in union with Georgia and the ruler of Suniq (Zangezour) levied war on them. One historian wrote about the courage displayed by him during these battles: "He personally struck Gegmazi, the leader of the army. By taking many



prisoners of war, horses, mules and a lot of riches, they came back. In the mountains, they confronted them once again, and this time, the victory went to him".

The Persians seized and held in captivity natives of Javanshir and again invaded Albania. Eventually, however, Javanshir finally overwhelmed the Persians. Afterwards, Javanshir married the daughter of Suniq's ruler. However, Javanshir could not preserve the independence of Albania.

In 654, the Arabs invaded Albania under the command of Salman ibn Rabiya, commander of the Caliph Osman. Some of their troops even reached Gabala, Shaki and Derbent, but past Derbent, Khazars blocked the way. When the Arabs arrived outside Derbent, the people of the city locked the gates, and "the Khazars Khakan met them with cavalry", killing 4,000 Arabs. As expert historian of Albania Kamilla Trever wrote: "The Arabs were probably especially interested in the submission of Albania, taking into account its strategic position between

Khazars in the north and Atropathene (which had still not been subordinated) in the south. Its position also included trade-ways from Asia Minor in the Northern Caucasus, and mineral resources in Volga and in the Russian steppes.



Red earthen candlesticks with inscription in Albanian (Caucasian) language. 5th-6th Centuries. Azerbaijani History Museum, Baku.

At Caliph Ali, internal wars strongly weakened the Caliphate, and Javanshir took advantage of this. Khazars and Byzantium now directly threatened the independence of Albania, and Javanshir was compelled to search for ways of rapprochement with Byzantium. He exchanged letters with

Byzantium Emperor Constantine II and met with him a few times as well. Javanshir offered to accept the Albanian people under

his protection, and the Byzantium Emperor accepted this offer with great pleasure. He sent Javanshir a precious gift on behalf of the Byzantium court, and he named Javanshir ruler of Gardman and king of Albania. An Albanian historian wrote: "He sent him gifts of magnificent souvenirs - silver thrones with cut-out gilt backs, clothes made of gold-yarn fabrics, and a sword sprinkled in pearls from his own belt... He gave him all the villages and regions of the kings of Agvan". The policy of rapprochement with Byzantium at that time was clearly justified. Its borders, as wrote Qalankatli, now reached from "Iberia up to the gates of the Khons and up to the river Araks".



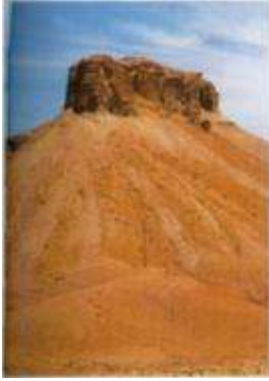
Caucasian Albania. Imitations of Hellenistic coins (3rd Century AD.)

Two years after the conclusion of the treaty with Byzantium, Albania was faced with the invasion of Khazars. The Khazars reached Kura, where Albanian troops defeated them and forced them to retreat from Albania. A few years later, the Khazars suddenly made another raid, but this time they reached Araks. Javanshir was compelled to enter into negotiations with Khazars.

On the coast of Kura, he met with the Khazars ruler. The meeting ended in a peace contract, under which Khazars returned captives, and Javanshir married a daughter of Khazars Khakan. Byzantium eased off its struggle against the Arabs, which allowed Javanshir to be released from dependence.

In 667, Javanshir made a move toward negotiations and went to the capital city of the Caliphate. The Caliph met him with solemnity and officially recognized

him as king of Albania. The diplomatic talents of Javanshir, as well as his personal qualities, allowed him to open up friendly relations with the Caliph. Three years later, Javanshir received an invitation from the Caliph to be the intermediary in his negotiations with the Emperor of Byzantium. Javanshir agreed and carried out the task perfectly. Both parties were satisfied with the results of the negotiations.



Yezidabad Fortress. 7th Century. Nakhchivan. Photo by Farid Mamedov.

Javanshir returned home with expensive and outlandish gifts, including palace weapons, expensive clothes, an elephant and parrots. The establishment of friendly relations with the Muslim Caliphate became a landmark in the history of Azerbaijan and the process of Islamisation in the country. This event was probably a reason for the organization of a conspiracy among Christian feudalists against their ruler - Javanshir died in 669 of serious wounds, inflicted on him by one of the participants of the plot.

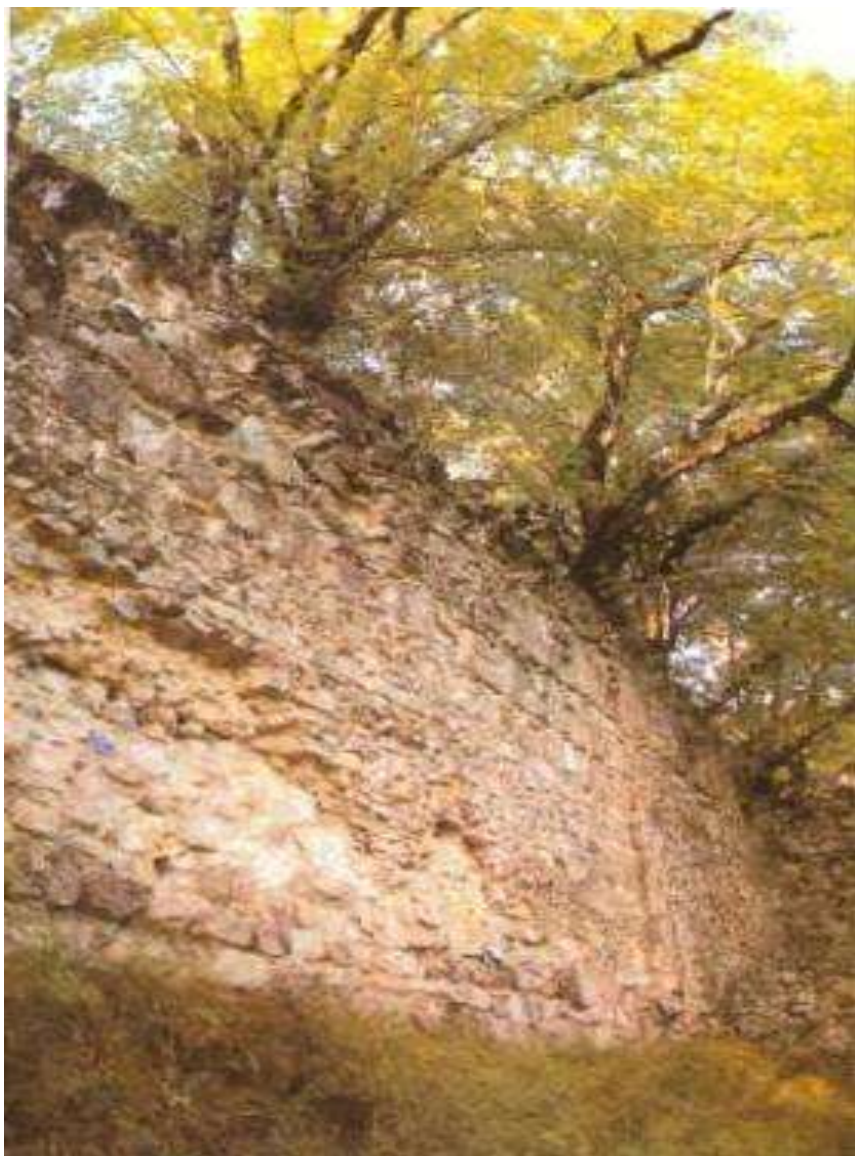


Stone figure. 5-6th centuries. Aghdam Region CaucasusAlbaniya. Republic of Azerbaijan.

Javanshir was an outstanding commander and a wise state personality. He was an important figure in Azerbaijan's history, as he was able to restore and keep independence of the country. He was also a talented diplomat and knew how to solve problems peacefully and, therefore, established mutual relations with the Arabians, Byzantines and Khazarians. Javanshir contributed significantly to the development of the material and spiritual culture of Albania, which, to a large degree, was connected to his friendly relations with the Caliphate and Byzantium.

An outstanding Albanian historian named Musa Qalankatli mentioned above wrote "A History of Albania" under the instruction of Javanshir. Unlike the works of historians before him, materials from the palatial archives were given to him to be used. For example, he cites Vachagan's letters to bishops, Javanshir's letter to Byzantium Emperor Constantine, a letter from Constantine to Javanshir, and others. He also cites the elegy of

the courtier poet Davtak, who wept for Javanshir after his murder and damned the murderers. In the conclusion of his poem, he wrote: "He was to us the lamp of the true world, a man at the wheel, the tamer of heavy waves, brave Javanshir,



Reconstruction of Javanshir Fortress in Ismayilli. By J. Giyasi.



Javanshir fortress in İsmayilli.
6th Century, Republic of Azerbaijan.
Photo by Farid Mamedov.

disseminating host of enemies!" Musa Qalankatli wrote that Javanshir built many palaces and temples in Barda and in other cities.

Soon after the death of Javanshir, Albania obeyed the Arabs and the people of its lowlands accepted Islam. The Islamization of the mountain regions, which had kept Christianity until then, was in due course delayed, and the population of upland Garabagh, by accepting the Armenian language as the language of the church, partially underwent Armenization.

Mavali-Arabic Language Poet from Azerbaijan

Musa ibn – Bashshar Shahavat

By the 7th to 9th Centuries, Islam had spread throughout vast territories, stretching from Spain to North and West India. Arab, Turkic and Persian peoples largely contributed to the dissemination of Islam, the establishment of state formations and the so-called "Muslim culture".

In the first centuries of Islamic dissemination, it was the Arabic language that served major means of communication in all the Muslim countries. Persians and Turks made a significant contribution to the development of Arabic. It was no mere coincidence that a galaxy of outstanding poets arose from Azerbaijan called "mavali", who wrote their works in Arabic. In his famous book "Ash-Shir va-sh-shuara", ibn Qutayb ad-Dinavari - quoting Abul Yazgan - wrote as follows: "There is no poet among mavalis in Medina who does not come from Azerbaijan". Further, he referred to Ismail ibn Yassar, his brother Musa Shahavat and Abul Abbas. It should be noted that in due course Arabic gave way to other languages, though it remained a means of spiritual culture.

Persian and Turkish had to fight heavily to survive as languages. Turkish especially had to compete with such highly developed languages as Persian and Arabic, which had century-long written literature traditions. Moreover, these languages served two major religions - Zoroastrianism and Islam.

It may then be supposed that long before the adoption of Islam, the Turks had maintained close relations with Persian-speaking tribes, had worshipped Ah



A group of Greek Philosophers. Mukhtar al-Hikam (selection of Wise Sayings). 11th century (copy). Topkapi saray Museum, İstanbul.

Lira Mazda and, to an extent, had known one of the Persian languages or dialects. Therefore, when the language of Farsi began combating Arabic, Turks gave their preference to the former. Famous Persian-language poetic schools were established in Central Asia and Azerbaijan. Simultaneously, Turkish literature arose, inferior to that of neither Arabic nor Persian. In nearly all the territories from Baghdad to Delhi, Turkish was used as the spoken language of nobility and military regulations until the 17th to 19th Centuries. Nevertheless, Azerbaijani scholars and poets still used Arabic and Persian, as well as Turkish.

One of the most outstanding Arabic poets from Azerbaijan was Musa Shahavat, who wrote in the late 7th and early 8th Centuries. His father's name was Bashshar. There are different views on the origin of the poet's pen-name. "Shahavat" is translated from Arabic as "greedy" and simultaneously as "sweets".

According to one version, Musa was engaged in re-selling sweets. According to another version, he was very greedy and on seeing somebody wearing expensive clothes, eating tasty food or galloping on a horse, he began tearfully to beg for all of it. According to historical chronicles, Musa often visited Azerbaijan, his motherland, from where he brought back sugar and sweets for resale. In all probability, his penname "Shahavat" was attributable to this line of occupation.

Musa Shahavat's quniya was abu Mahammed. Thus, his full name was abu Mahammed Musa ibn Bashshar Shahavat. Regretfully, a collection of verses (divan) of Shahavat has not yet been discovered. A few of the poet's well-known verses were identified in various collected stories of Tazkire authors of a different epoch. For this reason, most of them are of a panegyric nature. It was basically Musa Shahavat's verses that provided scanty biographical information.

One of the most popular verses by Shahavat was a panegyric in honor of emir Said ibn Khalid ibn Abdallah ibn Khalid ibn Asid. Musa Shahavat fell in love with a slave, so he decided to marry her. However, the girl's owner demanded 10,000 dirhams from Musa as ransom. Musa asked his friends to help him, and by joint efforts he managed to collect 4,000 dirhams. To get the remaining 6,000 dirhams, he asked his close friend and cousin Said ibn Khalid al-Osmani, but was refused. Then Musa saw his cousin Said ibn Khalid ibn Abdallah ibn Khalid ibn Asid, who lent Musa 6,000 dirhams and, even better, presented him with another 2,000 dirhams for wedding expenses. After that, as the well-known Shahavat

researcher Malik Mahmudov points out, Shahavat wrote a panegyric that brought him fame as a wisecracker and poet.

Using the fact that the names and patronymics of both of his cousins coincided, Musa Shahavat was successful in designing his verse so that a panegyric to one cousin was replaced by a satire of another. Infuriated by the satire, Said ibn Khalid al-Osmani complained to Caliph Suleyman ibn Abd al-Malik. Musa came to the Caliph and explained his verse as follows: "Since their names and patronymics are identical, I decided to present them under their mothers' names to avoid confusion, so I did not write a panegyric to cousin Said al-Osmani, and he was angry about it". The Caliph was very pleased with the poet's answer, so he let Musa go.

Another well-known work by Musa Shahavat was his laudatory ode dedicated to Khamsa ibn Abdallah Mobed, a famous singer of the period. He sang - at Shahavat's request - the ode to Khamsa during a grand rally. The singer won a prize worth 400 dinars and shared it with the poet. The song was later included in the anthology of the 100 best songs of that period. Apparently, as soon as Mobed learnt about Guteyb ibn Muslim's seizure of five towns in Central Asia, he exclaimed, "My five songs cost more than five towns seized by Guteyb ibn Muslim". Among these five songs was the above-mentioned ode by Musa Shahavat.

Another one of Musa's poems included information that in 712, Musa got married for the second time to the daughter of Maulana, named Khamida.

It has to be kept in mind that a number of Musa Shavat's verses came as a response to injustices administered by governmental officials and theologians. Malik Mahmudov points out that Shahavat's verses were so popular that people cited them in everyday life and at court. It was not surprising that individual expressions and fragments from Shahavat's verses became current as aphorisms, proverbs and sayings

Twenty Years Face to Face with the Caliphate

Babek al-Khurami

Azerbaijan was one of the main places of Zoroastrianism, and the most esteemed Zoroastrian temples were located here. That is why one of the primary goals of the peasants' rebellion, led by Babek in the beginning of the 9th Century, was to banish Islam and restore the ancient beliefs.

The exact date of Babek's birth is not known, but most scientists believed it to be 798-800. The purely Arabic name of his father (Abdulla) indicates that he was a Muslim. However, it is possible that Babek's father, like many others, only

formally accepted Islam to avoid taxes. Abdulla lived in Azerbaijan and made his living by selling oil. He married a woman from the Bilalabad village who gave birth to their two children - Hasan (who would later accept the name Babek) and Abdulla.



Arabian Caliphate.
Arran. 89 AH. Dirham.
Silver.

After robbers murdered Abdulla, his elder son Hasan started to baby-sit in order to make a living for his mother and little brother. When Hasan turned 10, he became a shepherd. Arab Historian Mahammed Ibn Ishak described an interesting fact from this period of Hasan's life: Once, Babek's mother went to look for her son who had not returned home on time. She found him sleeping naked under a tree, and there was blood all over his body.

When he woke and stood up, the blood changed color and disappeared. Babek's mother understood that her son would be engaged in great deeds and there would be a lot of blood spilt.



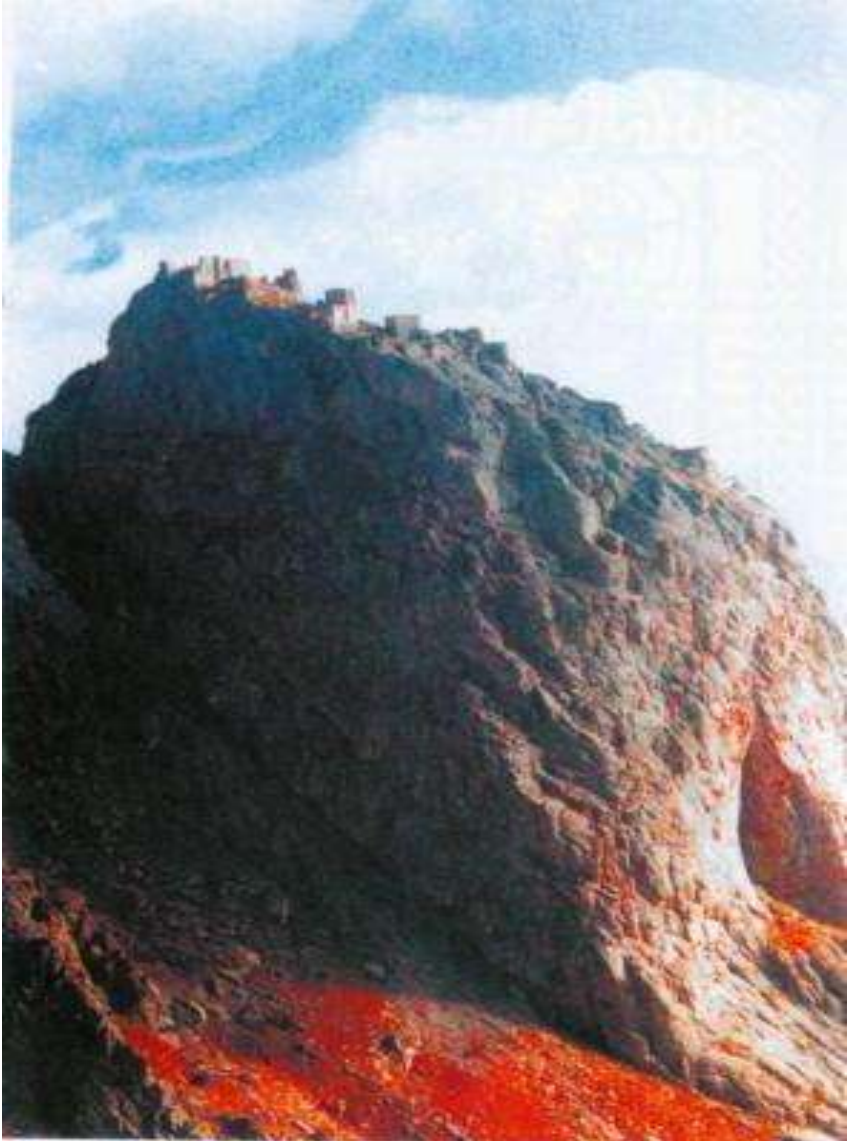
Two warriors of Fatimid Egypt. 11th Century.

Several years later, Hasan started to drive camel cattle. He traveled a lot with a caravan through all of Azerbaijan. Later, his good knowledge of the land would help him in a war against regular Arabic troops. Afterwards, Hasan moved to Tabriz, where, for the first time, he was introduced to the Hurramits doctrine. Here he understood that the Islamization of Azerbaijan by Arabs was fatal. When Hasan turned 18, he moved back to Bilalabad, and at this point in his

life he finally accepted the name Babek.

In Bilalabad there was a Hurramit organization led by a wealthy man Javidan ibn Sukhrak who lived in the Baaz fortress. Javidan was engaged in a conflict with his neighbour feudal Abu Imran, which kept him constantly ready for action. Once Javidan was returning home from Zanjan and stayed for the night in Babek's house. Javidan was impressed by Babek. He had not expected to meet such a bright and intelligent young man in a poor peasant's house. He invited Babek to join his detachment. First, Babek refused as he did not want his mother to stay alone, but Javidan promised to pay his mother 10 dirhemmes each month. The next morning, Babek left with Javidan for the journey to the Baaz fortress.

The location of this fortress is still a subject of numerous arguments. According to the scholar Bunyatov Baaz, the fortress was situated between the rivers Araks and Akhar by the city of Ordubad in the Garabagh district.



Panorama of the Fort of Babek. East Azerbaijan, Iran. Photo by Khanali Siami.

Babek worked as the manager of Javidan's estate. Everybody - including Javidan's wife - was fond of him. When Javidan was killed in a fight against Abu Imrah in 816, his wife gathered warriors by her husband's corpse and declared his last will: "Pass my message to my people: my soul will transfer from my body to Babek's, who will become very powerful with your help. He will defeat all our enemies and restore the doctrines of Mazdac. The most contemptible and worthless of you will respect him under his leadership". As Mahammed Ibn Iskhak reported, the warriors wondered why Javidan had not told them, to which she replied: "Everybody left for their own homes and he couldn't send messengers to you since he feared the Arabs would learn about the accident. So I am the one telling you his last will: "I will die tonight and my soul will transfer to Babek's body. I am delegating my power to him. I'll curse anybody who goes against my will".

The warriors agreed and Javidan's wife gave orders to kill a bull, to skin it and to put a glass of wine and bread on the skin. Everybody put a foot on the skin, soaked a piece of bread in wine and ate it, saying, "I believe in you, Babek's spirit, as I used to believe in Javidan's spirit". Afterwards, everybody kissed Babek's hand, and a feast began. After Babek succeeded Javidan, he became the leader of the Hurramitcs community in Baaz and accepted his non-Muslim name, Babek.

Long before the appearance of Babek, the Hurramites were fighting the Arabs and their policy of Islamisation. During Javidan's rule, Azerbaijan turned into one of the most severe confrontation places, with Baaz as the Hurramite capital. The Hurramites' religion was based on the Mazdakism and Zoroastrianism doctrines. It preached the existence of a constant conflict between good and evil, and between light and darkness. All his life Babek fought against the Caliphate and tried to restore the ancient Zoroastrian and Mazdakism beliefs.

Muslim historians wrote about the Hurramites from a subjective point of view: they described incest among the Hurramites, the lack of a family institution and polygamy. According to Muslim historians, Hurramites were constantly engaged in drunken fiestas. As Abu Muzaffar Isfarain reported, "Babekitcs of both sexes gathered on a hill to engage in all kinds of wrong deeds. Then they turned off the lights and every man spent the night with a woman he had won".

After becoming the Hurramites leader, Babek started to take some serious actions: his goals were to banish the Arabs, abolish Islam and restore ancient beliefs. A rebellion against the Arabs took place throughout all of Azerbaijan and then moved further into the North [Arran] and into the South [Jabil and Khorasan]. Babek always destroyed all fortifications and killed Arab soldiers and civilians. Also, the local feudal lords who acted against Babek were exterminated. In almost 20 years, more than 250,000 people were murdered and about 10,000 were captured.

The success of Babek could be explained in favourable circumstances. One of them was a conflict between two brothers, Emin and Mamun, who were suc-

cessors of their father Caliph Kharun ar-Rashid. Mamun won the conflict, after which he changed his policy dramatically in favour of the Arabs, although his mother was Persian. In 819 the capital was moved from Khorasan to Baghdad. Mamun used regular troops against Babek. However, Babek's army grew much stronger and there were several battles that neither side won. Mamun changed his commanders several times, but this did not help.

The first battle took place in 819. The Arab army was commanded by Yahya ibn Muaza Ibn Muslim who was later substituted by Isa Ibn Mahammed Ibn Abu Khamed, ruler of Azerbaijan and Armenia. Babek won the battle against Abu Khamed, and he gradually transformed his poorly equipped detachment into a well-organized and trained army.

After Mamun realized that the situation was getting worse, he appointed Mahammed Ibn Khumayda at-Tusi as chief of the army. Under the leadership of this talented warrior, Babek was forced to return to Baaz. Khumayda's army surrounded the fortress in June of 829, and a battle began which Babek won, using his reserved detachments. Babek's victory had a great effect on the whole Arabic population. Mamun was going to continue the war against Babek, but he had to postpone it as the Caliphate became involved in a war with Byzantine. The Hurrmites rebellion also involved such places as Isfahan, Fars Kuhistan and Khorasan.

Pre-Arabic customs and ways of life were practiced in Baaz. Women had equal rights to men. They did not have to cover their faces, they could choose their husbands, and they could socialize with other men. There were always sounds of music and singing in Baaz.

During this peaceful period, Babek started to feel undefeated, and he changed his battle strategy. His first wife was Javidan's widow. Then he was married to the daughter of Prince Sunik Vasak. According to legend, he had other wives as well. Some sources indicated that Babek had seven sons and three daughters, while others said it was 17 sons and 23 daughters.

In 833 Caliph al-Mamun died, and his brother Al-Mutasim succeeded him as the new Caliph. In his last will, al-Mamun wrote: "Regarding the Hurrmites, send against them the most cruel man, and supply him with a lot of money, armor and troops. If this man isn't able to defeat the Hurrmites, you yourself must fight against them".

The first thing that Mutasim did after becoming Caliph was to reorganize the Arab army. He hired a lot of Turks who were known as brave and skillful soldiers. It was the Turkish detachments that later played the key role in defeating Babek's army.

The capital was moved from Baghdad to Samarra. The first battle against Babek took place near Khamadan. Here Babek changed his traditional battle technique and fought in a field. Arabic troops led by Iskhak ibn Ibrahim ibn Musab

won this battle. Thousands of soldiers in Babek's army were killed, and the rest escaped. Babek returned to Baaz and started to form a new army. This defeat strongly damaged Babek's image, and many of his followers started to question his divine origin. Meanwhile, Mutasim ordered one of his emirs, Abu Saïds Mahammed, to surround the Baaz fortress and to stop the supply of food and armour. Several chief detachments of Babek were defeated.

Afterwards, Mutasim formed a new army and appointed a noble Iranian (Turkic by birth) Heydar ibn Kaus el-Afshin, who was known as one of the most talented warriors, as its chief commander.

Afshin was also appointed as ruler of Azerbaijan, Armenia, Arran, Munan and Jabal. Afshin was formally a Muslim. However, later events indicated that Afshin was following Zoroastrianism and that he wanted to liberate country from Arabic rule.

Afshin was acting slowly in his war against Babek. Many medieval and modern historians have interpreted his strategy as an attempt to choose the right moment for starting a war against the Caliphate in alliance with Byzantine and Babek. In the spring of 836 Afshin reached Baaz and surrounded the fortress. Babek remembered the bad experience of the battle near Khamadan and decided to stay in the fortress. Afshin waited patiently for Babek to leave the fortress. Finally, Afshin made a tactical move: he pretended that his army was leaving. One of Babek's groups of soldiers tried to chase away the army and was defeated.

Another time, one of the prominent Arabian generals, Buga al-Kabir, engaged in a battle against Babek, which the latter won. This didn't stop Buga and he kept waiting for another opportunity to beat Babek.

At one point, a detachment of several thousand of Buga's soldiers stopped to spend the night in the mountains. Babek's army was able to kill almost all of the Arabians. Afshin's brother was seriously wounded, and Buga could hardly escape.

At the end of the winter Mutasim sent another 9,000 Turkish soldiers under the leadership of Itakh and Jafar ibn Dinar. Babek wrote in his letter to Roman Emperor Phiofil: "The king of the Arabs has sent against me almost everybody including those living in the palace. If you decide to attack this country now, nobody will stop you". After receiving this message, Phiofil started a war against the Caliphate. However, despite the difficulties of the war against the Romans, Mutasim transferred none of his soldiers from Azerbaijan. After winning the war against the Romans, Mutasim wrote to Afshin: "Allah made the Romans escape when they saw our army. You must finish with Babek as soon as possible". Afshin decided to surround the Baaz fortress. Babek sent Adsin one of his most skillful commanders with a detachment of 10,000 soldiers to stop Afshin.

Adsin's detachment was defeated and he had to return back to Baaz. Babek's other attempt to stop Afshin also did not work. Afshin, therefore, was able to surround the Baaz and to establish a camp as Afshin was planning for a long siege.

Normal life was continuing to pass inside the fortress. During the nights the Hurramic troops left the fortress but most of them were beaten. However, when



Jafar ibn Dinar was not able to attack the fortress successfully, Babek became hopeful, and he decided to take a new courageous action. In the event of success, this would have completely destroyed Afshin's army. Before the next attack of Arabs, Babek sent almost all of his soldiers led by Adsin to hide in the forest on a mountain. However, Afshin learnt about this move and at night three of his detachments surrounded the forest, and

Jafar's army attacked the fortress. On the next day Adsin's army was completely destroyed and he himself was killed.

Babek watched the battle from the fortress. He understood that this war was ending. When the Turkish detachment rushed into the fortress, Babek decided to win some time and asked for official forgiveness in written form from the Caliph. Afshin sent messengers to the capital. Babek used this opportunity and escaped to



Gold cup. Early 11th Century. Azerbaijan. British Museum. London.

Arran hoping to get from there to Byzantium. When Afshin learnt about the escape, he ordered the ruin of the fortress. Afshin concealed a large amount of booty from the Caliph and sent most of it to his homeland. Later a historian wrote, "This

wealth would be a foundation for the establishment of an independent Maverannahr, where Afshin would be king, and his closest friends would be the heads of provinces".

When the Caliph finally sent the letter of forgiveness, Afshin asked Babek's son to take it to Babek. The son refused, and none of the captives agreed to do it either. They said, "O, Amir, none of us would ever agree. You don't know Babek as we do". After all of that, Afshin made one of the prisoners take the letter to Babek. Babek cut the prisoner's head, saying: "Who are you that you bring me a message from a dog?"

Babek and five of his fellow travelers - his brother Abdulla, his mother, his wife, his commander-in-chief Muaviya and his servant were trying to reach Byzantium. After a long journey they reached the area where Babek's close friend Sahl ibn Sumbat lived. This man invited Babek to stay at his castle and assured him of his loyalty.



By that time, however, Sahl ibn Sumbat had already received a letter from Afshin promising million dirham award for the capture of Babek. Therefore, he sent one of his men who knew Babek into the castle. Sahl wanted Babek to be arrested outside the castle so that he wouldn't understand who had betrayed him. Babek and his brother were captured while they were hunting. Sahl received his award and other gifts, and also was freed from paying taxes. M. Tomara wrote, "Beginning from this time Sahl's luck began, and the legendary man from Palestine founded a kin that later gave kings to Armenia, Abkhasia and Georgia". The scholar Bunyatov, however, wrote that Sahl ibn Sumbat was the descendant of Albanian King Zarmikh and by this refused the hypoth-

esis about his Armenian origin.

Afshin and the prisoners started to move towards the capital. He was met by his son Motasim-Garun and by noblemen. They awarded Afshin and the last act of a tragedy started.



Silver dish with repousse figures. Iran, probably 8th Century. British Museum, London.

Babek and his brother were taken to the capital in rich clothes riding an elephant and a camel. There were a lot of soldiers in fancy clothes along the road, and Babek kept repeating, "What a shame that I wasn't able to kill all of these dogs!" Finally, they reached the Caliph's palace. M. Tomara described this event: "All buildings were decorated with fancy carpets. A hundred lions were chained in the palace yard. The Caliph's personal guards with fancy weapons were there, as well as 7,000 white slaves. Walls were decorated in expensive arms. The prisoners were taken into the palace. They

passed through a famous room with a tree, which had eighteen golden branches and golden birds with gems instead of eyes, and then they reached the Caliph's hall. Mutasim was waiting for them with a chief on his left side and Chief Kadi Akhmcd ibn Abi Duad on his right side. A skin of torture was laid on the floor and an executioner stood by it. Executions took place according to an ancient custom on this piece of skin in the presence of the Caliph. Afshin was seated close to the Caliph".

Babek had an executioner named Nudnud who was brought to the capital with other prisoners. He was supposed to kill Babek and his brother. First, Babek was named. Then Nudnud cut Babek's right hand and slapped Babek's face several times with it. He did the same with Babek's left hand. Then he cut both legs.

Babek lay in a bloody pool. Then Nudnud took out Babek's stomach and after that he cut off his head. Babek's body was crucified and exposed in Samaria. This place since then was called "Babek's cross". Babek's head was put on the main bridge of Baghdad and after that was sent to Khorasan as a warning to the local people who were going to rebel. Babek's brother was executed the same way in Baghdad.

Afshin was at the peak of his glory. The best poets honored him in their poems. He received 20 million dirhams from the Caliph. Afshin's son Hasan married Utruju, the daughter of the most prominent Turkish general, Ashnas. The Caliph himself brought his bride to the wedding.

However, Afshin's mounting strength started to disturb the Caliph. He was accused of a secret relationship with Babek, of worshiping idols and of designing a plot with the aim of destroying the Arab empire and restoring the one that existed during Khosrof's reign. He was condemned, but the Caliph didn't want to execute him since he was afraid of Afshin's popularity among the people. Afshin died from natural causes in prison.

Babek's rebellion covered a vast territory equal to the territories of the modern European states. Over the period of 20 years, Babek, due to his brilliant military talent, led a huge peasant state where he tried to make his people happy and free. Every time Azerbaijani people stand to fight for their independence and liberty, the name and deeds of their great ancestors show them the right way.

The First Azerbaijani Poet to Become Known in the Middle East

Qatran Azerbaijani (Tabrizi)

One of the first poets in Azerbaijan to become famous throughout the Middle East was Qatran Tabrizi. He was born in 1010 near Tabriz in the town of Shahbad. His full name was Abu Mansur Qatran Jili Azerbaijani. He went to school in Shahbad, and then continued his studies in Tabriz. At that time in Azerbaijan, one of the most authoritative and advanced states was the state of Shaddadids, with its capital city in Ganja, which from the time of the flowering of the Arabian Caliphate, became the cultural centre of the north of the Muslim world. In Ganja there were universities, schools, private and public libraries, observatories and medical centres. From there, Muslim culture was spread to neighbouring Christian countries. Scientists, poets, architects, and handicraftsmen

from many Eastern countries gathered there. Qatran moved there after finishing his studies. In Ganja he was soon linked to the court of Shaddadids, where he became a major influence.

The majority of Qatran's verses of that period were devoted to Abdulhasan Lashkari, the country's ruler, and to events connected with him. Because of this it is possible to determine the time Qatran spent in Ganja. Qatran wrote about the visit of a governor of the state of Ravvadids, Abu Mansur Vahsudan, to Abdul Hasan Lashkari's court in Ganja. This visit, as researchers of the poet consider, could have taken place between 1035 and 1040. In 1042 Qatran was already in Tabriz and was the witness of a terrible earthquake, which demolished a large part of the city. Hence, Qatran returned to Tabriz before this tragic event, though some researchers think that Qatran went to Ganja after the earthquake. The possibility that Qatran returned repeatedly to Ganja is not excluded.

Qatran met the well-known Iranian poet and philosopher Nasir Khosrov in Tabriz in 1046. In his famous book "Safar-nama" (The Book of Trips), Nasir Khosrov wrote about meeting a magnificent poet called Qatran.

From then on, Qatran was in Nakhchivan in the Palace of the local governor, and then went back again to Tabriz. Qatran Tabrizi acquired large popularity in many countries after his death as a talented poet, scientist and wise philosopher. He was well known and loved in Khorasan and Iraq. Qatran wrote such famous writings as "Kovs-nama", "Gush-nama", "Vamik and Azra" and "Divan", consisting in the main form of qasids. Rashid Vatvat, a 12th Century Central Asian poet, wrote that he knew only one true poet, Qatran Tabrizi.

Qatran began to write poetry from an early age and had great success. A large part of his work was devoted to qasids, eulogizing different rulers. To the modern reader they are interesting for their objective valuation of the Palace's political climate and events, in which heroes of the qasids participated. For example, information, brought by Qatran Tabrizi about several campaigns of the Oguzs in Azerbaijan, is very interesting. His verses about the earthquake in Tabriz have brought him glory and are still read today with excitement:

Make your way to Tabriz, learn how God's mighty had cast
it down,
Make your way to Tabriz, learn the tale of that most tragic town.
The city through the centuries raised its head to the sky.
Through the centuries men raised its walls up on high.
The town where men stretched out their hands for a star,
The town that raised lowers to Saturn on far,
Lost its pride and was crushed in the space of one hour,
Death took a great toll in the span of one hour.
Many women of beauty, like Kashmir's most fair,
Died in gardens of paradise - still they lie there.
The departed, entombed, shall rest evermore

In once lovely homes in the earth's ghastly maw.
 Men whose homes were once filled with rich goods of all kinds.
 Men whose stores were once tilled with rich goods of all kinds.
 Have been felled by misfortune and roll in the dust.
 They perforce sold their sons for the sake of a crust.
 People starve though the city is bursting with bread.
 People thirst though the waters have everywhere spread.
 In penury people put value on wealth.
 But, death being near, on life and on health...

Azerbaijani scholars, on the basis of the analysis of medieval sources, have shown that Qatran Tabrizi was the first in the history of Persian lexicography to compile an explanatory dictionary of the Parsi language. Many scholars wrote about Qatran's work, including Asadi Tusi, a poet who compiled the Persian language dictionary, "Logate" (9th Century); Mahammed bin Hindushah (13th Century), the author of another dictionary "Sikhakhul-furs", and Nakhchivani.



Abu-Mahammed Abdul Kayum Tabrizi, 1370. Water colour, ink And gold on Paper. Jelayerids state.

In his work "Safar-name", the well-known Iranian poet Nasir Khosrov Alvi describes the process of the creation of Qatran's dictionary:

"In Tabriz I met with the poet known as Qatran. He recited perfect verses, but his Persian is a little poor. He brought and read to me "Divan"s by Dagigi and Man jikin and asked me to explain some unintelligible words to him. Then he wrote their interpretation and read me his verses".

Most experts believe this idea of Nasir Khosrov can be explained by the fact that Persian (Dari) was not Qatran Tabrizi's mother tongue and that he was the first Azerbaijani poet writing in this language.

For the most part, medieval authors called the dictionary simply "Logate Qatran", (The Dictionary of Qatran) or with a similar meaning "Farkhange Qatran" or with a similar meaning "Farkhange Qatran". Later his dictionary was called "Tafasir fi lugatil-furs", or subsequently in an abbreviated form "Tafasir". Qatran Tabrizi has undoubtedly made an appreciable mark on the development of poetry and lexicography in Azerbaijan and Iran.

Qatran Tabrizi died in Tabriz in 1080 and was buried in the Suhrab quarter in the famous cemetery of poets.

The Holy Shirazian From Shirvan

Baba Kukhi Bakuvi

Far from Baku in Shiraz there is a grave, which is very popular among the local population and for numerous pilgrims. This tomb has numerous legends of its history. According to one of them, the great Persian poet Hafiz received a poetic inspiration after praying all night at this grave, the grave of his teacher. According to another legend, a daughter of Shirvanshah was buried near this esteemed grave, as if she arrived here to look after his grave and to serve pilgrims who came here from all countries of the Muslim world. The person, who was deserving of so much respect during his life and so deeply esteemed for almost 1,000 years, was a native of Shirvan named Baba Kukhi Bakuvi.



**Khanaghah. Pirsahat, Shirvan. 13th-15th Centuries.
Azerbaijan Republic.**

The first mention of his name in modern sources can be found in the work of Bakikhanov, "Gulistani-Irem": "Sheikh abu Abdullah Ali bin Mahammed from Baku, according to many historians, was notable in secular and spiritual sciences. From an early age he learnt from famous contemporaries such as Sheikh Abdull-Khafif and Sheikh

Abul-Qasim-Kesheri. He had a scientific dispute with the well-known Sheikh Abu Sayid Abu Khayr and a long-term connection with Sheikh Abul-Abbas from Nigavend, who highly appreciated his knowledge. Towards the end of his life he retired from society and lived in a cave near Shiraz where the most literate people in the East visited him. He died in 1051".

Information about Baba Kukhi Bakuvi can be found in the book, "Essay on the History of Medieval Baku", by Sara Khanum Ashurbeyli: "Some people think that he was Sufi. I do not intend to judge so quickly this old and, for a long time, confused question. I shall only remind you that Bakuvi never called himself Sufi, but directly considered Sufism as a hostile ideology. He was Kalandar, which had some differences to Sufism".

Baba Kukhi Bakuvi wrote the philosophical treatises, "Akhbar-al-Arifin", "Akhbar al-Gafilin" and "Badayat khal al-Khallaj", in Arabic, and a collection of verses "Divan" in Parse. Krimskiy wrote this about "Divan": "It is sometimes difficult to decide whether it is an allegorical hymn about the ardent love of

mystics to God or a burning sensual song of brave, passionate descent towards earthly and flirtatious women":

"My heart has tormented, but my sweet has no business up to it.
I suffered in separation, but my sweet does not desire to cure me.
From my eyes tears flowed, more plentifully than pearl rain from clouds.
But her mouth laughs, and she does not want to bind up
The wound of my heart".

The history of one of the oldest manuscripts of "Divan", is very interesting. The Iranian scientist Khabibullah Imad found a chest hidden in the wall whilst he was renovating his house, in which among other manuscripts was "Divan", by Bakuvi.

There is much uncertainty regarding the biography of the poet. So far some researchers, including the outstanding scholar Zakir Mamedov, have considered that the author of the treatises was Baba Kukhi, but "Divan" was written by



Shiraz, Iran. Baba Kukhis living and burial place.

Mahammed Bakuvi. The spelling of "Divan" relates to a later term. The dispute is not resolved yet; therefore, the biography of Baba Kukhi Bakuvi will be stated here, basically, according to the book "The World Outlook of Baba Kukhi Bakuvi", by Solmaz Rzakulizade. This book completely investigated, for the first time, the thinker's creativity, and it considered that both of the mentioned works belonged to one person: Baba Kukhi Bakuvi.

Bertels wrote, "It is my deep belief that "Divan" by Kukhi really belongs to a scholar and sheikh, known also by the name ibn Bakuya. We also completely contribute this belief, and on the base of recognition of the identity of Baba Kukhi and ibn Bakuya, we shall state the thinker's biography".

Baba Kukhi was born in Baku in 933 or 934. It is believed that he was the brother of known thinker and vizier of Shirvanshah Minuchihr, Pir Husein Shirvani. His grave, which is in the village of Navahi on the river Pirsaghat, is still there and is often visited by his devotees. He lived for more than 100 years and died in 1074. His full name was abu Abdallah Mahammed ibn Abdal-lah ibn Ubaydullah ibn Bakuye. Nisba Shirazi, or Nishapuri, is frequently added because Kukhi lived in Nishapur and Shiraz for a long time.



Khamsa of Nizami: Iskandar visiting a Hermit. Attributed to Mir Musavvir. 1535-1540. British Museum, London.

Initially, Baba Kukhi was educated by his father who was a theologian. He displayed his independent character and love of travel from an early age. After a quarrel with his brother, he moved to the lowlands of the river Pirsaghat, and then to the region of the sacred mountain Babadagh (a number of researchers believe that this mountain was named in honour of Baba Kukhi). After that, he travelled around Azerbaijan, Iran and other countries, meeting scientists and visiting sacred places. It is thought that he returned to Shirvan some time around 988-990.

In his youth Baba Kukhi dreamed of becoming a Muhadis, a composer of a collection of hadises. However, to write new hadises, it was necessary to meet with other Muhadis and travel extensively around different cities and countries. Bakuvi wrote many hadises. Abd Allah Ansari wrote that according to Bakuvi, he

succeeded in writing 30,000 hikayats and 3,000 hadises.

Bakuvi lived in Shiraz for many years with his teacher abu Abdallah ibn Khafif. Under his influence, Bakuvi became a follower of Sufism in 981-982. When abu Abdallah ibn Khafif died, it is believed that Bakuvi started traveling again. He visited centres of science, including Baghdad. Then he went to Nishapur, a centre of the distribution of the Sufi doctrine in the 10th and 11th Centuries. Solmaz Rzakulizade wrote about this period of Bakuvi's life: "Here, on the one hand, disciples of Sheikh Bayazid al-Bistami were calling for "ecstasy" and preaching the need to "be in trance by God", and intoxication (Ar.-Sukr) by divine love. On the other hand, the disciples of Sheikh Juneyd al-Baghdadi, believing in "ecstasy", confused danger for Sufi. The disciples of Juneyd thought that the unique faithful way for Sufis was a condition "of sobriety and quiet sober prayer".

Ancient sources tell us about the friendship of Bakuvi and the Khorasans Abu Abd ur-Rahman Sullami and abu al-Qasim Kushayri, and about their discussions with abu Abbas Nekhavendi (in which he recognised the superiority of Bakuvi in the end). They also tell us about his direct contacts with abu Said ibn Abul-Khayr, a Sufi Sheikh who was popular at that time.

Bertels wrote this about the Nishapur period of Bakuvi's life: "It is possible to admit that in Nishapur the theological beliefs of Kukhi underwent essential changes. The credo of the Khorasan school of Sufism disagreed with the doctrines of the Iraqi school. It was that moment when the Khorasan Sufis began to diverge

from the influence of Iraq and have the concepts of Sufism stated in numerous theoretical works, such as Kushayri, Sarraj, Jullabi and Sulami. Thus, Kukhi was involved in an area which must have caused him serious internal struggles".

After the death of Sulami, the control of Sufi Khanaka was passed to Bakuvi, which testifies to his large influence at that time. However for some obscure reasons he left Nishapur and moved to Shiraz. Near Shiraz, in the mountains at the town of Jafarabad, there were caves. Bakuvi settled down in one of them and never left it; he spent his last years in persistent labour and prayers. The main works of Baba Kukhi were written there. The scholar was popular throughout the East. People traveled to him from all over the region to worship and receive advice.

The region where Baba Kukhi was buried was named in his honour, according to the geographer N. Keremov. Famous poets such as Nizami Ganjavi ("Iskender-name"), Saadi, Hafiz, Abd ur-Rahman Jami, Nasimi, Seyid Azim Shirvani and many others wrote verses about Baba Kukhi Bakuvi. Right up to the present day, people in Shirvan have kept legends and songs connected with the memory of the great Shirvanian. The outstanding Azerbaijani traveller and geographer Zeynal ab-Din Shirvani visited the mausoleum of Baba Kukhi at the beginning of the last century. He paid the expenses for the reconstruction of the mausoleum and the nearby territory.

The Outstanding Disciple of Ibn Sina

Bahmanyar al-Azerbaijani

Abu-l-Hasan Bahmanyar ibn al-Marzban al-Azer-baijani was one of the most eminent Azerbaijani philosophers and an outstanding representative of the philosophical school of peripatetism.

The time of Bahmanyar's birth is not known. The date of his death was given in the 12th century author Ali ibn Zayd al-Paykhani's work, "Tatimmat sivan al-khikma". In this work, he wrote, "The Philosopher Bahmanyar Sage, a disciple of Abu Ali [ibn Sina], a fire worshipper, did not have a good command of Arabic and came from Azerbaijan. Among Bahmanyar's books are "Cognition", "About Music" and a set of treatises. Bahmanyar died in 458 (1065-1066), 30 years after the death of Abu Ali".

Professor Zakir Mamedov looked at the following facts and legends in order to determine Bahmanyar's date of birth. Stories told that once, when ibn Sina was at a smithy, someone went there and asked the blacksmith for a fire. The blacksmith said to him: "Bring me a shovel and I shall give you some coal". The applicant then tapped on the ground and said to the smith, "Put some coal in this

shovel", ibn Sina was so amazed by the intelligence of the young man that he offered him a place as one of his students. That young man was Bahmanyar.



Aristotle (left). *The description of Animals*, by Ibn Bakhtishu. Early 13th Century.

Bahmanyar mentioned in one of his stories that he was among the pupils of ibn Sina. "One fine day the other pupils of ibn Sina and I had a lesson on Saturday. We very lazily participated in the discussed theme so the teacher said, "Your break has obviously passed without benefit". My friends and I answered that during our break we went to take a walk and consequently could not complete our task. In reply to this, the teacher sighed and with tears in his eyes said, "The equilibrist by daily exercise reaches such a degree of perfection that amazes even an expert in everything. Why were none of you wise

enough to prefer schoolwork to inactivity?"

Ibn Sina wrote that Bahmanyar was closer to him than a son and that he had brought him up and had given him a good education so that he could be an outstanding scientist. From all this information, it follows that Bahmanyar must have been 10-15 years younger than ibn Sina and, therefore, he must have been born at the end of the 10th Century. A number of works by medieval authors and several polemical works of ibn Sina, such as "Al-mubakhasat" ("Joint Discussions") and "At-Alikat" ("Explanations"), were created from discussions with Bahmanyar about questions of physics, metaphysics, psychology and logic.



Socrates in discussion with his pupils. Seljuk manuscript. 13th Century. Topkapi Palace Library, Istanbul.

Fortunately, for the history of science, "Explanations" was saved in Bahmanyar's own library.

Two letters, based on conversations between Bah-manyar and ibn Sina, are stored in St. Petersburg and Tashkent. Bahmanyar's work was very popular and had a wide circulation throughout the East. His works were rewritten and stored in many universities and palatial libraries. Among Bahmanyar's most popular works were "At-tahsil" ("Knowledge"), "Az-zina" ("Ornament"), "Al-bajava-saada" ("Pleasure and Happiness") and "Fil-musika" ("About music"). Manuscripts of his books have been rewritten and distributed up to the present day and are stored in almost all large libraries in the world. Since the last century, his books have been translated into European languages. Some of Bahmanyar's works were translated into Persian almost immediately after being written. "At-tahsil"

was translated into Russian by the outstanding orientalist A. Sagadeev and was published in Baku in 1983 in three volumes.

Bahmanyar created a new school of philosophy. His scientific and teaching activity has played a major part in the development and distribution of scientific and philosophical ideas in Azerbaijan and the East as a whole.

Among his disciples was the outstanding philosopher and poet Abul Abbas al-Lavkaki of Khorasan. Through al-Lavkaki and Abulfat ibn Khayyam (another disciple and philosopher), researchers of Bahmanyar have been able to trace a connection between the scientific schools of Bahmanyar and Nasiraddin Tusi.

The well-known enlightener and historian of Muslim cultures Shihab ad-Din al-Marjani, when speaking about the history of philosophy, placed Bahmanyar among the four most prominent philosophers from the East. He said, "The greatest among them were Abu Nasr al-Farabi, Abu Ali ibn Sina, Kadi Abul Valid Mahammed ibn Ahmad ibn Rushd and Bahmanyar ibn al-Marzban".

The Leader of the Arabian Scientists

Khatib Tabrizi



The young man was named Khatib and he was from Tabriz. He was heading for a small town called Maara an-Numan, where a philologist, known in the East as the scientist Abul-Ala al-Maariya, lived.

In the middle of the 11 th Century, Azerbaijan was still included in the Arabian Caliphate. Although the Caliphate had already begun its decline, intensive development of science, poetry and art, which had begun during the rule of the first three Caliphs, continued. Academies ("Homes of Wisdom"), universities (madrasah), schools, public and private libraries and observatories were functioning in the cities. Knowledge spread among the prosperous city-dwellers as well as the common people.

A young man with a khurjin (valise) on his shoulder traveled along the dusty way from Tabriz to Syria. In his khurjin was a little meal, and his other arm held books.

At school, Khatib took a great interest in the theory of Eastern poetics, and he collected and read many books on this theme. A talented young man at the age of 20, he had questions that local scientists could not answer, and one of them advised Khatib to seek help from a known linguist living in a small Syrian town.

When Khatib reached his place of destination, the books he had been carrying on his shoulders were drenched in perspiration flowing down from his shoulders. This episode was from the life of a young man who would later become a great scientist. In fact, these books were exhibited in a mosque during the last farewell to this sound scholar.

An Arabian scientist recognized the great Azerbaijani scientist, litterateur, linguist, poet and commentator as the "leader of literary, grammatical and lexicographical sciences". He was also described as "a wise sheikh, the leader of Arabian sciences, gonfalon of literary criticism, a source of wisdom, the leader of all writers". The scholar G. Arasli named him "the greatest person raised by Azerbaijan in the 11th Century".

Yahya bin Ali Khatib Tabrizi was born in 1030 in the capital city of Azerbaijan, Tabriz. Details of Khatib's childhood and adolescence are unknown to us. All chroniclers began his biography from his arrival in the small Syrian town Maara an-Numan.

Abul-Ala al-Maariya, who Khatib came to learn from, was one of the greatest representatives of Arabian literature and an experienced connoisseur of Arabian linguistics and philology. Khatib Tabrizi later wrote that there could hardly be found any word spoken by Arabs that Abul-Ala did not know. The scientist was blind and had a phenomenal memory.

One story tells about his incredible ability to recite from memory: "In Neman, in the mosque of Maar, I was sitting before him (Abul-Ala) and reading something to him from books. I had been with him for two years and had not seen a single person from my country. But suddenly I saw one of my neighbours entering the mosque to offer prayers, and I knew him at once. I felt an immense pleasure. Abul-Ala said to me, "What has happened to you?" I answered him that in two years I had not met anybody from my country, and that I had just seen one of my neighbours. He said to me, "Go and have a talk with him". I said, "Let's round off a lesson", to which he replied, "Stand up, I shall wait for you".

I rose and spoke with the neighbour at some length in Azerbaijani. I returned and sat before him (Abul-Ala). He asked which language it was. I answered, "This is the language of the population of Azerbaijan". He said, "it is a language I do not know and do not understand. However, I memorized all of your conversation". After that, he repeated our entire conversation word for word. My neighbour was very surprised and said, "How could he learn it if he didn't understand it?"

An ancient chronicler wrote that after ending his studies with Abul-Ala, Khatib continued to study in various countries and cities of the Middle East with the most famous scientists of that time. The professor Mahmudov, however, has shown that before departing on his trip, Khatib went back to his motherland Tabriz. It was probably just after the death of his teacher in 1057, or little bit earlier. Khatib stayed in Tabriz for only a short while.

The plan to study again attracted him and soon he was in Syria again. He went to different cities there to have lessons in theology, lexicography and poetics from well-known Arabian scientists at that time - Ali Raggi, ibn Dakhan, ibn Burkhan and Salim Razi.

In 1064 Khatib went to Damascus, where his friendship with famous historian Khatib Baghdadi (1002-1071) began. Baghdadi happened to be not only a good teacher and friend, but also a rich maecenas. He helped Khatib Tabrizi financially and helped him with his purchase of writing materials and paper.

After this, Khatib went to Egypt, where he studied Arabian grammar with the noble scientist Takhir ibn Babashaz.

On September 22, 1067, a significant event occurred in the cultural life of the Middle East. A university opened in Baghdad that would become well known throughout the East. It was opened by the Seljuk Turk hakims and was named *Nizamiyya* in honour of the Persian Nizamimulk.

This university differed from others, not only because of the size, equipment and large group of scientists and teachers assembled from all over the Middle East, but also because of the administrative system. This was the first known state university. The teachers and students were here completely under state funding. The educational program, determined also by the state, was aimed at orthodox Islam. Despite this, the university continued teaching secular subjects, such as history, linguistics, astronomy, mathematics and others, and it played a huge role in the development of the various sciences. Seljuk hakims personally selected the teachers. From the first day of the university's opening, and up to the final days almost 40 years later, Khatib Tabrizi taught philology there and was the organizer and chief of its famous library.

Scientists from all over the East were assembled in Baghdad at that time, and in order to be approved among them, it was necessary to have significant scientific authority. Khatib Tabrizi had the opportunity to use the huge library at the university, and he constantly filled up with the necessary literature and organized lectures and disputes with the participation of the university teachers, as well as a large number of scientists, who were attracted to Baghdad by the glory of this educational establishment.

On 3 January 1109, the great scientist died. Khatib Tabrizi was buried in Baghdad in the cemetery called Bab Abraz.

Literary criticism was the primary focus of Khatib Tabrizi's creative activities. He wrote about 20 treatises on this theme. Khatib Tabrizi wrote comments on the Koran in four books, literary works and a number of treatises devoted to lexicography, grammar and theory of Arabian poetics.

Mahammed Ali Tarbiyet analyzed the significance of Khatib Tabrizi's works in the Arabian literary field, and he named Khatib Tabrizi the "mother" of the Arabian language. The professor Mahmudov considered that his works could be divided into four groups: the comments on poetic works, linguistic treatises, theological research and works on problems of poetics.

Of Khatib Tabrizi's comments on poetic works, the largest interest is presented in the comments on the work by Arabian poet Abu Tammam (796-843) called "Khamasa" ("Heroism"). The history of the creation of this work is very interesting. Coming back from Khorasan in Iraq, he stayed in Khamadan at his friend Abul Vafa Salam's home. Although he had not planned to stay in Khamadan, a strong snowfall compelled him to remain at his friend's for some months. Due to his good memory and his friend's very rich library, Abu Tammam created an anthology of Arabian poetry and called it "Khamasa". It included the works of more than 600 poets over 300 years.

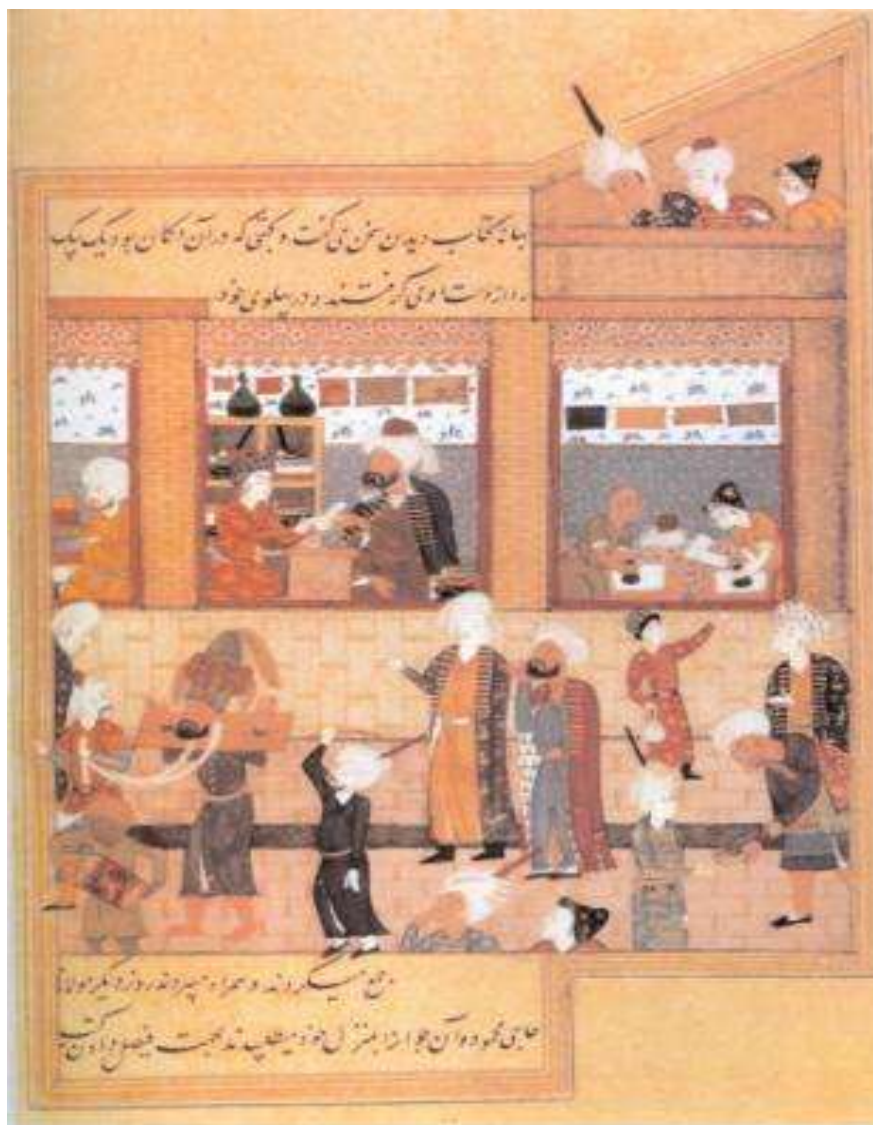
As soon as he had written it, the anthology became so popular that the Abu Tammam's own creativity remained apart. About this, Khatib Tabrizi wrote, "Abu Tammam in "Khamasa" displayed himself more as a poet than in his own poetic creativity". Hereinafter, similar things happened with the comments of Khatib Tabrizi. His comments, due to brevity and the clarity of exposition, became more popular than "Khamasa".

Khatib Tabrizi returned to this theme three times. The first included short comments on the contents of I separate verses, and the second explained separate bits. I Finally, the third set of comments appeared, and these were the most extensive and complete. Only his second set of comments has reached us, bringing the scholar eternal glory.

This work was published in Europe in four large books in 1850 in Latin and in 1828, 1873 and 1938 in Arabic. It is interesting that on his way to the place of his teacher Abul Ala al-Maariya, Khatib went to Mosul, where one local scientist rewrote Abu-Tamam's book.

In 1082-1083 Khatib Tabrizi, the first of Arabian scientists, wrote comments on his teacher Abul Ala al-Maariya's book called "Sagt-az-zand" ("The First Sparks, Beaten out from Silicon").

Already in old age, Khatib Tabrizi began his last work "Kitab al-Kafi fi-l-aruz va-l-Kafavi" ("The results of science about aruz and rhyme"). The work was devoted to a theory of Arabian poetics and soon became very popular. Many generations of students, even up to the present, have used the book as a textbook on the theory of poetics. Many scientists of theory of Middle East poetics refer to



Punishment of a book thief. Safavid Miniature. The Majalis al-Ushshaq. ca. 1560.
Bibliothèque Nationale, Paris.

this book. In order to simplify the text to make it easier for students to commit it to memory, poet Ahmad Fulji (who died in 1425) rewrote the book in verses.

European scientists began to show interest in this book in the beginning of the 19th Century. Many lists of the treatise "Al Kafi..." are now found in different storehouses all over the world, and critical texts of this essay are prepared and published. Azerbaijani scientist Galey Allahverdiev, who comprehensively investigated the essay for the first time, wrote: "Kitab al-Kafi fi-l-aruz va-l-Kafavi" presents the entire doctrine on the theory of literature, poetics, orator and stylists".

The manuscripts of Khatib Tabrizi are kept in many known museums and libraries. The most worthy of them is the manuscript of the comments on the anthology "Mufadaliyyat" by the poet Mufadala Dabi, which is stored in Tunis' National Library.

The Great Atabey.

Shams ad-Din Il-Deniz



Shams ad-Din Il-Deniz, a talented commander and wise political personality, was the founder of the Atabey's state of Azerbaijan, also called the state of Ildenizids (Ildegezids). In the 11th Century, Oguzs and other Seljuk Turkic tribes occupied almost all the territory of the Arabian Caliphate, including its capital city Baghdad. At this point, secular authority was passed into the hands of the Seljuk Sultan, but spiritual authority remained with the Arabian Caliphs.

The territory of the Seljuk state was divided into independent Sultanates, which were controlled by Seljuk crown princes. After some time, however, Atabeys ("Ata-bey" or "the father-ruler") became the rulers of these new state formations. Control of the state and army was also moved from the Sultans, as all political and administrative authority passed to the Atabeys.

The Caliphs and Sultans, however, were not happy about this, and they continuously plotted conspiracies with the purpose of regaining authority. The Atabeys, in return, turned all their efforts toward keeping the monarchy. This lasted for nearly 100 years.

The state of Azerbaijan arose from one of these Sultanates. A scholar named Z. Buniyatov wrote the history of this state and the biography of its founder

Il-Deniz. He based his work on a large number of manuscripts that he discovered and investigated.

In ancient times, there existed the practice of purchasing 40 slaves and then receiving one free of charge. One merchant in Iraq received as his free slave the ugly and rough slave named Il-Deniz. This merchant's caravan, containing goods and slaves, was traveling in the direction of Iraq. Because of severe heat, they only traveled at night, and the sleeping Il-Deniz fell out of the cart three times. Twice he was picked up, but the third time his owner decided to leave him in the road. At this point, he showed his determined character, and to everybody's surprise, he chased down the caravan and asked them to take him back.



Stucco figure of a Seljuk warrior. 12th Century. The figure would originally have been painted. New York. Metropolitan Museum of Art.

After arriving in Iraq, the merchant sold his slaves to Sultan Mahmud's (1118-1131) vizier, Sumayrami. The vizier took all of the slaves except Il-Deniz, who cried and eventually persuaded the vizier to accept him. The vizier agreed and Il-Deniz soon proved his worth through his "dexterity and gumption".

The vizier was assassinated and Il-Deniz went into service for Sultan IVIahmud, who ordered the slave to be educated. Il-Deniz studied languages, divinity and other sciences, and he eagerly practiced equestrianism and archery. He was soon nominated as the chief of the Sultan's kitchen (al-khivan salar). While Il-Deniz was serving on this post, Sultan Mahmud died.

The new Sultan, Toghrul II (1132-1135) transferred Il-Deniz to his group of personal warders (mamluks). Under the benevolence and good advice of the Sultan's wife, Momine-Khatun, Il-Deniz quickly advanced in his service and soon reached the position of emir. When the position of Atabey (tutor) for the Sultan's young son needed to be filled, Toghrul II chose Il-Deniz.

Sultan Toghrul II died and was succeeded by Sultan Masud (1135-1152). Il-Deniz married the late Toghrul's wife, Momine Khatun, and together they had three children: two sons called Jahan Pehlevan and Qizil Arslan, and a daughter whose name is not known.

In 1136, Sultan Masud appointed Atabey Il-Deniz to be governor of Arran. Il-Deniz moved to the capital city Barda, where he tried to carry out independent politics and be removed from the palace's interests. He attracted many small rulers to his side and gradually subordinated neighboring territories.

At this time, Azerbaijan was governed by Qara-Sun-kur, Atabey of Sultan Masud's nephew. Qara Sunkur died unexpectedly in 1140 or 1141, and the control of Azerbaijan passed on to Il-Deniz. During these years, Il-Deniz successfully

helped Sultan Masud kick out all traces of feudalism. The strength of Shams ad-Din Il-Deniz as a statesmen and commander grew. All of Azerbaijan, as well as Arran, Ganja and Ardebil, fell under the authority of Il-Deniz.



Fritware dishes with underglaze painting. 12th Century. Atabey's State of Azerbaijan. Azerbaijani History Museum, Baku.

After the death of Sultan Masud, a fierce struggle for authority began among the potential successors. In the end, Sultan Mahammed came into power. Suddenly, with a large army of allies, he attacked Azerbaijan.

Il-Deniz met Mahammed in the lowlands of the Araks. The battle lasted for a few days and ended in the defeat of Il-Deniz, who was to give up Azerbaijan but keep Arran. However, Sultan Suleyman had been weakening over the past few years, and Il-Deniz took possession of Azerbaijan and frightened

Suleyman. Il-Deniz and his followers proclaimed Il-Deniz's stepson (Togh-rul II's son), Prince Arslan Shah, to be the successor to the throne. As a result of the plot, Suleyman was overthrown and killed, and Prince Arslan Shah was chosen by the conspirators as the new ruler.

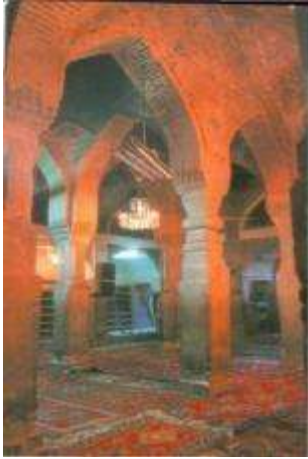


Shamkir minaret. 12th Century. Atabey's State of Azerbaijan.

In November of 1160, Atabey Il-Deniz brought Prince Arslan Shah to the Sultanate's capital city, Hamadan. They were accompanied by 20,000 troops. Rulers from almost all of the Sultanate's areas and neighboring countries attended the coronation ceremony. Arslan Shah was officially proclaimed to be the Sultan of Iraq Sultanate, and Shams ad-Din Il-Deniz was named "The Great Atabey". Jahan Pehlevan, his oldest son and brother of the new Sultan, was chosen to be Emir-Hajib of the Sultan. Il-Deniz's other son, Qizil Arslan, was appointed to be the supreme commander-in-chief of the Sultan's army. Additionally, Il-Deniz assigned all of the emirs to high positions. Presented at the coronation, these emirs offered homage to Sultan Arslan-Shah and to the Great Atabey. Il-Deniz became the actual governor of the entire country. Such

centralization of authority worried the Caliph of Baghdad and other rulers of large areas, who did not want to lose their privileges or any of their independence. The caliph renounced Arslan Shah's coronation and began to gather together a coalition of other disgruntled emirs, who promised to place a faithful Seljuk prince on the throne.

Il-Deniz moved quickly to avoid this coalition of emirs by raiding and crushing their troops on their territories. Il-Deniz won brilliant victories in Hamadan, Rey and Qazwin, which frightened many rulers of other areas into quickly recognizing the new government. The governor of Rey, Inanj, was forced to marry the daughter of Jahan Pehlevan, the Great Atabey's son.



Eastern Azerbaijan, Iran. Stone mosque of Tark-Maineh Ilkhanid-Qajarid period (13th-18th Centuries). Photo by Mizbani.

Bunyatov wrote: "Thus, Atabey Shams ad-Din Il-Deniz subordinated under his authority a huge amount of territory, which extended from the Caucasus to the Persian Gulf. Il-Deniz's territory stretched from the gates of Tiflis up to Mecran. To him belonged Azerbaijan, Arran, Shirvan, Jibal, Hamadan, Gilyan, Mazandaran, Isfahan and Rey. Vassals of Il-Deniz produced coins with his name on them. They also mentioned his name in Khutba (Friday prayers) after the names of the caliph and the Sultan. These vassals included Atabeys from Mosul, Germany and Fars, and governors of Shirvan, Khuzistan, Khilat, Arzan and Maragha.

Il-Deniz stabilized the situation on the borders of the Sultanate rather quickly. It was, however, considerably difficult to cope with aggression from Georgia and Khorezm. After several of Georgia's attacks on Ani, Dwin and Ganja in 1161, Atabey Il-Deniz raised troops against Georgia. Governors of many areas sent troops to help him. Il-Deniz collected a total of 50,000 soldiers, and in 1163, these allied forces began a campaign against Georgia. Il-Deniz won back Dwin and presented the king of Georgia, George III, with a crushing defeat.

One participant in this campaign wrote: "The Georgians had a very inglorious defeat. So much plunder was taken from them that it could not be described or counted. Among the looted goods were a manger made of silver from the imperial stables. The cellar was also raided, and everything in it - including large silver barrels - was taken. One of these barrels was sent to the Sultan, and it, together with one other barrel just like it, needed a whole cart for transportation. The second barrel was seized by Turkomans and was broken into pieces. The Sultan sent cups made of gold and silver to Hamadan's mosque, so the people could use them to drink water. Muslims seized a lot of booty and killed many people. The king of Abkhazia took flight and disappeared into a dense forest.

Shah-Annan took three separate packs. One contained gold and silver vessels. The second contained an imperial chapel with gold and silver crosses and different precious stones, decorated with gold and jewels of invaluable cost. The

third contained an imperial treasury with gold, silver and jewels, whose costs could not be estimated".

Not focusing on this huge defeat, Georgia continued its raids on cities in the territories of the Sultanate. Il-Deniz and his troops, however, won the battles with variable success. Only after a crushing defeat of the Georgians in 1175, conditions on the western border were stabilized and old borders were restored. About this battle, chronicles state, "The Abkhazians were defeated and the Muslims gained a victory similar to none that anyone could recollect".



Fritware bowl with minai decoration. Early 13th Century. Atabey's state of Azerbaijan. Freer Gallery of Art, Washington DC.

In the east of the Sultanate, the country's borders were always under threat of the powerful Khorezm Shah Il-Arslan. The core of discord was Nishapur, coterminous with Khorezm. Il-Deniz decided to keep Nishapur in vassal dependence, as long as its governor did not go over to the Khorezm Shah's party. The governor of Rey, Inanj, refused to pay the annual tribute and decided to transfer Rey and its district to the possession of Khorezm Shah. After learning about this, Il-Deniz went there with his army and defeated the joint army of Emir Inanj and Khorezm Shah.

Inanj, hiding out in a fortress in Rey, sent negotiations to the Great Atabey via the Atabey's vizier. Il-Deniz, however, refused to negotiate and said to his vizier, "You believe that Inanj will offer me peace, and then you and he will live in Rey. It will never be so! You can choose one or the other: either you will stay with him in strange lands, surviving but suffering losses, deprivation and poverty; or you will help me organize the destruction of him and stay with my son Pehlevan and have authority over Rey, Isfahan and Azerbaijan. I will give you my word in sacramental assurance".

The vizier accepted the latter, ordered slaves to kill Inanj, and became the governor of Rey.

In 1175, Toghrul's widow and Il-Deniz's wife, Momine Khatan, died. This great woman, who did so much to help Il-Deniz rise to power and create the Atabey's state of Azerbaijan, is remembered in a mausoleum. Ajami ibn abu Bakr, a great Azerbaijani architect, constructed the mausoleum over her grave. The construction of the mausoleum was begun by the Great Atabey, who died later that year. It was finally completed in 1186 by Il-Deniz's son Jahan Pehlevan. The Great Atabey Shams ad-Din Il-Deniz was buried in Hamadan.

The Founder of the Sufi Brotherhood, One of the Most Authoritative in the Islamic World

Shikhab ad-din Omar Suhravardi



Prominent Sufi thinker Shikhab ad-Din Abu Hafs Omar Suhravardi was born in 1145 in the Azerbaijani city of Suhravard, near Zanjan. He was the founder of *Suhravardiyya*, one of the most authoritative Sufism brotherhoods in the Muslim world. Many scientists believe that the brotherhood began under his uncle, Diya ad-Din Abu-n-Najib as-Suhra-wardi (1097-1168), who had a significant influence on Shikhab ad-Din. When he was young, Diya ad-Din as-Suhravardi left his native Suhravard and went to Baghdad to study. After finishing his studies, he studied at *Nizamiyya*, the famous university in Baghdad. Then he went - as it was accepted in Sufism - to be a disciple (murid) of the great Sheikh Ahmad al-Gazali, who became his preceptor (murshid).

There he conducted the lonely life of a hermit in a Sufi cell (ribat) on the banks of the Tigris River. His fame spread throughout the entire Middle East, and many people wanted to become his preceptor. Among his preceptors were Sufis, such as Abu Mahammed Ruzbikhan Bakli Shirazi (d. 1209), Ismail al-Qasri (d. 1193) and Ammar al-Bidlisi (d. 1200). His disciples became the preceptors of the great Khorezmi Sufi Najm ad-Din Qubra, who founded the Sufi brotherhood *Qubraviyya*.

Diya ad-Din as-Suhravardi wrote a manual for training Sufis called "Adab al Muridin" ("The Adepts' Etiquette"), which became widely popular. It was one of the earliest guides of its kind. Continuing family traditions, Shikhab ad-Din wrote a manual for spiritual preceptors called "Awarif al Ma'arif ("Gifts of Deep Knowledge").

Shikhab ad-Din's first school was his uncle's ribat. He received higher education at *Nizamiyya*, where his uncle taught. This university differed considerably from many similar educational establishments known during the middle Ages. The university was established in 1067 under the initiative and funding of Seljuk Turk hakims. It was created in honour of their great vizier Nizami and was named after him. The university's education was funded entirely by Seljuk hakims. On average, they spent about 600,000 dinars annually on housing and food for the students, teachers' salaries and special uniforms for the students and teachers.

The university played a noticeable role in the development of science and culture throughout the Middle East. Its authority is difficult to estimate. The best scientists in the East were invited here to teach subjects, such as theology, history, logic, linguistics, astronomy and mathematics. The Seljuk hakims selected the teachers. Many scientists believe this was the first modern university in the East, and that teachers there were called professors. The Azerbaijani scientists who participated in the creation of this university taught there. *Nizamiyya* produced a galaxy of bright scientists from Azerbaijan. From its first days, philology was taught at the university. Also, Khatib Tabrizi managed its rich library. Eminent scientists, such as Abdulmanakib Zanjani, Mahmud Zanjani, Amin ad-Din Varavi, and Abulfaz Ardabili, studied or taught there.

After finishing university, Suhravardi quickly gained wide popularity among scientific and philosophical Sufis in the East. Shikhab ad-Din was not ascetic and was retired from the world, but he was a great Sufi sheikh. Like most well known scientists in those times, Suhravardi was attracted to the political and cultural life of large and small-sized hakims. He did not become an ornament of the palatial crown, but he was actively connected to the political life of the court. In his scientific self awoke a great diplomat. Suhravardi took the post of adviser to the Caliph an-Nasir li-Dinillakh (1180-1225), and he conducted a responsible diplomatic service, remembering the responsibilities of a sheikh.

On behalf of the Caliph, he conducted diplomatic negotiations in Syria and Egypt, in the cities of Haleb and Eyyubids. One of his contemporaries wrote about Suhravardi's stay in Haleb, where he participated in discussions with scientists: "In the palace of al-Malik az-Zahir, Suhravardi made a speech, which was not only rhetorically modern, but also so impressive that the hearts of the students became obedient, and tears appeared in their eyes".

In 1217 and 1218, Suhravardi conducted diplomatic negotiations with Khorezm Shah Mahammed. Also, for one year, he went on a diplomatic mission to Anatolia, to the Seljuk hakim of Konya, Al ad-Din Keykubad.

The authority of Shikhab ad-Din as a Sufi preceptor, political personality, scientist and orator was so high that the Caliph had a special ribat constructed for him, which was more like a palace. It contained a complex of buildings with a rich library, a bath and a garden for the Caliph and his family. There, Shikhab ad-Din could work, read public lectures and organise disputes.

His lectures assembled many students. People came from all over the country to listen to his lectures. He also regularly gave public lectures at the famous university "Abu-n-Najid". Suhravardi was distinguished by exclusive rhetorical talent and deep philosophical thinking. For a short time, his lectures and disputes received such popularity that there were always a large number of students, arriving from different countries and districts, who attended them.

During the reign of Caliph an-Nasir, a knightly order of handicraftsmen and aristocracy operated; it was called Futuvva. The initiation into Futuvva was carried out by putting on a belt. As envoy of the Caliph and leader of the ceremony, the Great Murshid Shikhab ad-Din Abu Hafis Omar Suhravardi put on the belt, representing dignity. There are records of the description of the initiation ceremony of Sultan Izza ad-Din Qey-Qavus I and beys into the brotherhood, which was accompanied by sacral dancing. Suhravardi, arriving at the sultan's palace as the Caliph's ambassador, also participated in dancing with the murids, despite his advanced age.

The English scientist J. Spencer Trimingham writes about Suhravardi: "He was a great sheikh and teacher, and his influence was distributed not only through his pupils, but also through his work "Avarif al-Marif, which all Sufi preceptors have read, down to our days. Sufis from nearly the whole world came to him to learn".

The Arabian author ibn Khallikan, a contemporary of Suhravardi, wrote:

"I met the people who listened to his lectures and stayed in his khalva, where they exercised under his mentoring, as it is accepted among Sufis. They told me what strange sensations they experienced when it was possible for them to reach the ecstatic condition (akhvall). He arrived in Irbil as the envoy of authorities from Baghdad and arranged assemblies for discussing religious questions, but it was not possible for me to see him, as I was too young. He frequently made pilgrimages to other countries and sometimes lived near Qaaba. Many of his contemporary Sufi sheikhs corresponded with him, asking him for help in decisions of difficult questions, and they looked for his advice in the form of fatva".

Shikhab ad-Din had many followers, and the spiritual order *Suhravardiyya* had many various branches. Among them, it is necessary to name the brotherhoods of his son, Imadd ad-Din Muhammed (d. 1257), and Shiraz's Sheikh Najib ad-Din Buzgush (d. 1279). They followed the mystical way of Suhravardi. In "Bustan", the great Persian poet Saadi Shirazi (1208-1292) wrote:

"Here is taricat! Go invariably
On it, declining of a humble head.

Sheikh, who all night in prayer stands,
For Dervishes in the morning, a tablecloth spread.
Not Saadi, Suhravardi the learning,
That valour of person, on way of working".

Later among sheikhs, prominent people, such as Nur ad-Din Abd as-Samad an-Natanzi, Abdarrazak al-Kashani (d. 1329), and Said ibn Abdallah al-Fargani (d. 1300), reckoned themselves among the order of *Suhravardiyya*. However, ranking

oneself in this order was not always safe. It is quite different in India, where *Suhravardiyya* could openly exist as an independent school of mystical direction. One of the founders of this school, existing in India then and now, was the famous disciple of Suhravardi, Nur ad-Din Mubaraq Gaznavi. In Delhi, his entombment was saved by all who honoured him. If you are in Delhi, don't fail to visit this entombment and pray for the Great Teacher and his disciple. Suhravardi died in 1234 or 1235 in Baghdad.

The Philosopher – a Martyr

Shikhab ad-Din Suhravardi



Shikhab ad-Din Abul Fatuh Yahya ibn Khabash Suhravardi, one of the most outstanding philosophers in the East, founded the philosophy of Ishrakism (al-ishrag - irradiation). He was born in 1154 in the Suhravard city near Zanzan. V. Gordlevsky wrote that he belonged to Azerbaijani Turks, was in large favour with Seljuk Sultan Qizil Arslan (he devoted a lot of his work to Qizil Arslan), and that he was a fan of ritual Sufi dancing. Initially, he was educated in Maragha under the well-known philosopher and expert on Muslim law, Jem Mejjadin, and then he continued his education in Isfahan under Zahir Farisi. Shikhab ad-Din traveled a lot in Azerbaijan, the Near and Middle East, and he met outstanding scientific and political personalities.

He presented the simplicity of his new ideas at disputes and discussions, and he did not always look for supporters. One time he preached his own doctrines in Anatolia in the courts of Seljuk governor Kilich Arslan II and his son.

In 1183 Shikhab ad-Din Suhravardi went to Syria and in the city of Haleb, he participated in disputes held at the famous university, *Khalaviyya*. His political and religious views, penetrated by the Sufi spirit, differed from most orthodoxy, and he was eventually arrested and held in the fortress of Haleb. He was condemned and executed by the ruler of Haleb, al-Malik al-Zahir, under the order of Sultan Sala ad-Din, at 38 years of age. His contemporaries wrote that he was executed because of his "deviation from faith" and "infidelity".

He came into the history of Eastern philosophy under the name of "Martyr Philosopher" ("Al-feylasur al-mak-tul"), or more often "Martyr". Shikhab ad-Din Suhravardi kept a rich heritage. First of all, it is necessary to note the works devoted to the philosophy of Ishrakism: "Khayakil an-Nur" ("Statues of Light"), "Hikmet al-Ishrag" ("Philosophy of Irradiation"), and others. There were also many other works devoted to Sufism, logic and metaphysics: "At-Talvikhat" ("Remark"),

"Ruzi ba Jamaat-e Sufian" ("One Day With Sufis"), "Lugate Muran" ("Language of Ants") and many others. His poetic writings are also known.



The philosophy of Ishrakism influenced the development of Eastern philosophy for many centuries. Professor Zakir Bagirov compared Shikhab ad-Din to prominent philosophers of the East such as Aynalkuzat Miyaneji and ibn Rushd. In the book "Three Muslim thinkers" by Iranian philosopher Seyid Nasr, the world outlook of Suhrawardi is investigated parallel to the ideology of world scientists such as ibn Sina and ibn al-Arabi. He wrote, "Thanks to the tireless efforts of Suhrawardi and ibn al-Arabi, the placid life of Muslims was enriched by new, intelligent content, achieved at the of the Sefevid period".

The works of Shikhab ad-Din Suhrawardi were translated into many languages and published in Baku, Istanbul and Tehran, as well as in many Western countries. The known French researcher of Suhrawardi's creativity, Korben, wrote, "Suhrawardi was not only a Sufi and a khakim simultaneously, but also a person who comprehended the essence of perfect philosophy. As a philosopher, he had theoretical knowledge and spiritual vision".

Some researchers of his creativity have found the influence of Zoroastrianism in his doctrine. For example, the philosophy of Ishrakism asserts that the entire material world consists of light and shadows, and light and darkness. Suhrawardi considers the material world, on the whole, as eternal. The reason for movement is light. Interrelation exists between light and darkness. Shikhab ad-Din Suhrawardi wrote, "Light arises from each irradiation as movement and is prepared by each movement for other light. Thus, the renewal of lights is proceeded by the renewal of movements, and the renewal of movements is proceeded by the renewal of lights".

Shikhab ad-Din Yahya Suhrawardi had many followers. Among them were Shahrazuri (d. 1250), ibn Qammuna Israili (d. 1277), Gutb ad-Din Shirazi (1236-1311), Vadud Tabrizi (d. 1524) and Sadr ad-Din Shiraz (d. 1640).

The King of Poets

Abul – Ala Ganjavi

In the 11th and 12th Centuries, after the arrival of the Seljuk Turks in Azerbaijan, there were favorable social and economic conditions for great scientific and cultural development, which had been saved during the entry of the country into the Arabian Caliphate. Universities and schools, as well as private and public lib-

raries, opened in the cities. There were centres for manufacturing paper and copying and binding books. At this time, observatories and public hospitals were also functioning. The cities of Shemakha, Ardebil, Tabriz and, especially, Ganja were blossoming.



More than 500,000 people lived in Ganja, and it was possible to hear many different languages, such as Turkic, Arabic, Persian, Albanian, Judaic, Georgian and Armenian. Not without reason, Ni-zami named Ganja "My Babylon". Merchants, scientists, poets and handicraftsmen from many countries gathered in Ganja.

In the middle of the 11th Century, the outstanding Azerbaijani poet Qatran Tabrizi became popular. In Ganja, he was invited to the court of Shaddadids, where he soon won large authority among palatial poets and scientists.

The successor of Qatran Tabrizi's poetic traditions, Abul-Ala Ganjavi, was born in Ganja at the end of the 11th Century. After ending his studies, he went to the city of Khilat, the capital of the Muslim state of Armenshahs, where he wrote "Verses at a court yard of Armenshahs" under the assumption of the academician Krimskiy. Abul-Ala did not stay there long, and he moved to Shemakha, where due to his poetic talent and high scholarship, he soon went into service for a great patron of poets. Shirvanshah Manuchekher I | (1120-1149).

Analysis of the poet's writing shows that Abul-Ala had versatile knowledge in poetics, philosophy, astronomy and medical sciences. Abul-Ala's poetry differs by academism and verbal refinement. In the palace, he surrounded himself with clever youth and received the official title of "King of Poets" ("Malik Ashshura"). He founded the famous Shirvan School of Persian language poetry. Among his pupils were men who became famous poets throughout the East, such as Khagani and Feleki.

Abul-Ala played an especially large role in the fate of Khagani. He first noticed the talented young man and entrusted him in the palace of the Shirvanshahs to the post of courtier poet. Under the Shirvanshah's own suggestion, Abul-Ala proposed that young Khagani replace his name with the pseudonym "Khakaiki". The talent of Khagani had already been noticed by the Shirvanshah, who by Turkic tradition named himself Khagan, and the acceptance of a pseudonym "Khagani" by the poet flattered both the Shirvanshah and the poet. Abul-Ala wrote about it:

I prepared careful training of you.
I opened a way to poetry to your language.
When you became a genuine poet.
I took you out to Khakan (Shirvanshah
Manuchekher).
I have given you the nickname "Khagani".

Before this, Abul-Ala had also shown special benevolence to the poet and astronomer Jalal ad-Din Feleki (d.1181). According to legend, Abul-Ala had even promised his daughter in marriage to Feleki. However, after the talented beginner made an appearance in court, the "King of Poets" changed his mind, and Khagani received his daughter. In order to console the broken-hearted Feleki for this loss, Abul-Ala gave him 20,000 dirhem together with this message: "My son, for such money you will buy 50 Turkestan girl slaves more beautiful than my daughter". In his work about Khagani, Gafar Kandli denied the fact of the marriage of Khagani to the daughter of Abul-Ala.

Despite all the privileges of the "King of Poets", the life of Abul-Ala in the palace remained full of intrigue. Ill-wishers and open enemies surrounded him. Even his favourite pupil Khagani soon passed to the camp of the enemies. An intensive poetic skirmish between the teacher and the pupil began. During the final period of his life, Abul-Ala wrote:

O, illustrious Allah! Fifty to me and five yet of years,
Six tens are beyond, but, as barling, I was bended from mischief.
Crooked I, as if I am changed, and the crowd, as well as in sounds
of him,
From me, except the complaints, does not hear anything now.

In the infinity of a century, the people I judged on businesses,
But have not met such, who would be both correct and direct.

Everyone envies me; I see everywhere thousands of enemies,
They build thousand of intrigues, prepare an iron fetter.

Am I acute - and those who envy blasted a repose –
How could not acquire such scientific enemies now?

Although "Divan" of Abul-Ala's verses has still not been discovered, and we know about the poet's creativity only from medieval readers, his name will live in the history Azerbaijani literature as the name of a great poet and teacher, one of the founders of the glorified Shirvan school of Persian literature.

The Khakan of Poetry

Khagani Shirvani

Afzaladdin Ibrahim ibn AH Khagani Shirvani, one of the greatest Eastern poets and philosophers, was born in approximately 1126 in Shemakha, the capital of the Shirvanshahs state, located in the north of Azerbaijan. The word "Bedil" ("The Successor") was I frequently added to his name, as many believed that he was the successor of the Sanai class of Persian poetry.



Incense burner of cast brass in the form of a theatrical mask. Early centuries AD. Lachin.

Ibrahim's father, Ali Najar ibn Osman Shirvani, was a carpenter, and his grandfather, Osman, was a weaver. Osman's father was called Ibrahim. All of them were from Shirvan. Ibrahim's uncle, Omar Kafi ad-Din, named his own son Osman, and his brother Ali Najar named his son Ibrahim, after Ali Najar's grandfather. The tradition of this kind of choice of names has been preserved in Azerbaijan until now.

Speaking about his humble origin, Khagani frequently referred to the Biblical patriarch Moses (Ibrahim), whose name he had and who was also the son of a carpenter. Ibrahim's mother, Nestorian Rabiya, was a cook. In Shirvan she joined a group of slaves. Ibrahim respected his father, which he often wrote about. However, for certain reasons his father left the child and the boy was brought up by his uncle, Omar Kafi ad-Din, who became the primary figure in Khagani's life.

Omar Kafi ad-Din's reputation as a scholar spread far beyond Azerbaijan. He knew many languages; he had a good command on philosophy, divinity, astronomy, mathematics, medicine and pharmacology; and he taught in a university. His merits in the development of medicine in Azerbaijan are especially great. Omar Kafi ad-Din create near Shemakha, in the Melgam village Medical Academy, where physicians were invited to work. At the academy, physicians attended medical practice, produced medicines and were instructed in the practice of medicine. Omar Kafi ad-Din was a perfect practitioner, surgeon and pharmacologist. In order to produce an effective cure for a disease, he applied over ten kinds of fungus. (Now fungi are used in the production of antibiotics).

The tutoring of the small Ibrahim began with studing of the Arabic alphabet, laws penmanship and reading of the Koran. These were the typical subjects to study at that time, as were divinity, linguistics, mathematics, astronomy and astrology.

Kafi ad-din's son, Vahi ad-Din Osman, strongly supported his father in Khagani's education. Osman had encyclopedic knowledge, and he was a good doctor, pharmacist and surgeon. He was known as an eminent philosopher and poet. Furthermore, he was a talented musician and musicologist. He read theories of music and was a master at playing the ergcun, the predecessor of the modern organ. It is quite possible that Osman educated Ibrahim in music.



Nizami and Khagani. Detail of a Lacquer Cover for an Album. 1822. Tehran. Lacquer on papier-mache. Inscription by Nastaliq: *By the order of the world emperor [i.e., Fath-Ali Shah], Ahmad, a slave's son of the king of kings, has signed it.*

As a result of his uncle's tutoring, and then his studies at the madrasah, Ibrahim acquired a deep knowledge, which he further deepened unaided in his uncle's large library. It is possible to recognise his high level of scholarship in his casid "To Byzantine Caesar", where he wrote that he knew Christian dogmas better than any bishop and could understand its features. He also wrote that he understood Orthodoxy and had even penetrated into the secrets of Zoroaster's religion through the instruction of Zend-Avesta.

To begin his career as a poet, Ibrahim had to choose a penname (takhallus), as it was required at that time. Ibrahim was a follower of the known poet Sanai. Experts believe that other such followers chose the penname "Khakaiki" ("The finder of eternities"), under the influence of the book "Hadinat al-Khakaik" ("A Garden of Eternities") by Sanai.

After Kafi ad-din's death, Ibrahim obtained a new patron - Shirvanshah Manuchehr's Court poet Abul-Ala, known as the "king of the poets". Abul-Ala came from Ganja and moved to the palace of Shirvanshah. He noticed Ibrahim's talent and placed him in the position of courtier poet. Under the insistence of Abul-Ala, and - according to some versions of the story - under the prompt of Shirvanshah Manuchehr himself, Ibrahim, who had recently accepted the takhallus "Hakaiki", took on the new penname "Khagani" in honor of the Shirvanshah. In Turkic tradition, this represents the title of a potentate, "Khaqan".

Khagani was the second pupil of Abul-Ala who would become known far beyond Shirvan. The first was Shamakhanian Jalal ad-Din Mahammed Feleki (died in 1181), who was a poet and astronomer. He was, for the most part, in Abul-Ala's good grace and, according to one legend, Abul-Ala even offered his daughter's hand in marriage to Feleki. However, Khagani's poetic talent and personality allegedly overpowered Feleki's talents, and the "king of the poets" married his daughter to Ibrahim.

Abul-Ala consoled the broken-hearted Feleki by giving him 20,000 dirhem. Abul-Ala told him, "Dear Son! For a such price you would be able to get 50



Ewer in the form of a cow suckling her calf with a lion crouching on her back. Work of Ali ibn Muhammad ibn Abu al-Qasim, a decorator. Muharram 603 [August 1206]. Shirvan. Hermitage, St. Petersburg.

Turkestan slaves more beautiful than my daughter!" Such a turn of events wholly satisfied Feleki. The scholar Krimskiy ironically writes, "After that, all of them - the "king of the poets" Abul-Ala, his son-in-law Khagani, and his disciple Feleki - could amicably and safely be eulogize Manuchehr".

Further, Krimskiy noted an example of panegyric by Khagani in loose translation:

"Your hand, Manuchehr, is opened only to distribute generous bounteous gifts, and is clasped barely then, when a goblet with red wine accepts from the cupbearer. Anything existing in creation cannot complain of your

injustice, with the exception of the written cane kalam, whose head you cut, while it pled not guilty to you".

However, notes of protest and discontent also resounded in the poet's verses. He wrote verses convicting the despotic spirit of the Shirvanshah's court.



Dispute in the Library. Medieval Miniature.

Enemies used these verses, as well as Khagani's Sufi views, to defame him in the eyes of the Shah.

Azerbaijani scientist Gafar Qandli-Kherischi wrote "Khagani Shirvani" on the basis of careful analysis of Khagani, his contemporaries and his correspondence. Gafar Qandli introduced a lot of new ideas in the traditionally known poet's biography. Primarily, he denied that Khagani had married the daughter of Abul-Ala, as had been described by his biographers for almost 800 years. Gafar Qandli supposed that Khagani had three wives. The first of them was a rural girl from Shirvan. She lived somewhere on the coast of Kura or Khazar, as

Khagani wrote: "In that village, the seafarer 1,000 times invoked me". In author's opinion, Khagani married in approximately 1151-1152 and was 12 years older than his wife.

His favourite and most unforgettable wife died after his second trip to Mecca. They lived together for 25 years and had two daughters and two sons. His two sons were named Rashid ad-Din Rashid and Amir Abdulmejid. Rashid died in Shirvan at the age of 20. His father took this irreparable loss very hard and devoted

an elegy to him. Experts consider that, in terms of the depth of mourning and intensity of emotions, this elegy is unsurpassed by anybody since Firdowsy.

In Tabriz Khagani married a widow. After the death of this wife, Khagani married for the third time.

It is impossible to read the lines devoted to his favorite, first wife without excitement, as they have a modern sound:

After you I rush in different fields,
Without you, unbearable becomes the world for me.
What are for me storms of the universe and the rage of thunderstorms
In the storm of this separation and grief and tears?
Sometimes I plunge into my soul,
Only you I find in there, only you I recognize.
O, while it is fated to me, while I am alive -
Not left me! Your soul I call -
You said: "You can yet come to love..."¹
But you know it cannot be.
Without you it is impossible to me
I would not find it in daydreams.
I would not find it in my sleep.

Manuchehr died in 1150, and Akhsitan I came to the throne. He ruled for almost half of a century and became famous as a patron of poets, as well as "cruel and malicious". Courtier poets exalted Akhsitan, his kinsfolk and the inhabitants of his harem to the skies. The great Nizami devoted the poem "Leyli and Mejnun" to Akhsitan in 1188.



Bracelet. 12th Century.
Shemakha, Shirvan. Silver.
Niello. Inscription by Kufi: Glory
and Happiness. Hermitage,
Oriental Department. St.
Petersburg

During this time, Khagani's poetic skill rose to a great height. His poetry differed by grace, melody and sonority; moreover, in the tradition of that time, his poetry also differed by complexity of text, by casuistry, and by the presence of understanding difficult scientific terminology. In a competition among the courtier poets, he surpassed the leaders, which strained his relations with Abul-Ala, previously recognized as the "king of the poets". His success also affected his relations with other poets, all the more so that "his majesty Khagan had a habit of paying for laudatory ode

with a thousand gold dinars".

The initial stages of Khagani's break with Abul-Ala occurred at Manuchehr's court, and their quarrel grew into a poetic war at Akhsitan's court. The tone of epigrams and satires became more and more bitter and sharp. The language of these polemics was so crude that modern scholars frequently prefer to

print the verses in French only. It is clear that the poetic rivalry was the only occasion for quarrel. The roots of the disagreements would be looked for more deeply.

Under the influence of Khagani's enemies, Akhsitan also changed his friendly attitude towards the poet. Life for Khagani at the court became intolerable. He could not live in the stuffy atmosphere of platitude, hypocrisy and prying. The following lines express how he felt:

And if a step I take in calm
Or sigh from the depth of my soul,
The enemies' noose will take this sigh.
And will deform it and denounce it to the Shah.

He survived his own usefulness in Shirvan and compared himself with last year's calendar:

My hair plate has passed of a year,
As numbers of an old calendar;
You see, with a new year it does not coincide:
A calendar begins a new year.
And an old calendar, the whole one,
From the library is carried away from there.
And together with dust, it will give it back.
That was so now my fate,
That old calendar, o, my friend, it is I.

The idea of leaving Shirvan emerged within Khagani. At first, he was intent on going to Khorasan, and by I 1151 he had succeeded in only reaching Rey. The governor of Rey did not allow him to continue on his trip, and the poet returned home. After this, Khagani went on a pilgrimage to Mecca, in order to seek the Shah's sanction. Khagani received formal permission in 1156 and then made the trip, keeping an appreciable trace in his mind. He visited some countries of Asia Minor, the cities of Ardebil, Isfahan, Baghdad, Damascus, Mosul, Mecca (and Medina. He met scientists and statesmen and became acquainted with the public life of these countries.

A pilgrimage to Mecca plays a significant role in the' lives of educated Muslims. The pilgrimage frequently helps them to be lifted up to an even higher level of creativity. Pilgrims become acquainted with new countries, meet prominent scientists and politicians, and participate in scientific disputes among eminent philosophers and religious personalities. Frequently, those on a pilgrimage to Mecca have formed impromptu groups according to their interests and have had disputes along the way. Within one or two years of the pilgrimage, the person is able to schedule a program for their further life and creativity. The positive

changes in the destiny of the person after the pilgrimage could be interpreted by the influence of celestial forces, but the founders of the pilgrimage to Mecca certainly understood the salutary influence of such trips on the development of society.



Silver dish representing a Nereid on a hippocampus. 2nd Century AD. Shemakha, Shirvan.

Khagani's pilgrimage gave him a breath of fresh air for his creativity. Scholars of the poet even divide his creativity into two periods - before and after his pilgrimage to Mecca.

The exact route of Khagani's pilgrimage to Mecca is unknown, but Gafar Qandli came up with a fairly detailed estimate of his journey. He considers that Khagani passed through Hamadan and came to the headquarters of Seljuk Sultan's hakim, Mahammed ibn Mahmud. Khagani wrote that at the Court of the Sultan of Maham-

med, the palace composer wrote music to his poetry. In Hamadan, the poet met a group of local scientists. In "The Gift of Two Iraqs", Khagani mentions a meeting in Hamadan with the head of the local university.



Dish. Silver. 7th Century. Shirvan. Hermitage, St. Petersburg.

From there, he went to Baghdad through Mosul. Baghdad - the capital of Muslim culture - met the poet with a warm welcome. The organizer of meetings, the vizier of Mosul's hakim Jamalad-Din Mahammed Isfahani. was a great admirer of Khagani's creativity. The poet was introduced to Caliph al-Mugtafi, upon which Khagani had an unusually warm acceptance. Only people closest to the Caliph attended that reception. The poet was allowed to kiss the hand of the Caliph, which, according to etiquette of that time, was almost never done. Khagani was offered the honorable post of the

Caliph's secretary, which he politely refused:

1 the Sun - what for to me
Suddenly becomes a star?
Cap. taken in the debt, for me
Not honour - humiliation..

The poet was delighted with his stay in Baghdad, but he missed Shirvan and wrote about it in his poetry. In Baghdad, Khagani wrote a famous elegy "Medain" ("Ctesiphon"), devoted to the ancient Sasanidian capital. Khagani said that the greatness of Zoroastrian Ctesiphon was as valuable as the greatness of Muslim Mecca. The poet described his trip from Baghdad to Mecca in the poem "Khavassi-Mecca".

From Mecca he went to Medina, where he visited the graves of Mahammed and the first two caliphs. At the grave of Mahammed, he swore off drinking and made a vow to constrain his emotion and greed. From there Khagani went directly to Mosul, where he was accepted by Jamal ad-Din Mahammed, whom he would afterwards recall a number of times in his poetry.



Fragment of a pilgrimage certificate. 12th Century. Mecca and Madina.

After he had returned back to Shemakha, Khagani avoided the Court, explaining his absence by his vow to not drink wine in sacred places. He appeared in the palace only during state meetings or official receptions. He wrote verses in which he criticized palatial living. To continue such play with fire is very dangerous, and Khagani left for Derbent at the end of 1157.

There, Khagani was met by the intelligentsia of Derbent, who were very familiar with his creativity. He was also met by its hakim Seyf ad-Din Arslan Muzafar, a man of great worship who gave Khagani a house. Khagani had a lot of friends in Derbent. He became acquainted with the cultural life of the city, explored the old city and its surroundings and wrote a casid devoted to Seyf ad-Din. It is not known how long the poet stayed in Derbent; what is known, however, is that he was in Ganja by 1159.

In Ganja, Khagani was received by his close friend from Shemakha, Nasir ad-Din Bakuvi. He was the head of Arran and Shirvan's Sutls and a well-known philosopher and imam, who had been exiled to Ganja by the Shirvanshah.

Shirvanshah Manuchehr wrote a letter asking Khagani to return to Shemakha: "In Shirvan a political heat is on the increase. Your fast arrival here, whenever possible, is extremely necessary". In the same letter, Manuchehr told Khagani about the deaths of two outstanding poets, one of which was Abu-1-Ala. The poet could not return. He had already been ill for more than four months. Khagani received help from his friend Shams ad-Din, who was a well-known physician from Ganja.

On his way back to Shemakha, Khagani went to Barda. Evidently, he met his cousin Vahi ad-Din, who had been exiled there. Manuchehr offered a free pardon to both cousins and in honor of this, he sent presents to them. They returned to Shemakha together.

On their way back to Shemakha (or perhaps afterwards), Khagani attended the opening of the dam in Bakilani in 1159. The dam had been destroyed during a severe flood in 1138, and, according to the odes of Khagani and Feleki Shirvani, the Shirvanshah worked hard for its restoration and improvement. According to Gafar Qandli-Kherischi, the Shirvanshah's son Fariburz and daughter Alchichek

died at this time. Khagani devoted poems and elegies to the deaths of the Shirvanshah's children.

Upon his arrival in Kura, Khagani was accepted by Manuchehr. Towards morning he was again invited to the Shirvanshah's court. Before his arrival to the royal court, the poet had time to write a verse, in which he reproached, in undertones, the high-ranking patron in all troubles. The poet returned to Shemakha with Manuchehr in 1159. In 1160 he made trip to Khoy. Then in 1163-1164 he went to Hamadan as the ambassador of the Shirvanshah.

In Shemakha, a conspiracy evolved against the Shirvanshah. Plans of the conspirators included the destruction of 60 outstanding personalities of the Court; among them were Khagani and imam Nasir ad-Din Bakuvi. Having learned about this conspiracy, Khagani fled to Garabagh. Later, the conspiracy was discovered, its organizers were executed and Khagani returned to Shirvan, where he conducted the active life of a politician.



Makbaratulshoara. Tabri, East Azerbaijan, Iran. Khagani, Gatran Tabrizi, Falaki Shirvani, Shahriyar and others were buried there. Photo by Kahanali Siami.

He again strove eagerly to get to Khorasan, but was imprisoned in the castle Shabaran. There, he wrote a number of "prison elegies", which experts refer to as the most interesting works of the poet. After he was freed, Khagani decided to

make his second pilgrimage to Mecca. Atabey Shams ad-Din II-Deniz won the battle

against Akhsitan, who had escaped from Shemakha to Baku; Khagani took this opportunity to begin his journey to Mecca. His relatives and friends did not like this idea; they correctly guessed that he would not return home. He left for Mecca with kinsfolk, friends and servants. Among those accompanying him was his pupil Mujir ad-Din Baylakani, who would later become a well-known Azerbaijani poet.

By 1176 Khagani had already reached Baghdad. The new Caliph, al-Mustadi, accepted Khagani even more solemnly than al-Muftafi had. Khagani left Baghdad; and went to Mecca, and then to Medina. In Medina the poet repeatedly visited the grave of the prophet of the Mahammed and again wrote a "vow" in saffron, which, by tradition, he dug near the grave of the prophet. On his way back to Baghdad, he was plundered and was even imprisoned for a few days. After that, Khagani appealed to Amir Salch Asad ad-Din to send him one camel from Baghdad, since he had lost ten camels. Amir Saleh immediately sent to the poet ten camels.

Back in Baghdad, Khagani wrote some verses devoted to this city and to the fine time he had spent there. He also gave a sermon in a mosque in Arabic, and scientists of Baghdad gave him the nickname "Dabiri-arab". The poet visited the famous university *Nizamiyya*. He stayed in Baghdad for about a week. The potentates of the neighboring countries and provinces were waiting for their turns to invite the famous poet to visit their courtyards.

Khagani went to Tabriz in 1177 via Diyarbekir. By this time, Tabriz had become a metropolitan city of the Azerbaijani state of Atabey. Shirvanshah Akhsitan's favorite son, whose mentor was Khagani, died, and the poet presented his condolences to him.

Khagani spent the rest of his life in Tabriz's library, studying and teaching. Toward the end of his life, the poet often appealed to God and to Sufism; he traveled and met with many Sufi scientists and visits sacred places. Shirvanshah Akhsitan sent delegates to the poet with the request to return to Shirvan. Such a request also arrived from the king of Georgia, George III. The letter on behalf of George III was written by Khagani's close friend Izad ad-Din, a person of high standing at king George's Court in Tiflis. But the poet was uncompromising. He loved Shirvan and was ready to serve it, but he would not return there again.

Afterwards, Khagani's house in Tabriz became a sort of embassy of Shirvan. There were always a lot of people from Shirvan there, both official and informal. Khagani carried out the orders of Akhsitan, corresponded with him and devoted poetry to him. According to the poet, he spent about 3,000 to 4,000 dinars on visitors during the course of a year. From his letter it is visible that the Shirvanshah paid for these expenses. Akhsitan's aunt (Manuchehr's sister) Ismat ad-Din stayed in Tabriz for three months on her way to Mecca at the end of 1177. In honor of this event, Khagani wrote a *casid*, stating that through her, he heard about the wife of a hakim of Ahlat, who was visiting Mecca from afar.

In Tabriz Khagani became friends with Seyf ad-Din Bektamir. Bektamir was a Mameluke, and due to his virile mind and fitful energy, he rose to prominence at Atabey Qizil Arslan's court. He had a large library and in every possible way patronized scientists and poets.

Khagani traveled throughout Azerbaijan, visited Iraq and cultural centers of Anatolia, and went to Isfahan twice. Another attempt to go to Khorasan - where the poet had tried to go his entire life - failed. He had hardly reached Rey when he became ill and had to return to Tabriz. On his way back to Tabriz, Khagani reached Zanzan and was taken in with warmth and cordiality by Azerbaijani philosopher Eynudovla Hakim al-Zanjavi. Later, from Tabriz, Khagani sent Eynudovla letters and souvenirs, including a black horse and black clothes with a white bandage.

Akhsitan died in 1197-1198, and Khagani wrote an elegy in his memory.

Khagani died in 1199 and was buried in a suburb of Tabriz called Surhab in the famous cemetery that was later named "a cemetery of the poets" ("Makh-barat

ash-Shuara"). After the death of the great Iranian poet Shahriyar in 1981, a majestic mausoleum-museum was built in this cemetery. Beside Shahriyar's name, one can read the names of Khagani and other outstanding poets and thinkers.

Medieval tazkirists wrote that Nizami wrote an elegy for Khagani, in which he noted with mourning that he had always dreamed that Khagani would write an elegy about his death, not the other way around. I said: Khagani will lament me, But alas! I have to lament Khagani...

The Creator of Unique Balms

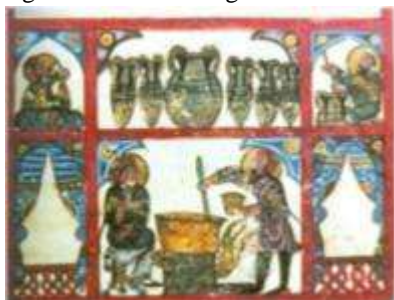
Omar ibn-Osman Kafi ad-Din

*And your name will be eternal shine
In a crown of mind and as of an imperial ring a sea*
Khagani



In the 13th Century, on the initiative of Vizier of I Gazan Khan, prominent state figure, reformer and I historian of medieval Azerbaijan Rashid ad-Din (1247-1318), and with the participation of famous Azerbaijan physician Mahmud ibn Ilyas, there was established a number of "Health Houses" ("Dar-ush-Shafa") - in the modern meaning, a sort of clinical centres. Only in Azerbaijan there were 67 such centres. Central "Health Houses", with their main medical school were located in Tabriz, at the "Academy", which gathered scientists from over the Orient. Rashid ad-Din in his famous "Histories" pointed out that in Tabriz there worked more than 500 scientists from almost of all the branches of science, immigrants from India, Egypt, China, Arab, some other countries, about 6000 students got education here. In Tabriz there were arranged a library, various scientific institutions. Contributing to the organization of public health services was organizational and scientific talent of Mahmud ibn Ilyas. Not without reason Rashid ad-Din responded properly to Mahmud ibn Ilyas titling him "Plato of the epoch, Aristotle of the century". However, first such "Health house" in the Middle East set up on the initiative of abu Sina long before it. In Shirvan, founder of such medical centre in Melgam - Medical Academy was outstanding scientist - physician Omar ibn-Osman Kafi ad-Din, uncle of not less famous in the Middle East poet Khagani Shirvani. His experience was widely used by Mahmud ibn Ilyas and his

collaborators during the establishment of "Health House" in Azerbaijan. So, describing one of his trips, Mahmud ibn Ilyas writes: "on the way home he came in Baghdad to see his great fellow-countryman, talk about motherland (Shirvan),



A pharmacist prepares his drugs. 13th Century. Arabic version of Dioscorides' *Materia Medica*.

recollect edification of Kafi ad-Din; his remembrances about Shirvan always gladdened us". Omar Kafi ad-Din was born in the capital city of Shirvan, Shemakha approximately in 1080. He was the outstanding figure of his time and the glory of his learning spread far beyond Azerbaijan. Kafi ad-Din was a highly educated person, had a gift for languages,

knew particulars of philosophy, theology, astronomy, mathematics, medicine, chemistry, pharmacology, taught in

university (medrese). Khagani wrote about him: "no devil (shaytan) will mislead me, for my uncle will not permit. He is a person of culture and science. As water

runs high by influence of sun, so I owe to him my rise. He was aware of mathematics, philosophy, worthy of Aristotle of the epoch ". According to legend, Omar Kafi ad-Din, before laying the foundations of the medical centre, ordered his pupil to kill a lamb and hang up its meat on trees in the suburbs of Shemakha, so that they could not be



Pharmaceutical vessels. 4th-6th Centuries. Gabala, Caucasian Albania.

eaten by predators. In a week Kafi ad-Din, on horseback, went round these places and saw, that nearly everywhere meat had gone bad and just in one place, named Melgam, it remained unharmed as though it had just been hung up. Hence, Kafi ad-Din concluded, that in this place air not only was purest, but curative as well, so he decided to build a medical Academy here. Now this place is known under the name of Melgam plain. There is another version of the origin of this name. In Shemakha, until presently there is a legend that in its environs lived at one time a dermatologist treated with a miraculous plaster (Melgam) and, that in his honour the village was named by the local name Melgam. Kafi ad-Din invited scientists - physicians, occupied by practising medicine, manufacture of medicines to work here and train doctors. He was an excellent doctor, surgeon and

pharmacologist. In his hospital, like other similar establishments in the Near East, there was a drugstore, where pharmacologists and physicians of various specialties



A physician (Dioscorides) showing his pupil a mandrake root. Illustration from a translation of Dioscorides' *De Materia Medica*. 1229. Topkapı Palace Library.

lived among them there were surgeons - "jarrahi", oculists - "qekhali", trankmologists - "mujbiri", or "mujabiri". etc. At the medical centres of that time usually corridor system was used. At the entrance there were reception and procedural rooms, wards were located on both sides of the corridor and at the end of the clinic there was a morgue.

Near the central building there were a little drugstore and rooms for physicians and attendants. The drugstore looked to a garden, where

various plants for manufacturing medicines were growing. As M. Akhundov noted: "At the Academy effective treatment from various

diseases were carried out by means of fungi. There were 17 or so kinds of funguses: grain, lactic, honeyed, etc". In one of his poems, narrating about his uncle, Khagani said: "He easily explained to me, figures "one", "two", "three", "four", "five". "Five" is five sense-organs ; "four" - is the beginning of the world - water, air, earth and fire; "three" is an inanimate nature; "two" - is a body and a soul; "one" is God ".

Medical centres of similar sort must have been very popular in Azerbaijan. So, in the dastan "Mehsety and Amir Ahmed", hospital (bimarkhana) in Ganja is mentioned, where many people stood in a queue. Everyday aid to Kafi ad-Din was rendered by his son - Vakh ad-Din Osman. Osman had encyclopedic knowledge, was good doctor, pharmacologist, surgeon. He was known as philosopher, theologian and poet. Besides, he was a talented musician and musicologist. He developed a theory of music and masterly played in ergun, predecessor of modern organ. Osman took active part in bringing Khagani up and in music Ibrahim was taught by Osman. Omar ibn-Osman Kafi ad-Din died in 1150 and was buried with large honous near Shemakha. Here on the mountain always illuminated by sun, among high tree juicy grass and numerous springs even, inmate recover without the help of physician. Subsequently, thill place became Pir - place of worship of local inhabitants, believing in sanctity of this place. In honour of Kafi ad-Din , who among populace was called "Dede", this place up to our days refers to as "Dede Gunash" (" Father of Sun").

Up to our days, there is used a local idiom to warnj against poisoning by grass Bat-bat: "you are like Dede love to play with this grass. Throw it aside. It is poisonous".

On the occasion of the death of Kafi ad-Din, Khagani wrote an elegy:
Kafi ad-Din, you by the philosopher of the world, scientific true was.
Light doors of wisdom of the sky you for living had made open.
Your spirit has come back on a place. Heart, not cry and bless the mark!
Lived you among us, but you heard from the sky a vote, calling: "Be back"!
The precious pearl of earthly's sea, entrusted to the new destiny are you.
You has grasped by hands a belt, dumped from the sky to you.
You are the composer of wonderful balms, glorified in the terrestrial world.
The ancient sky you, probably, to made had decided by his doctor.
And, be back on the high sky, going for a walk in paradisiacal garden,
Has released you from a malicious fever a quivering star.
Seven effulgent heavenly houri, wrapping up in iridescent colour,
Before you had bent the knee, had kissed your trace.
Your empty house is prostrate with grief; to dissolved and dissolved in tears.
Was you for us as Jesus beneficial, as progenitor Adam.
Friday formidable by streak of lightning, life of sage has taken away,
Friday once also great in the world a flood had beginning.
About Khagani! Over grave of the uncle burst out bloody crying,
There was he to you as the father and more dear than natives and friends.
Friday once also great in the world a flood had beginning. About Khagani!
Over grave of the uncle burst out bloody crying,
There was he to you as the father and more dear than natives and friends.

The Zenith of the Islamic Renaissance

Sheikh Nizami Ganjevi (Ganjeli)

Nizami Ganjavi, the greatest Azerbaijani poet and thinker, is well known throughout the world for leading a new trend in poetry - the epic-romantic genre. He lived and worked in the city of Ganja in the middle of the 12th Century.

It was a troubled time. Almost 100 years had passed since the Seljuk-Turks had superseded the Arabs in Azerbaijan. With their arrival the Arabian language lost its dominant position. At the time, northern Azerbaijan was on the border of the Seljuk and Muslim worlds. This led to very diverse and rich language and poetry, and the development of a school of Persian poetry, which was very rich in structure and became famous throughout the East. At the head of this trend was, "the King of the Poets", Nizami Ganjavi.

Poets of this school included Qatran Tabrizi, Khagani Shirvani, Mehseti Ganjavi, Abul-Ala Ganjavi, Izza ad-Din Shirvani, Feleki Shirvani, Mujir ad-Din Baylakani and others. Each of these poets may have glorified Azerbaijan, as well as any big country. For modern researchers of the history and culture of

Azerbaijan, this phenomenon is interesting because they wrote deep philosophical works, infused with scientific information and difficult terminology, mythology and allegories. However, each of these poets had his own readers. Their works were translated and learnt by heart and spread with unusual speed for that time throughout the Muslim East. How do we explain this phenomenon? Where should we look for the roots of this explosion of popular culture?



**Chirakh. 1190.
Osman ibn-Salman
Nakhchivani.
Nakhchivan, the
Atabeg's State of
Azerbaijan. The
Louvre. Paris,
France.**

First of all, obviously, it is necessary to remember that the destiny of the northern part of Azerbaijan was in many respects determined by the development of its southern counterpart, which was heavily influenced by the Near and Middle East. Therefore, the penetration of Islam too, naturally, went from south to north. The influence of Muslim culture on the culture of Christian Georgia and Armenia also went through Azerbaijan and, to a large degree, directly through Azerbaijanis rather than Persians or Arabs. The influence was very strong and kept deep roots in the languages, literature, creativity and music of

these countries. However, they had very little influence on the culture of Azerbaijan.

The creation of the vast Arabian Caliphate, of which Azerbaijan was a part, promoted the strengthening of trade, economic and cultural connections between its regions, the intensive growth of cities, the prosperity of crafts and the development of science. The development of navigation and the caravan trade helped to spread the knowledge of astronomy, algebra, trigonometry and geometry throughout the Caliphate. There was a mutual enrichment of science among Arabian, Iranian, Turkic and Greek scientific thought. During the reign of Caliph al-Mansur (754-775), half of the vice-regents in the Caliphate were of Iranian or Turkish origin.

In Abbasid the Caliphs al-Mansur, Harun ar-Rashid and especially the Caliph al-Momin had a lot of Ancient Greek literature translated from either Greek or from Syrian. They did all that was possible to spread the knowledge of antique cultures and also the cultures of India and China.

Interpreters of antique books from many countries were invited to the "House of Wisdom" in Baghdad. The books to be translated were collected by special services throughout the Caliphate. Books were accepted as souvenirs from honourable visitors instead of gold. It is thought that about 400,000 books were collected in the library of the "House of Wisdom". The outstanding scientist Khorezmi managed the library.

The diligence of al-Momin and his predecessors was not wasted. Science flourished in the 9th Century in the Caliphate. Major and minor hakims created libraries and had scientists and poets in their courts. The material in these libraries included works by such great scientists, thinkers and poets as Al-Kindi, Khorezmi, Farabi, Ibn Sina, Biruni, Kashkari, Bahmanyar and many more.



Nizami Reads His Work to a Prince. *The Treasury of Secrets*. Nizami. 1538. Bukhara.

English scientist and physicist J. Bernal wrote that while "a large part of Europe was still suffering from the chaos caused by the fall of the Roman Empire...(the) Muslim world was experiencing a period of resplendent flowering".

The centre of this renaissance in the Caliphate was the new capital, Baghdad. Its population soared to as much as 2 million people in half a century, which was unheard of at the time.

At approximately the same time, Ganja was founded in Azerbaijan and it tried to imitate Baghdad in everything. At the time of Nizami over half a million people lived there. Such a city was unknown in this region in terms of its population and the level of development of science and culture. Not for nothing did Nizami call it my Babylon. Schools, universities, public and

private libraries, and observatories functioned there. It is known that a large library existed in Ganja called Dar al kutub, which was headed by Abulfazl an-Nakhchivani.

The city prospered along with other cities of Azerbaijan. Coins with the inscription "Azerbaijan" and "Ar-ran" were minted. Historians mention a city in which a large part of the population was specialized in the production of paper.

There have been a number of eminent Arabic-lingual scientists and writers in Azerbaijan. Among them were such giants as the philosophers Abul Hasan Bahmanyar al -Azerbaijani (died 1066), Abu Bakr Ahmed Bardiji (died 914), Abu Said Ahmed Bardayi (died 929), Eynalguzat Miyanaji (1099-1131) and poets Musa Shahavat (7th-8th Centuries), Ismail ibn Yassar (7th-8th Centuries), Abul-Abbas al-Ama (died 718), Mansur Tabrizi and others.

The Seljuks, who replaced the Arabs in 11th Century, differed from them with their tolerance and traditional Turkic nomadic democracy. This democracy gave way to new conditions for the development and glorification of knowledge

that was accumulated during the last three Caliphs in the north of Azerbaijan. These conditions led to the formation of a new school of poetry, headed by the great Nizami. The greatest Azerbaijani poet and humanitarian, Nizami abu Mahammed Nizam ad-Din Ilyas ibn Yusif ibn Zeki Muayyad Ganjavi was born in August 1141. Biographical data about Nizami in medieval chronicles is not easy to find. Researchers have had to rely on crumbs from the poet's works.



Khosrov and Shirin. Nizami. 1404-1409. Tabriz. Freer Gallery of Art. Washington DC.

However, the Arabian form of the poet's surname has been found in various medieval sources, and so we know his place of birth, his pseudonym and the names of his son, father and grandfather. Nizami's real name was Ilyas. His father's name was Yusif, and his grandfather's name was Muayyad. His son, Mahammed was from his first and favourite wife, Afag. From his work we know that Nizami's mother was a Kurd of noble origin from the former hakims of Ganja Shedaddins.

He was called Sheikh Nizami or simply Nizami Ganjavi, that is Nizami from Ganja in Farsi, or Nizami Ganjali in Azeri-Turkic spelling. In the "Library of the East",

issued at the end of the 17th Century in Europe, the poet was referred to as Nizami Genjli.

Nizami's other relatives are not mentioned anywhere except for some rather late sources, in which Nizami's contemporary poet Qivami Muttarazi, was proclaimed to be his brother. However, the majority of modern researchers believe that they could not have been brothers, as Qivami died at least 25 years before the birth of Nizami.

Nizami had a deep and extensive knowledge of all areas of science known at that time. It is possible, therefore, to conclude that he was educated in a privileged university (madrassa) of Ganja, in which he was taught by highly educated scientists, and that there was an extensive library. It is also possible to say that his parents were rather prosperous and well-educated people and, that his family lived in Ganja. All of this can be proved by analysis of Nizami's works.

Which branches of knowledge were familiar to Nizami? It is very difficult to know which field of knowledge Nizami was most familiar with. His encyclopedic knowledge amazed his contemporaries. In his work it is possible to find something about all branches of knowledge and it is all written on a very

professional level. In addition to Azeri-Turkish, he was fluent in Arabic and Persian.

Without knowledge of Arabic, he could not have mastered theology and Arabian philosophy. He also needed to read the works of Farabi, Khorezmi, ibn Bajji, Abu Ali ibn Sina, and ibn Rushda. Nizami used Arabian sources in "Leyli and Mejnun", except for the stories and legends that were widespread in Azerbaijan. Analysis of Nizami's work also shows that he was familiar with ancient Greek and ancient Indian philosophies.



Nizami and Thinkers. 1485.
Institute of Manuscripts.

Aristotle and Plato exerted an especially strong influence on Nizami. In "Iskander-name" Alexander (Iskan-der) discusses the problem of Creation in a circle of ancient sages, including Aristotle, a scientist known throughout the East as Arastun, Fales (Valis), Plato (Aflatun), Apollonius of Tyana (Bulunus Ruminian), Socrates, Parfiri of Tir (Forforius) and Hermes Trismegistos (Hormus), the suppositional founder of alchemy, magic and other magic sciences. Nizami used this original artistic means to discuss the origin of the Universe in this fictional elite scientific symposium.

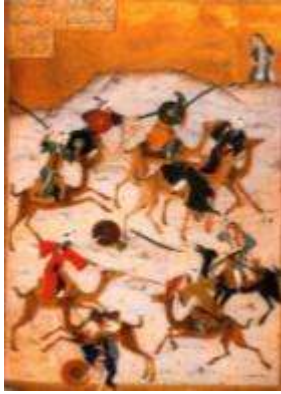
N. Conrad wrote of this, "to me this list of names is presented in an amazing historical document...He clearly has a huge intellect, and is amazingly rich in spirit. I shall add to these names yet and Indian himnosofists. About them, you see, there is speech. And before us, in all shining brilliance, is the Renaissance".

The astronomical and astrological questions of the origin of the Universe played a very important role in Nizami's work. Nizami regularly used plays on words, parables, allegories and descriptive expressions, and he constantly described the sky and mentioned astronomical tools and astronomical tenninology. In biography of his heroes, Nizami looked at their horoscopes, thereby demonstrating a professional knowledge in astrology.

From his work it is evident that he was also familiar with the books "Magister" by Ptolemy and "The Beginnings" by Euclid, as was any educated Azerbaijani of that time.

He was not only familiar with the astronomical tools of that time, such as the armillary, the sphere, the astrolabe, the gnomon, solar hours, water hours, and wall quadnfl of the meridian circle, which are all mentioned in the poem, "Seven Beauties", but he could also use ill, Nizami was obviously especially familiar with

the astrolabe, a compact instrument used to observe and calculi the position of celestial bodies, as it was more often mentioned in his poems.

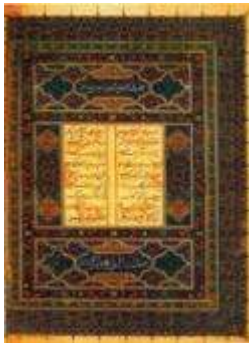


The Battle of Rival Clans with Majnun Looking on. Khamsa. Nizami. 1490. Behzad, Tabriz. British Museum. London.

Nizami used the basic geocentric system of Ptolemy in that the Earth is at the centre, surrounded by family spheres, each of which has one of seven planets, which corresponds to a day of the week and colour.

The Arabs divided the path of the Moon in the sky into 28 parts and these were called the phases of the moon. Each phase had a name, and each day the moon passed a different group of stars. The movement the planets and the Sun and the Moon through the Zodiac constellations and their mutual arrangement determined the ancient's calendar. From this it was possible to predict people's fortunes and the course of historical events.

To understand Nizami's allegorical verses fully, the modern reader needs to be familiar with the elements of the astronomical and astrological tenninology used in the East at that time. A good example of this is the poem "Leyli and Mejnun", in which Nizami describes the horoscope of the newborn hero using a lot of detailed terminology. Abdulqasimova deciphers this horoscope for us in his book "Nizami and the Universe". "The| Newborn will amaze everybody with his knowledge and courage, because fortune's star is in the lion's constellation. He will shine with knowledge and succeed in science because the Sun is in constellation with the ram. He will be happy because Mercury is in constellation of the twins. His courage and shooting will win him the glory of the world as Venus is in the constellation of temperamental Sagittarius. Also, he will win wars because Mars is in the constellation of Libra".



Khamsa (Quintet). 1494-1495. Nizami. Herat. British Library, London.

From Nizami's own horoscope given in the poem I "Khosrov and Shirin", scholars have managed to work out the year, and even a month, of the poet's birth.

The days of the spring and autumn equinoxes, the Milky Way, the Northern and Southern Pole stars and the rings of Saturn, observed by Europe astronomers only after five centuries, are frequently mentioned by Nizami. Nizami pays a lot of attention to questions of the origin of the Universe and the system of the world.

His knowledge of Geography was also astounding. It is unlikely that any of his contemporaries set their work in such a wide range of geographical situations; though under no circumstances did Nizami turn his back on Ganja.



Nizami Addressing His Son Mohammad (detail). Behzad. Probably Herat. 1482. Musee d'Art et d'Histoire. Geneva.

In "Khamsa", the following countries are mentioned: Azerbaijan, China, Tibet, Kashmir, Iran, Iraq, Syria, Lebanon, Yemen, Oman, Aden, Ethiopia (Khabesh), Sinai, Egypt, Maghrib, Rum (Greece), Andalusia in Spain, Mughan, Shirvan, Arran, Abkhazia, Armaghan (Armenia), Kashkar, Maverannahr, Mazendaran, Khuzendaran, Khuzistan, Jam, Kisir, Sarir, Hatay, Khorasan, Badashhkhan, Gimgele, Zanzibar, Istahr, Ifranjat, Haveran, Daghestan, Jend, Gilan, Taraz, Khi-tall, Kayravun, Alburz, Kahhauj, Khalukh, Ark, Khaz-ran, Zing, Mukaddas and Kemar. The poem also mentions the Turks, Russians, Abkhazians, Armenians, French, Nubians, Sogdians, Saklabs (slavs), Jews, Berbers, Zinjians and others. He even mentions the North Pole.



Bihzad (c. 1450-1530). Miniature of the Building of the Khawarnaq Castle from a Copy of Nizami's Khamsa (Quintet). 1494-1495. British Librarv. London.

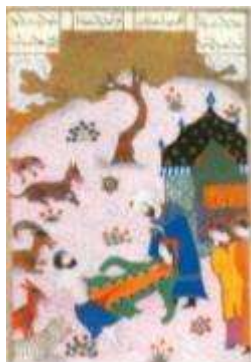
Nizami also mentions dozens of cities in North Africa, southern Europe, Levant, Arabia, Iran, the Caucasus, Central Asia and India. Among them were Ganja (his home city), Barda, Derbent, Tiflis and Chach (Tashkent), Buhara, Samarkand, Herat, Khorezm, Baghdad, Medain, Mecca, Sham (Damascus), Iskanderia, Khalluh, Medain (Ctesiphon), Lahore, Farhar (Falgar), Qirman Shah (Karman Khan), Alan, Balkh, Merv (Shahijan), Zanjan, Khotan, Yagma, Rey, Isfahan, Mosul, Babylon, Jerusalem, Gazna, Fur, Nishapur, Shahrir, Bulgar, Tus, Gurgan, Burtas, Khazran, Buskhak, Khar, Bisra, Tamuz and others.

Modern scientists assume that the Gypsies came to Europe from India. In his poem "Seven Beauties", Nizami describes the appearance of the Gypsies in Iran in connection with the name Bahram, who helped them escape from India.

Nizami was able to describe the processes and changes of the Earth's surface, as if it was taken from a modern textbook of geography. Nizami also describes rotation movement and inertia property of bodies.

He was also familiar with decimal fractions, roots and irrational numbers.

Nizami's rich knowledge of painting and calligraphy and in particular music permit us to make the assumption that these disciplines were included in the educational program of the university from which he graduated. From Nizami's poems, it is possible to learn about all aspects of musical life in Azerbaijan and, to some degree, throughout the East. Nizami wrote about mughams, songs, folk songs, singers, musicians, dancers and a variety of musical tools. He used such musical terms as melody, mood, rhythm, harmony, modulation and quaver. This is not surprising because in Azerbaijan, classical poetry and music were intimately connected. The poet wrote verses about the love of a woman or about



Leyli and Majnun Faint.
Khamsa. 1491. Shiraz.
SPL.

love for God, which were also common among the classical mughams.

In his poems Nizami mentions many songs and mughams. In "Khosrov and Shirin" the famous singers Berbed and Nakisa perform 30 songs and eight mughams. Among them were such songs as "Donated by Wind", "Pearl's Curtain", "Sweet drink", "Revenge for Siyavush", "Gardens of Shirin", and also the mughams, "Rast", "Iraqi", "Novruz", "Isfahani", "Ushshagh", "Rahavi", "Zirefkand", "Khisari".



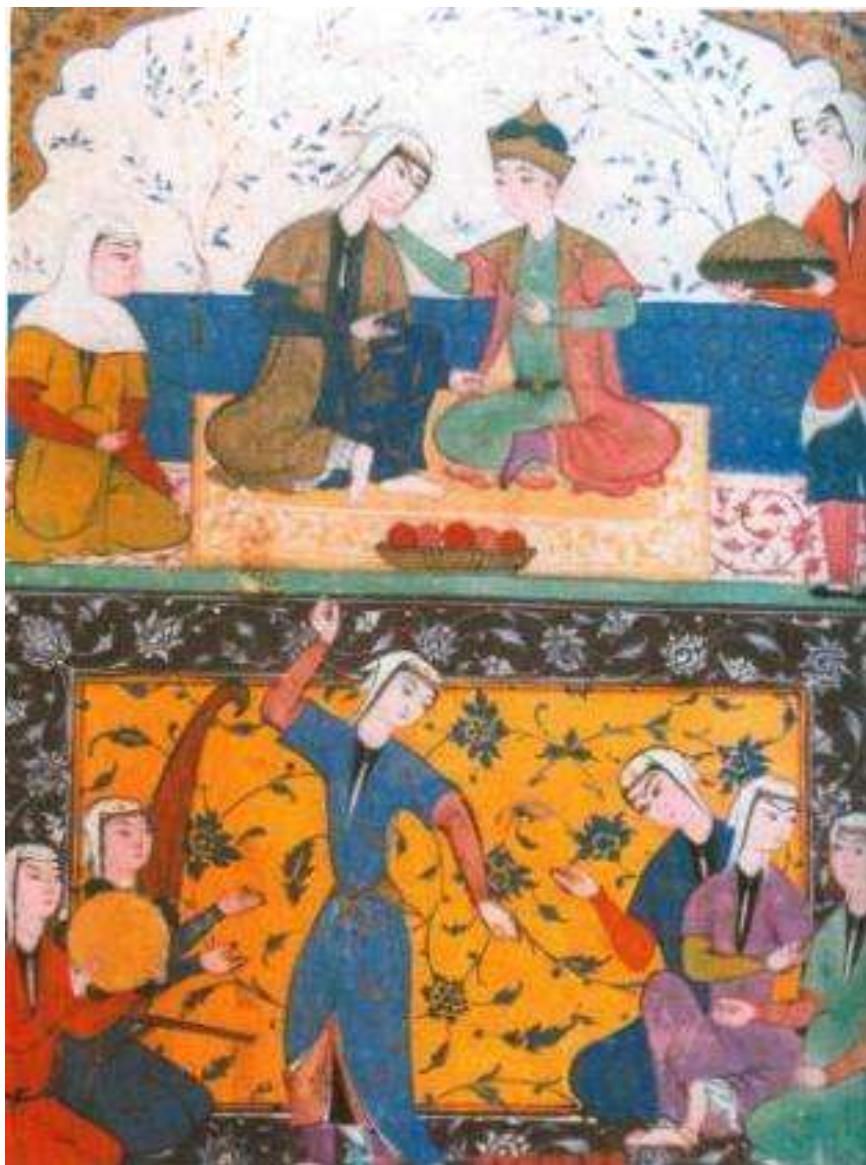
Khosrov Spying on a Shirin Bathing. Qalyan.
Kirman Mid-17th Century. Stonepaste with polychrome underglaze decoration.
British Museum, London.

Information about musical instruments that were prevalent in Azerbaijan in the 12th Century and earlier is scattered throughout all of Nizami's poems and lyrical verses. He mentioned not only the names of the instruments such as the saz, ud, berbet, setar, chang, qanon, mushkar, organon, kamancha, rubab, tanbur, karanay, sheypur, qus, dovul, def, naghara, zandan, but also their form, the number of strings, their sound and how to play them.

The music of Nizami's time has reached us today, although changed, but we know almost nothing for certain about the fine arts in Ganja at that time. Therefore,

all of Nizami's information about painting and sculpture is of special interest. In his poems it is possible to find information about wall painting, sculpture, and also about famous artists and sculptors of that time.

Above all, Nizami prized the painting of China and Rum. It is interesting to compare Nizami's perception of these paintings to a more modern perspective.



Iskandar and Rovshanaks Wedding Party. *Khamasa*. 1578 Bukhara SPL.

Modern researchers tend to look for iconic symbolism, whereas Nizami looked more at the realism of the things depicted.

Nizami was also familiar with the medicine, anatomy and pharmacology of that time, and he was familiar with the work of the medieval doctors Galen, Razi, Iskhag ibn Khunayn and Avicena. He loved chess and backgammon and frequently used the terminology of these games in his poems.

Having had a very good education, Nizami continued his education in the rich, "overflowing" libraries of Ganja.

Nizami's works are like an encyclopaedia of Azerbaijan's ethnography of the Middle Ages. One can find in his work the answer to almost any question of interest to a modern ethnographer, from the conditions of economic life and culture to questions of marriage and family.

Bertels wrote, "We must remember that in addition to his knowledge, he had a huge poetic talent so it is unsurprising that if he became a court poet, he could expect quick success. However, Nizami did not become a court poet and lived without leaving his place in Ganja and he even avoided public life".

This solitude is the biggest puzzle of the Nizami's life. The solitude of the poet, as he writes in this verse, could be easily explained by his being a Sufi, as he had the title "sheikh". Sheikhs, or murshids, were to live as hermits and have followers, or murids.

Historical records do not have any information on Nizami's murids. We do not know who Nizami's spiritual guide was, though there is the intimation that he was a follower of the Sheikh Akhi Farrukh Zanjani, who died more than 70 years before Nizami was born.

It is quite possible that the Sufi order to which Zanjani belonged tried not to advertise its activity, as it was opposed to the extremely orthodox Sunni worship, which was more common in Ganja at the time. Consequently, we know very little about this side of Nizami's activity. However, a legend about the sanctity of Sheikh Nizami has been saved.

Atabey Qizil Arslan, having felt a desire to enjoy the company of Sheikh, sent for him; but he was told that this elder had moved away and that he refused the company of potentates and the powers that be.

The Atabey desired to test him, and so he went to him. The Sheikh, having had a vision from God that the Atabey was coining to test him, looked on him with



**Shirin Bathing. *Khamsa*.
Nizami. Second half of the 18 th
Century. Iran. Opaque
watercolour and gold on paper.**



1. Bahram Gur and Azade. *Khamsa*. Nizami. Qajar Painting. Brooklyn Museum of Art. 2. Khosrov Discovering Shirin Bathing. *Khamsa*. Nizami Qajar Painting. Brooklyn Museum of Art.

disdain; and the prince had a vision from the spiritual world. Qizil Arslan saw, among other things, an imperial throne sprinkled with jewels designed for the Sheikh, but also a hall

where there were 100,000 slaves and warriors and

which shined with the magnificence deserving of a king. He saw people decorated with precious belts, viziers and distinguished men around the throne, where the Sheikh sat as ruler. As soon as the Atabey's eyes saw the greatness and brilliance surrounding the Sheikh, he was amazed by it and wanted to kiss the Sheikh's legs because of his humiliation; but at that moment he returned from the spiritual world, where he had been transported by his vision, to this material world and noticed a weak, thin old man sitting on a piece of felt at the cave's door with a book, ink-pot, reedy pen, table and stick in front of him. He respectfully kissed his hand and never again thought of testing him. His respect for the Sheikh had grown enormously.

Most biographers of Nizami link the different stages of his personal life to his five most famous poems, which were subsequently incorporated in "Khamsa" or "Quintuple". Nizami wrote the first large poem, "Storehouse of Mysteries", when he was little more than 30 years old. At that time he was already well known in narrow circle of poets as a talented poet and the author of magnificent lyrical verses. The poem is dedicated to the ruler of Erzinjan in Asia Minor, Fahr ad-Din Bahramshah ibn Daud (1166-1225).

Nizami wanted to take the poem to the Bahramshah himself, but could not do so because of military action in the region. A historian of the Seljuk-Turks wrote that having received the poem, Bahramshah said, "If it were possible, I would send my whole treasury as a gift for this book, which has laid down in verses, similar to pearls, my name which will be remembered in the world eternally".

"Storehouse of Mysteries", had a special place in Nizami's work. The subsequent four poems included in "Khamsa" are close to modern novels or

romance-poems, whereas "Storehouse of Mysteries" represents a collection of



1. Leyli visiting Mejnun in the Desert. *Khamsa*. Nizami. Qajar Painting. Brooklyn Museum of Art. 2. Quin Shirin Visiting the Sculptor Farhad. *Khamsa*. Nizami Qajar painting. Brooklyn Museum of Art.

short sententious stories, dedicated to questions of morals and of codes of conduct. This book excels in its depth of philosophical consciousness and is more religious with Sufi mysticism than his other poems.

"Storehouse of Mysteries" brought a lot of glory to the poet and caused many

imitations in almost every country in the East. "Storehouse of Mysteries" brought a lot of popularity to Nizami. In those days, well-known scientists and poets were frequently invited to court and took protection under the ruler. Sometimes they would simply give the poet a present or grant him some land. We do not know who patronized Nizami in those years, but the result of one of such act of patronisation made a deep mark on Nizami's life and the poet frequently recalled it. The ruler of Derbent, Dara Muzaffar ad-Din, as a mark of his admiration for Nizami's talent, sent him as a gift the gentle Kipchak girl Afag, a slave with an ungovernable disposition. In approximately 1173-1174 became Nizami's wife. She was the ideal woman for the poet. Many researchers of Nizami believe that his for Afag introduced a new inspiration to Nizami's poetry. In the same year his son, Mahammed, was born and Nizami was happier than ever before.

Unfortunately, his happiness was short lived. Afag died in 1180. Soon after, Sultan Toghrul III (1177-1194) commissioned Nizami to write a poem about love and promised a good reward for the work. Although the poet lived as a hermit he accepted the offer. He perfectly understood what the market wanted, expressing in modern language that love and the erotic would always be a ranking of success. Besides that there was an opportunity to immortalise the memory of his favourite wife, Afag, for centuries. The poet based the work on the legend of Khosrov and Shirin, which was well-known throughout the Muslim World.

The poem was dedicated to Toghrul II. Nizami finished the commission in about one year but was unable to deliver it as Toghrul II was involved in a war elsewhere. There are also two other dedications in the book, to Atabey and Jahan Pehlevan, and after his death, to Pehlevan's brother. Sultan of Azerbaijan Qizil

Arslan. The set of dedications is probably connected to Nizami's desire to pass on the manuscript only to reliable people. Only rich people could afford to pay for a copyist and expensive paper, but only they could bring the book to a wide audience and save his poem for posterity.



A Meeting of Lovers in a Date-palm Garden. 1479. Khamsa. Nizami. Shiraz. SPL.

"Khosrov and Shirin" is a poem about the tragic love of a Sasanian prince, who went on to become Shah Khosrov II, for an Albanian princess, Shirin. Nizami, with great skill, described the ideas and actions of the heroes and tried to explain them psychologically for a more convincing characterisation. Nizami added to the poem a third hero, an educated builder and

architect, named Farkhad by the poet noble, as a crystal clean young man, who would make any sacrifice for the love of Shirin.

Bertels wrote that "Khosrov and Shirin" is one of the greatest masterpieces, not only in Azerbaijan, but also in world literature. For the first time in the literature of the Near East, the individuality of the person was shown in all her riches, with all her contradictions and ups and downs. The poem was amazingly successful.



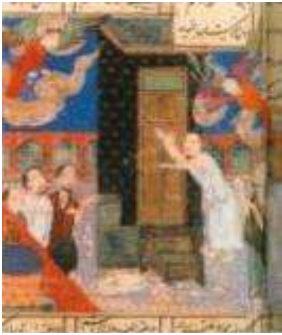
The Parable of Jesus Christ. Khamsa. 1508. Shiraz. SPL.

After Nizami, a dozen of very gifted Eastern poets used this theme. Among them, the eminent poets, Hindu. Amir Khosrov Dekhlevi and Uzbek Alisher Navoi especially stand out. It seems that Nizami based his story on Azerbaijani folklore. After the poem was published this theme became even more popular and has been saved up to today as a popular legend.

Soon after the death of Afag. Nizami married for the second time, but again malicious fate pursued the poet. His second wife died in 1188. That same year Nizami received an order for a new poem from Shirvanshah Ahsitan I. The Shirvanshah asked him to write a poem based on the Arabian legend about the unfortunate lovers, Leyli and Mejnun.

Originally, Nizami planned to refuse the order, because he was of the opinion that the plot was hackneyed and as dry as the sand of the Arabian Desert. However, his son, Mahammed, persuaded him to accept the offer. After Nizami

became acquainted with the written and oral legends about Leyli and Mejnun in detail, the theme lead him on and by the end of the year the poem was ready.



**Mejnun comes to Kaaba
Khamsa 1479 Shiraz SPL
Dorn**

The poem described a crazy love, between pupils of a private school, Geys and Leyli, which proceeded and grew through the years, despite all the obstacles thrown in their way by their parents as they grew up from children to become a young man and woman. Because of his crazy passion, Geys received the nickname Mejnun or madman. Love kills Leyli and Mejnun hastens to the grave and dies soon after Leyli. Mejnun's friends who were animals guarded his body.

A lot of imitations of "Leyli and Mejnun"

have been written literally up to the present day. Especially popular in the East were some poems written on this theme by Amir Khosrov, Alisher

Navoi and by Mahammed Fizuli. Since its release, there have been imitations written in Azeri, the earliest of which is a poem by Hagigii (1512), the only copy of which is kept in the British Museum in London.



**Leyli and Mejnun Mejnun Throws Himself on
Leylas Tomb. Nizami.**

On July 31, 1196, at midnight Nizami finished his fourth poem, "Seven Beauties". The patron of the poem was a governor from the dynasty of Aqsonqurids Ala ad-Din Korpa Arslan (1174-1207). Apart from him, Nizami mentioned his sons Nasr ad-Din Mahammad Shah and Ahmad Shah.

Around this time Nizami's health broke down, and

In his fantastic poem "Seven Beauties", Nizami described the entertaining adventures of the Sasanidan King, Bahram Gur. The poet used this as a backdrop to portray the eternal problems of a fair ruler.

In this poem Nizami wrote fantastic, cheerful and instructive stories about seven beauties who became the wives of the Shah and simultaneously seven stories about people saved from prison. He also wrote of the faithful stories about genuine life in the country, which was ruled by the brutal vizier, and he included descriptions of tortures, massacres and murders. This puts a different slant on the poem's title, all the more so because the poem has a mysterious ending. Bahram, whilst out hunting, follows a sheep into a cave and disappears. When a warrior who was

accompanying him approached the cave, he heard a determined voice saying, "Go home! The Shah is engaged in business!" The cave appears to be empty and nobody can find the Shah. What Nizami meant by this ending remains a mystery.

As soon as he had completed "Seven Beauties", Nizami began work on a new poem. It was called "Iskan-der-name", or "Book of Alexander". It consisted of two volumes. The first was called "Sharaf-name", or "Book of glory", and the second was called "Ikbal-name", or "Book of Happiness".

Nizami's third wife died in 1200. He was at that time already almost 70. For him the years had flown past, many of his friends and allies had died and loneliness and a feeling of being near the end of life inspired melancholy.



Mausoleum of Sheikh Nizami. Ganja. 19th Century. Published for the first time.

"Book of Alexander" was his longest poem. The first book describes the fantastic life, wars and heroic feats of Alexander the Great. In the second book Alexander the Great changes from a king and conqueror to become a king, philosopher and prophet.

In the poem, Alexander travels a great distance and at last reaches somewhere in the northeast. It seems to be a perfect country; there are authorities, no poor or rich, no oppressors and no oppressed; there is no theft and no deceit; the people are not sick, and they die only from old age.

At the end of the poem, Nizami addresses the reader and asks them to remember him, and he promises that if the reader follows his advice they will have a good life.

In addition to his famous "Khamsa", Nizami also wrote many other works. Nizami also wrote "Divan", a collection of lyrical verses, consisting of 20,000 beyt or, couplets. Unfortunately, for all of us, the majority of them have been lost. We now have only around 100 of his magnificent, philosophical verses. It is difficult to know which women they were written to. We know, however, that there is an unknown woman buried next to him in his grave. The academic, Arasli, wrote that people had linked him romantically with the poet Mehseti Ganjavi. Her passion and love for Nizami are referred to in some stories about Nizami, as well as her wish to be buried next to him. Arasli also wrote that some gazelles confirm the plausibility of a love story between Nizami and Mehseti.

On March 12, 1209, at the age of 68, Nizami died in Ganja. We know the exact date of his death was established when his grave was found. The inscription

on the tombstone states, "This is the grave of luminary Sheikh Nizami ad-Din maula Abu Mahammed ibn Ilyas ibn Yusuf ibn Zeki, who died in the fourth month of the six hundred and fifth year".

After his death, as well as on the graves of other famous Sheikhs, a mausoleum was erected, which people came to visit as a sacred place. The mausoleum had clearly been looked after and restored over the years. However, in the second half of the 19th century it was in very bad repair, though the historian Bakikhanov wrote that a khan from Garabagh, Mirza Adigezal Bey, undertook an



Inscription on the Headstone of Sheikh Nizami Ganjavi. Ganja. 12 March 1209. Azerbaijan Atabey's State.

attempt to restore it. In 1875 a Persian prince, Farkhad Mirza Qajar, visited the mausoleum. He wrote of it in his book "Manual": "When we had travelled seven versts, there was a small dome, which was half destroyed. It was Sheikh Nizami's grave; from it to Ganja are seven versts. I hastened to visit the grave but guardsmen from a post

nearby had laid a lot of hay for their horses around the dome, so it was impossible to enter". At the beginning of the last century, what was left of the mausoleum probably still existed, as its image is

depicted by the artist Shmerling in his journal "Molla Nasr ad-Din" in 1908.

On the 800th anniversary of the poet's death a new mausoleum, 15 metres high, was built. After 50 years, however, it was already broken down, and so in its place a new mausoleum was built - this time made of marble and granite rather than limestone.

Nizami's popularity has spread far beyond the East, his work has been translated into almost to all the languages of the world, and his work has been studied around the world. His poetry has inspired, and continues to inspire writers, playwrights, composers and artists, especially in the East. If in Europe in the middle Ages the Bible was the main source of inspiration for artists or writers, for artists in the Muslim East, Nizami's "Khamsa" filled the same role. Books, carpets and walls in palaces and residential houses, as well as weapons and household crockery, were all decorated with drawings based on the themes from Nizami's poems.

All the world's great museums have at least a few miniatures and subjects of applied art based on the themes of "Khamsa" by the most famous artists of Baghdad, Tabriz, Herat, Qazwin, Shemakha, Bukhara, Nakhchivan, Delhi, Cairo and others. In libraries and museums around the world, more than 900 colourfully made out manuscripts of "Khamsa" are stored. Among them is the manuscript completed especially for Sefevi Shah Tahmasib I in 1543 in the Court's library, founded by Shah Ismail in Tabriz and based on Uzun Hasan's library. It was

written by the most outstanding representatives of Azerbaijan's school of calligraphy, including Shah Mahmud Nishapuri, Ustad Sultan Mahammed, Agha Mirek, Mir Musawir, Mir Seyyid Ali and Muzaffar Ali. This manuscript is stored in the British Museum and is considered a masterpiece of world book art.

Another very valuable manuscript of the poem "Storehouse of Mysteries", copied in 1239 in Ganja by the calligrapher Fazlullah ibn Mahammed ibn Omar, was found by the professor Rustam Aliyev in London's "India Office" library. He believes that it could have been copied from Nizami's own manuscript.

*Two lovers he awaiting in this tomb
Their resurrection from the graves dark womb
Faithful in separation true in love
One tent wil hold them in the world above*

Leyli and Mejnun

The Great Lady of the Sufi Realm

Mehseti Ganjavi

Mehseti Ganjavi, an outstanding Azerbaijani poetess of the end of the 11th and the beginning of the 12th Centuries, is a bright representative of Azerbaijani and Muslim Renaissance, a representative of the new urban poetry, glorifying in her verses images of inhabitants of urban craftsmen, poets, singers and mutribs. Mehseti was first in almost everything. She was the first known Azerbaijani poetess, the first woman chessplayer, the first famous Azerbaijani musician, and is quite possibly the first female composer.

Her biography is surrounded by mystery and legends. The only known facts of her life, as well as her verses, differ with extreme extravagance, at least in the Muslims understanding of life of that time, especially if one accepts them literally rather than figuratively.

According to these legends, she lived in the Ganja Kharabat quarter, and spent time drinking, singing and dancing. She poeticized wine and sensual love. A series of verses, devoted to the young craftsmen from Kharabat quarter in Ganja: tailor, spinner, butcher, gold-digger etc., were particularly famous:

*Your face, the son of a tailor, is similar to the moon,
A hundred Mesheti will want to become the slave.
As threads in your hand. I'd like you to lead my path
To you lips every day a hundred times.*

Young man knitting wool is my soul.
A gap on his chin is my prison.
God, give me his kiss.
Because these lips are my medicine.

I am in love with an ash seeder.
I cannot though reveal my secret to him.
He is searching for gold, while seeding ashes.
I am searching for him with gold in my hands

Little of Mehseti's biography is reliably established. Mehseti Khanum was born in approximately 1089 in Ganja where she lived to a very old age. Her real name was Manija. The name Mehseti was her poetic pseudonym. Mehseti was very well educated, and she had well travelled which is apparent from her work. She visited areas such as Rum, Merv, Balkh, Nishapur, Herat, Ganja, Khorasan, Iraq, Zuzan, Arran etc. For a while she lived in the the great Sultan Sanjars palace. She participated in receptions and literary majlises (meetings). She spent a significant part of her life in Ganja, where she participated in the palatial life of Sultan Mahammed and his son Sultan Mahmud.

The basic facts of the life of the great poetess came from the *Dastan* of the XIII century Mehseti and Amir Ahmed, the manuscripts of which are stored in Baku, Istanbul and London. Recent findings of Azerbaijani scholars proved, that the *Dastan's* author is an Azerbaijani poet and scientist of the XIII century, Abdulla Jovhari Zargar Tabrizi, and that his heroes are real persons. They include a poet Amir Ahmed, the first Shah of Ganja (Sultan Mahammed) and the second Shah of Ganja (Sultan Mahmud). A large number of Mehseti's rubaiyats are included in the *Dastan*.

The contents of the *Dastan* in brief are reduced to following. A daughter was born in to a family of a theologian in Balkh city. He went to astrologers to find out the future of his daughter. After the astrologers appealed to the stars they predicted a great future for her, and love of people. Simultaneously they declared that eventually she would end up in a kharabat (arabian- saloon, pub). The father sent his daughter to school, which she graduated in eighteen years with honors. Following that, the father took her to experts and asked them to teach her twelve mugams and their twenty four sections. He also asked musicians to teach her to play the chang, ud and berbed. His friends were surprised: "How come first you educate your daughter, teach her Koran, and then prepare her for a professional dancer career, unless you want to make her a whore?" His answer was, that if she was going to end up in Kharabat, she should be prepared. After the death of her father Mehseti moved to Ganja and settled in Kharabat's quarter.

It is known from the same *Dastan* that by twenty years of age Mehseti gained acceptance and love in many countries of the Muslim world through her



accomplishments, beauty, fine voice and poetic talent. Both nobles and merchants came to Kharabat in Ganja to listen to her sing. Even the ruler of Ganja, who was called Shah Ganja in the *Dastan*, could not stay away.

Khatib (ecclesiastic) of Ganja finally had a son after many years. He named him Amir Ahmed. A boy was educated by wet nurses, and at four years of age he was sent to school. Amir Ahmed proved himself as a very skillful and talented young man and the glory about his gifts was spread far beyond Ganja, though he spent all his time studying and not leaving the school. Once Amir Ahmed had a dream. He dreamt that he entered Paradise, where met a houri with a cup of wine in her hands. Amir Ahmed drank the wine and got drunk with the beauty of the houri. The following morning Amir's father found him very sad. To dispel the boy's grief, his father allowed Amir Ahmed to take a walk through Ganja with 400 horsemen accompanying him. In one of the city quarters Amir Ahmed heard a beautiful singing and learned, that this quarter was known as Kharabat. There, in one of the taverns he found a beauty, lying on four pillows. It was Mehseti Ganjavi. Amir immediately recognized his houri. The young couple fell in love and started exchanging rubaiyat (quatrain).

Hatib was very surprised to find his son reading rubaiyat instead of Koran before sleep. He was worried by his son's behavior, which started after his trip to Kharabat. Hatib even sent him to doctors, and they promised to espouse him. But all efforts were in vein. Amir Ahmed, however, was determined and went to visit Mehseti in Kharabat without servants. Once Mehseti's mother learned about the boy's family, she asked Mehseti to send him home away from troubles. The young couple did not listen to her. Hatib tried return his son and even complained to the Shah of Ganja, but his son was firm. Then he sent several people to catch and imprison his son. On the third day lengthy conversations about morals and peccadillo, Amir Ahmed agreed that his father was right and got his freedom. The father was so excited that he started dancing and gave a big party to celebrate the joyful event. When the party was over and the visitors went home, Amir Ahmed left as well in the expected direction of Kharabat.

There he found Mehseti surrounded by 40 girls. They played on ney, chang, and daf, danced and sang. Mehseti was giving a music lesson. Here he saw Mehseti in a new light. Not only did she write poems, sing, and play on many instruments, but she also was a teacher.

To better understand the musical sphere of tin time, one of the Shah's receptions in Mehseti's honor would be very descriptive. Music was played on the following instruments: chang, ud, barbat, abrishami, ney and tanbur.

It was also mentioned later in the *Dastan* that Mehseti was the strongest chess player in Ganja. A match between her and the Shah of Ganja at a party was described. In another match Shah of Ganja bet thousand dinars with Amir Ahmed. Amir Ahmed won and Shah of Ganja had to pay with gold coins.

The headstrong Shah demanded that the lovers part and Mehseti to remain in his palace. Mehseti offered Amir Ahmed to run to the city of Balkh. Mehseti got there first. The entire Khorasan and the poets of Balkh gathered in her honor. A poetic competition began. Mehseti offered a poetic riddle. Nobody could find the answer. Suddenly a wanderer entered the competition and answered Mehseti in a graceful verse. Everybody guessed that this was Amir Ahmed. At the end of the *Dastan* - Mehseti and Amir Ahmed the lovers came back to Ganja, were officially married and had two children.

After the death of his father, Amir Ahmed became the Hatib of Ganja. Mehseti survived her husband by two years. She lamented over his death so much that by the end of her life she lost her sight. It is emphasized in the *Dastan* that she was buried near Nizami Ganjavi. Indeed, when in 1923 the grave of Nizami was dug up, to move him to the honorable cemetery of Shah Abbas mosque, there was a woman's grave. Hamid Arasli does not exclude the possibility that the two outstanding persons met, although the times of their lives are difficult to connect.

The *Dastan* is written very well and is interesting to read although it is paraphrased. However, it is difficult to believe in all of this. The reader is left with a feeling of reticence. There is an impression that the author hid facts of her biography, as he used a number of allegories clear only to a reader of his time.

Indeed it is very difficult to believe that a respectable theologian in those times could send his very talented daughter to study music and dance, in order for her to prepare for a Kharabat (tavern). The same is with Hatib's son Amir Ahmed, who after receiving a magnificent theological education went to Kharabat to follow Mehseti. It is yet difficult to believe that the poetess who was accepted to a court of the Sultan numerously declared her love to young handicraftsmen: a spinner of a wool, baker, tailor, butcher, jeweler and many others. Riddles, riddles and riddles.

However, everything becomes extremely clear and logical, if only to assume, that Mehseti was a member of a secret Sufi Order and that her biography was written with allegories, accepted by Sufies in order to defend themselves from the orthodox Muslims. Sufies considered that a prime goal of person's life is love to God. The ecstatic condition of Sufi was considered intoxication by wine (mast, mey), and a place of gathering of Sufies was identified with a tavern (Kharabat, Meykhana), and so on. Instead of a mosque, some Sufi attended the assemblies, where the reading of hadises was replaced with the reading of verses, singing and dancing in Sufic tenement - Kharabat. Doctor Javad Nurbahsh, the head of Sufi, Order Nematullahi in London translates "Kharabat" in English as the "Tavern of Ruins", meaning Sufi tenement. He writes that Sufi after passing all purifying stages, becomes an Accomplished Person and reaches a threshold of True (Hagigat): "This last trip in Hagigat could be associated with studying Truth in a Divine University, in "Tavern among Ravages" (Kharabat). There are no professors in this true center of unsurpassed education, and the only preceptor is

the Absolute Sanctity and Perfect Love. The only teacher is Love, instead of the textbooks there is Love and the Accomplished is also Love". This was the Kharabat where the theologian sent his daughter Mehseti. And, indeed, interpretation of the *Dastan*, using of the Sufies allegory will make the biography of Mehseti look much more plausible.

Shall we begin with the birthplace of the poetess, which was specially transferred to the north east of Iran - the center of early Sufis? This was the birthplace of one of the first sacred Sufi Abu Said ibn-Abi-l-Khayr and the scientist and poet Omar Khayyam, who had done so much to spread the rubaiyat genre out. A famous Sufi poet Jalal ad-Din Rumi and many others came from here.

A reader is literally warned that the creativity of Mehseti is related to the circle of Sufi poets and while reading the *Dastan* the amendments on Sufi parables should be made. I.e., the pious theologian, when he found out about his daughter's unusual poetic gift and musical abilities, decided to send her to follow his own path. He addressed an astrologer for an advise, who one predicted for the girl a bright future in the Sufi brotherhood. The fortune-teller certainly had his wisdom, as women in those days could only feel relatively free among Sufies. As wrote J. Spencer Trimingham "the mysticism was the only religious sphere where a woman could manifest herself. There were many Sufi women among which the most known was Rabiya al-Adaviya". The fact that the author of the *Dastan* referred to the gathering of Sufies comes from the following verses of Mehseti:

The moon has risen above Kharabat:
She stretched a tent in a heavenly hut.
And suddenly a voice came from nowhere:
""This World is not worth a straw".

Don't come to Kharabat without a desire,
If you don't know the symbols of Dervish,
do not come.

The path here belongs to the brave ones.
Do not come if you can not sacrifice yourself.

Kharabat is a place for brave men,
There is no place for low souls in here,
Pay respect to this path you've chosen
As this is not a place for sly souls.

The fact that the Kharabat quarter was represented by craftsmen and that Mehseti expressed love to a number of them: tailor, jeweler, wool spinner, etc. in stead of Yar (God), may mean that she belonged to some group of craftsmen and used special symbols accepted by them.

Such a corporation could have been the Turkic organization Akhi, similar to Sufi, to which Nizami belonged as well. Members of this group were young men of different trades. It becomes completely clear that the verses dedicated to young craftsmen were written specifically for performances at the Sufi gatherings and are not love lyrics as we understood them. It is interesting that the arrival of Amir Ahmed just, like Mehseti, to the Kharabat was predetermined from above. To him the prediction was passed through an angel and her fortune was predicted by an astrologer. It would also be impossible to explain another episode without a reference to a prediction. In his dispute with his father, Amir Ahmed said he would close his eyes and asked to be tied up to a mule. If a mule would carry him to a mosque, he would never go to the Kharabat. If, however, the mule would take him to the Kharabat, Hatib would have to sell the mule and with the money he and Mehseti would organize a Sufi mejlis. The mule of course came to the Kharabat and the money went to singers and musicians at the next gathering of the Sufis with singing and dancing. This episode described an eternal dispute between Sufies and Muslim Orthodox as to where a faithful Muslim should direct his feet to a Mosque or to a Kharabat. Fizuli wrote: «I will not go to a Mosque and I shall not listen to those preaching. Better move your boots to a Kharabat-Meykhana - you will find a winery there. A sight is radiant and wine is effulgent»).

Another Azerbaijani poet Khabibi, who fancied philosophy of Sufi, called Kharabat his "Friend". Another episode from the *Dastan* proves once again that Kharabat is not a tavern or a quarter of craftsmen, but it is the gathering of Sufies. A pious uncle of Amir Ahmed, Pir Osman, undertook to rescue him from the Kharabat. Amir Ahmed agreed to leave the Kharabat upon one condition, that Pir Osman would drink a glass of wine. The old man could not stop after only one drink and left the Kharabat completely drunk. It was impossible to recognize Pir Osman after that episode. He became a habitue of Kharabat. Without a doubt, this episode described the eye-opening of Pir Osman, and intoxication stood for religious ecstasy.

Old men and preceptors in Sufi were called "Pir" and "Sheikh" ("Murshid"). Amir Ahmed's uncle Osman apparently became a "Pir" once he passed all stages of spiritual perfection in Kharabat required by Sufi and became a spiritual preceptor.

In Mehseti's poems there are many verses, in which the poetess expresses her deep feelings to the beloved without any symbolism:

I am your lover, O son of Khatib.
Believe that I shall be faithful to you until I die.
There are many men ready to die for me,
But I wish to bum in the flames of my love to you.

Her love to Amir Ahmed was a highest profane Love. This Love poetess took to measure profane passion. But there is another even higher love, and that is love to God, hidden behind symbols and under names such as friend, yar, old man, dervish, beggar, butcher or a members of Akhi's Order - young craftsmen. As the poetess wrote, this love could be "two thousand times stronger than her love to the Khatib's son" and "especially under the influence of wine (in ecstasy)" when she could come close to God. The end of the *Dastan* is typical for Sufi. Mehseti lost her sight from tears and was buried near a man of great worship, a huge authority among Sufies, famous poet and great Sheikh Nizami Ganjavi. The rubaiyat of Mehseti Ganjavi are close to Azerbaijani folk tales and carry deep philosophical meaning. They left a deep trace in the poetry of Azerbaijan and the entire Middle East. Many scholars consider her poetry close to the rubaiyat by Omar Khayyam, however the majority of modern critics are inclined to connect them with the Azerbaijani poetry school, founded by Qatran Tabrizi and Iza ad-Din Shirvani.

The Sheikh of Engineers

Ajami Nakhchivani



Mausoleum of Yusif ibn-Kuseyir. 1162. Architect Ajami. Nakhchivani. Nakhchivan. Atabey's State of Azerbaijan.

The 11th and 12th Centuries were marked by a blossoming forth of Azerbaijan. Towns grew; palaces and mosques were built; defensive and memorial installations rose; and crafts, science and poetry prospered. This epoch saw the emergence of prominent figures such as Qatran Tabrizi, Bahmanyar al-Azerbaijani, Khatib Tabrizi, Nizami Ganjavi, Khagani Shir-vani, Omar Kafi ad-Din, Abu Bakr Ganjavi and Mehseti Ganjavi.

Starring among them was Ajami Nakhchivani, an outstanding architect of medieval Azerbaijan, recognized not only in the Orient, but in the Western world as well. Avrora Salamzade wrote: "The influence of his masterpieces on the architects of the Middle East is easily traced in their works. His masterpieces, even centuries later, manifest the strength and immortal freshness of his creating genius and stir up the highest aesthetic rapture. His works are an eloquent testimony to the fact that the Ajami heritage forms a part of the world cultural treasury. It was no mere

coincidence that sources of the 13th Century titled him the "sheikh-ul-muhandisi" ("sheik of engineers").

The author of numerous architectural masterpieces. Ajami sprang up as an artist glowing with brilliant creative genius, and as a giant of artistic and



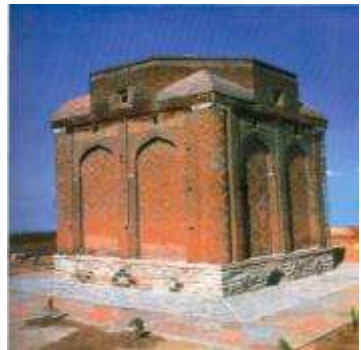
A big mosque. 12th Century. Architect Ajami Nakhchivani. Nakhchivan, Atabey's State of Azerbaijan.



Atabey's square. Tomb of Momine Khatyn and portal. 12th Century. Architect Ajami Nakhchivani. Nakhchivan, Atabey's State of Azerbaijan.



Ruins of a mosque from the cult complex in the village of Kirna, Nakhchivan.



Red Dome Tower, Maragha. 1147. Photo by Mizba.

engineering thought. Ajami burst into the life of the Atabeys of Azerbaijan with their capital in Nakhchivan and with their ruler the Great Atabey Shams ad-Din II Deniz, and later his son Nasr ad-Din Mahammed Jahan Pehlevan. History has preserved nothing of Ajami's lifetime, except for his inimitable works. Fearing that he would be consigned to oblivion, the architect inscribed on his mausoleum:

We are temporal. The world is eternal.
We shall leave the world will remain.
We shall die and remain in memory.
Oh, God, an evil eye keep far away!
And the memory of Ajami survived.

In the Muslim East there are outstanding architectural ensembles, including those in Samarkand, Isfahan and the Taj-Mahal. Noteworthy is the fact that long before these ensembles, Ajami Nakhchivani had created a structure that was less majestic in the oldest town of that world -Nakhchivan. On a vast area of irregular form there were memorial monuments, the majestic palace of the il-Denizes, the Juma mosque, madrasah, caravanserai and other governmental buildings. Unfortunately, just two mausoleums out of the mention structures have survived to the present.



Tomb of Momine Khatun.
12th Century. Ajami
Nakhchivani. Nakhchivan.
Atabey's State of
Azerbaijan.

An anonymous author of the 13 th Century wrote in his "Gimmicks of the world" ("Ajaib Addunya"), "Nakhchivan is a town in Azerbaijan, located on high place and fortified. There are palaces, castles, kushks, state buildings, a fortress made stone and madrese. A greater part of kushks have three or four storeys, like fortresses. The river Arax cross the town. In August Nakhchivan is particularly magnificent. There are also governmental buildings (Dovlat khana)".

According to a chronicle of the reviewed period, a quarter of million people lived in Nakhchivan in the epoch of Ajami. Among the earliest monuments of the area is the mausoleum of Yusuf Ibn Kuseir, known in the broader strata of the population as Atababa Gyumbezi. The mausoleum is composed of an underground crypt and a surface tower in the form of an octahedral pavilion. External parts of the mausoleum are decorated with ornaments made of brick blocks. Above the entrance to the mausoleum, there is a Kufik inscription that says, "This is a shrine of Haji, born Rais, beauty of Islam, head of Sheikhs, Yusif ibn Kuseir. In the time of Shaval, the year seventh and fiftieth and five hundredth (557/1162)". On the top of the mausoleum there is a

decorative quific inscription from the Koran. To the left of the entrance there is name of the architect, Ajami ibn Abubekr Nakhchivani.

Another mausoleum, the largest and nicest in Azerbaijan, is the one of Momine-Khatun, known as Atabey Gyumbazi. Momine-Khatun was the first wife of Shams ad-Din II-Deniz and greatly contributed to the creation and strengthening of the state of Atabey of Azerbaijan. Momine-Khatun died in 1175. Soon after, II-Deniz died and her son Jahan Pehlevan built the mausoleum, which was completed only in April 1186. This mausoleum consists of an underground crypt and an aboveground memorial part. All ten sides, except for the facade, arc identical and contain niches decorated with ornaments. Above the mausoleum there is a frieze with a quific inscription from the Koran. The inscription with a height of nearly a meter is made of enameled bricks. Despite its great height and monumentality, the mausoleum is harmonic and graceful to emphasize its relation to the woman.



Eastern Azerbaijan, Iran.
Blue Dome- Maraghe.
Photo by N. Mizbani.

It is difficult to explain it better than the Russian scholar V. Alpatov. He said that the Nakhchivan mausoleum is imbued with humanity like the best works of classical literature of the East, like the immortal poem "Shah-nama" by Firdovsi or "Leyli and Mejnun" by Nizami. As Salamzade noted, tower mausoleums in the East, in connection with the Islamic prohibition on sculptural images of breathers, played a role in the sculptural monuments of Western Europe. The burial chambers of these mausoleums were located underground, while the surface pan rose above 30 meters. This was to immortalize the memory of the buried

person. The third of these structures located in this area was a portal with two minarets of colossal construction. This edifice was demolished in the 19th Century, but some drawings and descriptions survived.

Up to its demolition, the inscription read: "Work by architect Ajami; the mausoleum of Momine Khatun". Experts assert that Ajami offered such a composition - two minarets and a portal for the first time. Subsequently, it was recurrent in several countries of the Muslim world.

A general complex of Ajami's structures includes the huge Juma-mosque. The French travellers Tavernye and Delafrua presented its description and drawings. The newspaper "Caucasus" wrote: "It is a huge building with arches from polished stone. Inside, there are perfect relief ornaments. Part of the building is already destroyed, and another part is under the threat of destruction. It is quite possible that from the mosque up to the gates, there were medreses or caravanserais".

It should be noted that the inscription on the mausoleum of Yusif ibn Kuseir is so imperceptible that many researchers did not detect it. Twenty-five years later, the inscription on the mausoleum of Momine Khatun became much more appreciable. It was located over the entrance to the top chamber.

For many centuries. Ajami's creativity served as a source of inscription and imitation for many architects of Azerbaijan and other countries. After nearly 300 years, researchers traced back the influence of Ajami even in the works of the great Turkish architect Sina.

Let today's architects remember Ajami's motto: "We shall die - it will remain in memory", and this will be the best monument to the great architect.

The King Renowned for His Herculean Strength

Jahan Pehlevan



The image of the enthroned Seljuq prince on the minai bowl. 13th Century. Gulbenkian Foundation Museum. London.

On the foundation of the Seljuk Iraqi Sultanat in the middle of the twelfth century the state of the Atabeys of Azerbaijan was formed. In 1175 Nasr ad-Din Mahammed Jahan Pehlevan, a son of Il-Deniz, became the second ruler of the Ildegiz (Ildeniz) dynasty over Azerbaijan. Under his reign, the state developed and got general recognition; the power of the Atabeys grew.

Jahan Pehlevan was a son of the founder of the dynasty, Shams Ad-din Il-Deniz and Momina Khatun, a widow of the Seljuk Sultan Toghrul II. As a youth, he participated in numerous battles and military trips and learned the military art as well as diplomacy and the art of state management. Since his childhood he was famous for his strength. Even up to now the legend that he won all tournaments organized by his father during Novruz celebrations is well spread on the territory of Azerbaijan. He is said to have been able to fold four brass trays put on top of each other, rumble a couple of horse-shoes, knock a house down with a punch and throw a bull-calf over a fence. For his unusual strength and athletic might he was called Jahan Pehlevan, which means the Hercules of the (entire) Universe, or maybe in the contemporary interpretation - the World Champion.

His son Nasr ad-Din abu Bakr was also famous for his athletic achievements and strength. He was a winner of all tournaments. According to an ancient legend, at one of the tournaments in Tabriz he was defeated by a poor man



Varga wa Gulshah. 1225. Khoy. Abd al-Momin al-Khoi.
 Atabey's State of Azerbaijan, Topkapi Saray Library. Istanbul.

called Qara Malik. The audience was so amazed that one of the blocks in Tabriz was later named after him, and he himself turned into a tale character.

When in 1160 Il-Deniz became the Great Atabey, Jahan Pehlevan, who was



A Pehlevan's Initiation Ceremony. India, Mughal, ca. 1720. Margin designs attributed to Mohammad-Baqer. Iran. Mid-18th Century. Opaque watercolor and gold on paper.

not even eight at that time was appointed the emir-khajib of the Sultan, and in a year he got married to a daughter of the ruler of Rev, Inanj - Inanj Khatun. Jahan Pehlevan had four sons and a number of daughters. With his first wife, the daughter of the ruler of Rey, Inanj Khatun, he had two sons, Kutluq Inanj Mahmud and Amir Amiran Umar. With the Turkish Kutayb Khatun he had a son Nasr ad-Din Abu-Bakr and with a concubine - a son - Uzbek. The mother of his daughter Jalaliyya was Zahida Khatun. She owned the Alinja castle, where the treasury of the Atabeys was kept.

Having heard about the death of his father, Jahan Pehlevan from the capital of the state, Khamadan went to Nakhchivan and seized the slate treasury. The Seljuk Sultan Arslan Shah, incited by the Iraqi emirs, started off to Azerbaijan to fight against Jahan Pehlevan, leading big joint troops. However due to a disease he had to come back not having reached Azerbaijan.



Painted ceramic dish. 12th-13th Centuries AD. Oren Qala (Baylakan). Atabeys' State of Azerbaijan. Hermitage. St. Petersburg.

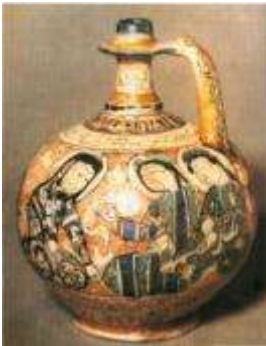
Soon after his return to Khamadan, the Sultan married a daughter of the city rais (major) and having called Jahan Pehlevan to his court, made peace with him and appointed him his Atabey. Having given the power to the Atabey, the Sultan soon after died.

Imad ad-Din al-Isfahani writes on the death of Arslan Shah the following: "They say, that Pehlevan had the Shah poisoned as he did not believe his further existence would be useful for the state". Some scholars, however, find it doubtful that Sultan Arslan Shah was poisoned by the order of the Atabey.

After the death of the Sultan, the Atabey Jahan Pehlevan, put the Shah's seven-year-old son Toghrul III on the throne and proclaimed himself his Atabey. Jahan Pehlevan also appointed his brother Qizil Arslan the ruler of Azerbaijan and Aran and his general. The discipline and education of Jahan Pehlevan's son Abu Bakr was also entrusted to him.

The south of the country was attacked by the Georgians. Troops led by Qizil Arslan were sent to fight against them. The Georgians were defeated and a lot of

trophies were captured, after which a peace agreement was signed. At that time Jahan Pehlevan had to suppress the ruler of Khuzistan, Ay-Toqdi Shimla, who had territorial claims and the uncle of Sultan Toghrul III, Prince Mahammed who lived in Khuzistan and wanted to get on the thrown. Shimla was defeated first - he was killed in a battle, while Prince Mahammed was imprisoned. The military talent of Pehlevan became apparent in the fight against the prince. When Pehlevan got the news that Mahammed with his army entered Isfahan, he immediately attacked the troops and on the fifth day the soldiers of Mahammed were defeated. After that, according to historical sources of the time, for Jahan Pehlevan, the country "became free from rivals and he got on the thrown of the state". In 1175 Jahan Pehlevan added Tabriz to his domain.



Jug with handle. Glazed clay with lustre painting. Early 13th Century. Atabey's State of Azerbaijan. Freer Gallery of Art. Washington DC.

Ziya Bunyatov states: "Order was established in all sections of the state authorities due to the administrative skills and exactingness of Atabey Jahan Pehlevan. During the ten years of his reign, the state was not even once attacked. It was under his rule that the Georgians signed the peace treaty and agreed with his terms". The state of Jahan Pehlevan occupied a vast territory. He divided it among his sons. Qizil Arslan's disciple, Abu Bakr was appointed the heir of Jahan Pehlevan. The rule over Azerbaijan and Arran was entrusted to Abu Bakr, while Kutluq Mahmud and Amir Miran became the rulers of Rey and Isfahan. Uzbek got Khamadan.

Soon after the power of the Atabey was strengthened, friendship established between him and Khorezm Shah Tekish. Four amicable letters of Khoresm Shah Tekish addressed to "the Great Atabey Shams ad-Daula va-d-Din, the Pehlevan of Iraq" survived to our times. In one of them, for example, it is said that the gyrfalcon was sent to the Atabey and that Tekish is sorry that the number of embassies of "his excellency, the great pad Shah" (janab-i Humayun) had to be increased. In another letter, Khoresm Shah asks Jahan to accept the gifts as they are "given from the sincere heart" and hopes that "the paths of joy will be always opened between them and that those of distrust will be also blocked".

On the western borders of the state by the end of Jahan Pehlevan's reign the ruler of Egypt and Syria, the founder of the Ayyubid dynasty, the famous hero in the fight against the crusaders, Salakh ad-Din Yusuf became very active. Due to his excellent diplomatic skills, Jahan Pehlevan managed to avoid serious conflicts with Salakh ad-Din and preserve the western borders of his Sultanate.



The Alinja Castle. Nakhchivan, Azerbaijan Atabey's State. The treasures of the Atabey's were stored in this castle. The governor of the castle was the wife of Jahan Pahlavan, Zahida Khanum. Jahan Pahlavan was buried here in 1186.

During the military trip to Khilat to protect it from Salakh ad-Din, the Atabey got ill and despite the efforts of the best doctors died in March 1186 in Khamadan. His body was transported to the Zahida Khatun residence - the castle of Alinja where he was buried.

Jahan Pehlevan patronized men of science and culture.

Scientists, poets, doctors, architects, etc. were gathered at his court from the entire Middle East. The great Azeri poet Khagani ran to his court from Tabriz for refuge. Another outstanding Azeri poet Nizami Ganjavi dedicated Toghrol, but basically Jahan Pehlevan his poem "Khosrov and Shiirin". Under Jahan Pehlevan such cities as Nakhchivan, Ganja and Tabriz continued to develop.

Scientists, poets, doctors, architects, etc. were gathered at his court from the entire Middle East. The great Azeri poet

The Sultan of Azerbaijan

Gizil Arslan



Atabek with court. Baylakan. Beginning of the 13th Century. Atabey's State of Azerbaijan. Hermitage. St. Petersburg.

The state of Atabey's of Azerbaijan was founded by Shams ad-Din Il-Deniz. He was followed by his son Jahan Pehlevan who ruled for ten years. He had four sons and several daughters.

Having distributed various lands of his Sultanate between numerous family representatives, Jahan Pehlevan bequeathed them to obey their uncle Gizil Arslan and be faithful to titular head of Sultanat Toghrol, subordinate to Caliph, his spiritual lord.

Pehlevan's son Abu Bakr was nominated governor of Azerbaijan and Arran, while Pehlevan's brother Gizil Arslan became his preceptor. Jahan Pehlevan granted Hamadan to Uzbek; Rey, Isfahan and a part of Iraq to his sons Inanj Mahmud and Amir Amiran Umar. In doing so, Pehlevan pursued an aim to consolidate the country, preserve order and stability in his domains. As a result of intestine wars Pehlevan had to replace rebellious

emirs by Mamelukes. Note that after his death the latter ascended to power and became uncontrollable. Ziya Bunyatov told the story of Ibn Isfendiyar: "Shortly



Qizil Arslan (1186-1191). Atabey's State of Azerbaijan. Dirham. Copper.

before his death, Atabey Jahan Pehlevan arrived in Rey and during a conversation with his dignitary suddenly heard cries of falcons. Atabey inquired about a visitor and was told that his mamluk Sirai ad-Din Gaymaz, vicegerent of Atabey to Rey had arrived. Then Jahan Pehlevan said: "Gaymaz has been successful so much that affords to have his own falcons", and, addressing his dignitary, asked: "What can you tell me about my slaves and liberties they are taking?" The answer came as follows: "May Great Atabey live for ever! You have extolled your slaves up heights, so they won't obey your sons after you, and no one

person will bow to another and while these slaves are alive, Iraq won't live in peace and calmness". These words moved Atabey to tears, so he said: "You are right!

What should I do now?" His companion replied as follows: "So let it be will of Allah!"



Stucco figure of atabey attendant or palace guard, Lifesize 12 th Century. Atabey's State of Azerbaijan. Metropolitan Museum of Art. New York.

The dignitary's words proved to be prophetic. Moribund Jahan Pehlevan was taken to the remote fortress Tabarik where his family was waiting him. Taking occasion, his wife Inanj Khatun and her entourage contrived for several months to conceal his death from legatees in the hope of bringing one of her sons to the throne. However, according to the will of the deceased, most emirs backed a nominee of Pehlevan's elder son Abu Bakr. Note that Aby Bakr, brought up by Gizil Arslan, interceded Sultan Toghrul III for appointment of Gizil Arslan as commander-in-chief of the army. Sultan had to recognize Gizil Arslan as Atabey and, even better, invited him to visit the capital of Sultanate - Hamadan to take up the government. Gizil Arslan was received very solemnly at the court. At the first sight, there seemed to be nothing to threaten him. In fact, neither Sultan, nor vigorous widow Inanj Khatun thought of giving up their intentions. First of all, Inanj Khatun could not imagine her sons

Qutlug Inanj Mahmud and Amir Amiran Umar being deprived of power, while their brother from the concubine being brought to Atabey's status. In an attempt to combat Gizil Arslan, Inanj Khatun tried to enlist the support of her husband's former mamluks. She addressed them as writing:

«How can you put up with the fact that the son of the concubine has flown higher than my son (Qutlug Inanj)? I dispose of huge money, treasures, dinars and

dirkhems to keep you for years. I want you to have my sons seated on horses and delivered to me. I'll arrange everything for you and your supporters, and spend money enough to accomplish the goal and unite the army of your governor Atabey Jahan Pehlevan». Mamelukes responded to the widow's appeal and pulled their troops together to Rey in anticipation of being backed by Sultan. Meanwhile, Inanj Khatun and her sons arrived in the place. Sultan got to know about it, and at once made a march to Rey.



Dish. 1187. Kashan, Atabey's State of Azerbaijan. Metropolitan Museum of Art. New York.

The insurgents retreated in confusion. While the visitors were celebrating their triumph, Inanj Khatun tried to persuade Toghrul to get away. For fear that Atabey would get to know about his participation in the conspiracy, Toghrul agreed with the proposal, so they joined troops escaping Rey. Emirs enlisted Toghrul's promise that Inanj Khatun's son Qutlug Inanj would hold Atabey position. Realizing the seriousness of the situation, Gizil Arslan did haste to act, instead, he tried to win over new supporters. In the meanwhile, Toghrul decided to move to Hamadan in spring 1187. Not far from the town, the two armies joined battle, and as a result, Gizil Arslan had to retreat and seek refuge in

Azerbaijan. To fight Sultan, Atabey decided to enlist the support of Caliph an-Kasir in Baghdad. He promised Caliph that event of his victory over Sultan, he would Caliph's power in Iraq. Caliph welcomed Atabey's decision, and in spring 1188 he entrusted Grand Vizier to recruit an army to later join Gizil Arslan's army under Hamadan. However, Vizier did not wait Atabey and started combat actions. Toghrul routed Vizier's army, and the latter was captured. However, Toghrul took mercy on him and, even better, sent him to Baghdad with gifts for Caliph. Caliph declined from reconciling and put Vizier to death; then he recruited a new army and sent it to Hamadan. Sultan proved to be unready for such turn of affairs and had to flee to Isfahan. Meanwhile, caliph entered Hamadan, so did Gizil Arslan. Caliph handed the command over to Gizil Arslan, delivering him a message which proclaimed him a vicegerent of Caliph. Ziya Bunyatov wrote that «it was recognition of Gizil Arslan in the rank of independent king (in place of Sultan's vassal)».

Gizil Arslan was arrayed in honorable clothes gifted by caliph, and even seated himself near the Sultan knelt down to kiss earth at his feet. In other words, Gizil Arslan became a governor of the new indepent Azerbaijan state - Sultanate. Following his nomination, Gizil Arslan led his army to Isfahan where Toghrul was hiding himself, and after a short siege he entered the town. Leaving the town, Toghrul III made his way for Azerbaijan and in avenge for the defeat by Gizil Arslan, he destroyed on his way all towns and villages of this once blossoming

land. Closely watching these developments, Inanj Khatun changed her tactics. She convinced her sons to abandon Toghrul and join the victor. Even better, availing of her congenial charm, she urged the severe warrior or marry his brother widow. Remaining face to face with Gizil Arslan, Toghrul had to give himself up to



Баку. Вакоу. № 9. Древняя крепостная стена. - La vieille muraille.

Caliph. The sovereign received Toghrul, though declined to render military support. Even, worse, Caliph denied him asylum as well. Toghrul did his best to enter into alliance with a powerful ally but failed. During the battle of Hamadan, one of Gizil Arslan's emirs cut a rack of the tent he was under, and «this decided the outcome of the conformation: Toghrul was taken prisoner». He was put into a fortress Kakhram close to Nakhchivan. After some hesitation, Gizil Arslan, with the benediction of Caliph, declined an idea to offer Sultan's throne to anybody else, and ascended the throne himself. Coins came to be minted on behalf of Gizil Arslan. Gizil Arslan reached the top of the power. Suffice it to say that he completely held way over Azerbaijan, Arran, Hamadan, Isfahan, Rey. Furthermore, scores of neighboring areas became his vassals. However, he failed to use privileges granted by undivided power. He spent his time in feasts, empty talks, revelry, ignoring state administration and affairs. Emirs' dissatisfaction increasingly intensified. They profited by Inanj Khatun's discontent that positions in the palace were distributed unfairly to infringe upon her sons' interests, while Gizil Arslan's nephew she hated so much, played the first fiddle.

She invited faithful Viziers and addressed them as saying: «We fought against Sultan Toghrul, and we were unfair to him. Now nobody believes us. We must do away with him, Sultan of the Universe Gizil Arslan before he puts an end to us. He has begun nominating slaves to take positions owned by our people».

As a result of the plot hatched earlier autumn 1191, Gizil Arslan was murdered in his own bed.

Following the Gizil Arslan's murder, there broke out the intestine war for power between Abu Bakr who invaded Azerbaijan and became its governor, sons of Inanj Khatun - Qutlug Inanj and Amir Amiran Umar who seized the power in Hamadan and its environs, and Toghrul who fled from the prison and recruited an army to proceed with his raid. Each of them was capable of gaining victory in the struggle for the throne, so long and bloody war was expected to take place. But this

extraordinary woman and affectionate mother turned up again. She wrote a letter to Toghrul which assured him of her eternal love and devotion. Things went so far that she proposed him to marry her. In return, she promised him much money he needed to combat Abu Bakr. Toghrul agreed and married the Atabey's widow, twice older than he was. However, soon after Sultan was told that she did not renounce to enthrone her son. She prepared a poisonous drink for Toghrul, however, omniscient Sultan forced his wife to drink it. She did and died. Her unforgettable son Qutlug Inanj Mahmud had to move to Azerbaijan, so the struggle for power recommenced.

The King of The Kingdom of Science

Nasir ad-Din Tusi



Fragmentary dish with signs of the zodiac. Azerbaijan. 1563-1564. Abd al Vahid. Stonepaste ware with blue underglaze decoration. Staatliche Museen zu Berlin. Islamisches Museum.

In Baghdad, near the grave of imam Musa ibn Kazim, there is a gravestone that reads in calligraphic inscription: "the Assistant of religion and people, the Shah of the Country of Science. Such a son has never before been born". A great son of Azerbaijan - the outstanding scientist Mahammed ibn Hasan Nasir ad-Din Tusi - is buried here. Our ancestors knew how to express their ideas figuratively. For more than 700

years after his death, hundreds of papers about his life and creativity were written, and none could better and voluminously describe him this - "Shah of the Country of Science". Really, one of the greatest scientists and thinkers of the Medieval East, Nasir ad-Din Tusi, battling in the fields of mathematics, astronomy, philosophy and history, has won a place on the throne

of Potentate of Science.

Tusi lived and worked in an epoch of change in Azerbaijan. Taking over the Arabs at first were the Seljuks and then the Mongols. Despite huge destruction caused by these invasions, the flowering of science and culture in the country, which had begun in the Caliphate, continued. In the process of interchanging achievements of Arabian, Iranian, Turkic and Greek scientific ideas, Mongolia was connected, and through it, China.

Mahammed Nasir ad-Din Tusi was born on February 18, 1201 in the city of Hamadan. He was initially educated by his father, and then in Hamadan Tusi

continued training with the most outstanding scientists of that time - disciples of ibn Sina (Avicenna) and Bahmanyar. Early in his life, Tusi was not restricted to just one scientific school.

The well-rounded and deep knowledge acquired by Mahammed made him popular among scientists. At an early age, he had already attracted the attention of a number of governors.



Hulagu Khan's feast. *Jami at-Tawarikh*, by Rashid ad-Din. 1528/29. Sankt Petersburg. SPL.

At the age of 30, Nasir ad-Din Mohtasham, the leader, of a religious terrorist group called Assassins, invited Tusi to visit their place. He asked Tusi to translate a book about morals written by an Arabian scholar from Arabic to Persian. Nasir ad-Din refused this offer and promised to write his own work on this theme. In 1235 Nasir ad-Din Tusi finished the book, which brought him worldwide glory, and which was later translated into many languages. He named it "Ahlagi Nasiri" ("Moral of Nasiri"). To the governor, however, the book of the freedom-loving author seemed seditious, and Tusi was arrested and sent to the fortress of the Assassins, Alamut, in the mountains.

In the fortress Alamut, the exiled Tusi lived without rights of departure. For more than 20 years, Nasir ad-Din stayed at the Assassins' fortress under difficult conditions. and he created many new works. He wrote about it in 1242 at the end of his famous work "Shahrul-Isharat" (comment on the philosophical treatise of Abu Ali ibn Sina "Isharat" ("Instructions"): "I have written the majority of the chapters of this book in such extremely heavy conditions, which could not have been heavier, during such intimate confusion, that there was no heart more impatient".

In 1253, grandson of Chingiz Khan, Hulagu Khan, began a campaign against the Middle East and the Caucasus. Hulagu's troops seized the considerably impregnable fortress Alamut and released Nasir ad-Din and other scientists. Nasir ad-Din became Hulagu Khan's personal adviser. During his first days on this post, Nasir ad-Din had the responsibility of advising Hulagu Khan in an important political decision. For a long time, Hulagu Khan had not risked storming the Muslim sanctity - Baghdad - from fear of heavenly punishment. Only the scientific arguments of Nasir ad-Din helped him take the chance. After 500 years, the Abbasid government had ended.

After the conquest of Baghdad in 1260, Hulagu Khan made Azerbaijan in the centre of his huge state. Rulers of the new state had the title Ilkhan (People's Khans, in Azerbaijani), and the state was named the State of Ilkhans. In the

beginning, Hulagu Khan established as the capital of the state one of the ancient and cultural centres of Azerbaijan, Maragha, and then Tabriz. During this time Nasir ad-Din began the construction of the Maragha observatory.

Like many scientists of that time, Nasir ad-Din Tusi was a scientist of wide accomplishment. To him belonged over 100 solid scientific works on astronomy, mathematics, physics, medicine, philosophy, etiquette, logic, and so on. About 20 of his works were devoted to astronomy and mathematics. He wrote all of his works on mathematics in Arabic, and all of his works on astronomy in Arabic and in Persian.



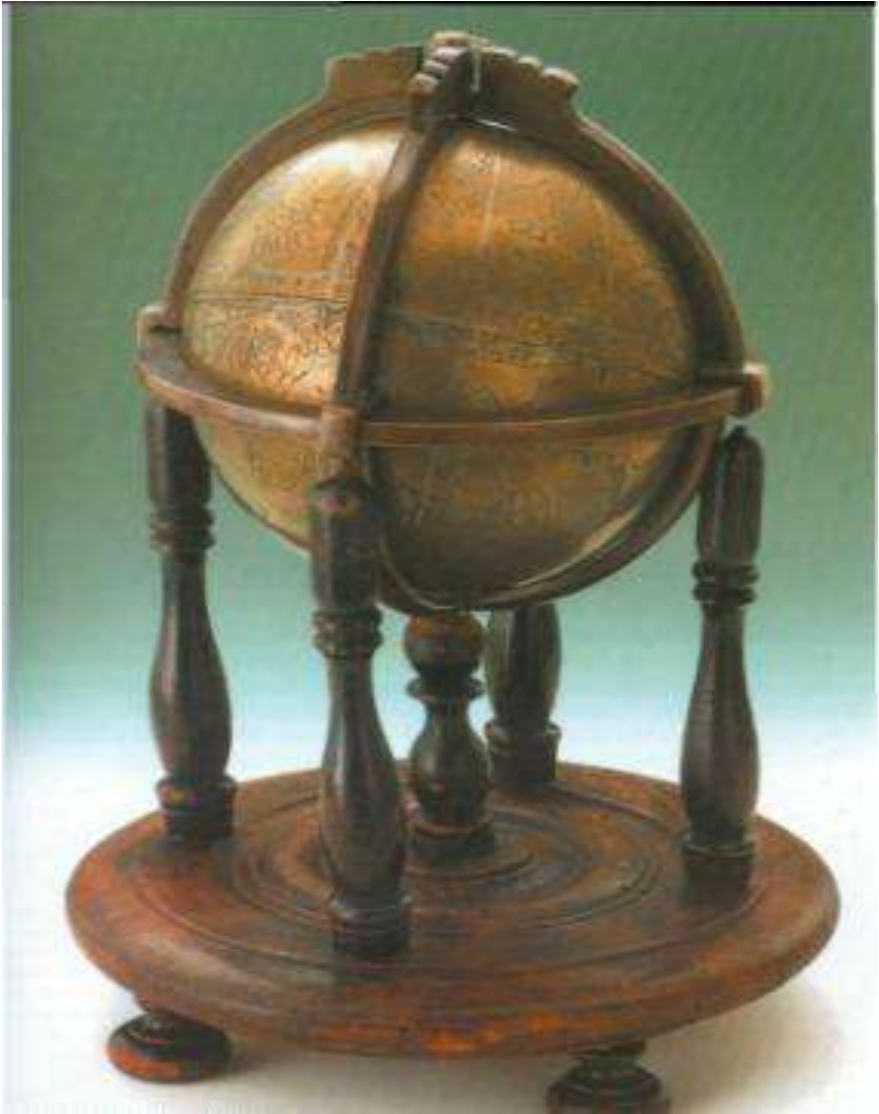
Nasir ad-Din Tusi in the Maragha Observatory. Medieval miniature.

His most known works on mathematics are "A Treatise About Complete Quadrangle", "A Brief Treatise on the Common Art of Calculation by the Help (Panel And Dust) of Computing Boards", "Measurement of a Circle", "Summary of Euclid's "Beginnings" (Tahrir Eglidis)", and others. His works on astronomy included "Ilkhan's Astronomical Tables", which consists of four books.

The majority of modern researchers of the creativity of Nasir ad-Din consider that he was, first of all, a mathematician. His works played a large role in the development of geometry and trigonometry, not only throughout the East, but also in Europe. The publication in 1594 in Rome of his "Summary of Euclid's "Beginnings" ("Tahrir Eglidis") in Arabic, and then in 1657 in Latin, played a large role in the distribution of his ideas throughout Europe. Tusi's work "Shaklul Gita" ("A Treatise About Complete Quadrangle") played an equally significant role in the development of trigonometry in Europe. This work consisted of five books in which, for the first time in the world of science, trigonometry was submitted as an independent science. This work was translated into English, Russian and French.

In his works on arithmetic, Nasir ad-Din offers the modern scientist a method of extraction of roots of any degree and binomial formula.

There are many known works by Nasir ad-Din that are devoted to history, physics, mineralogy, medicine, music, economy, geography and astronomy. Among them, it is necessary to point out "A History of Baghdad", "The Treatise About Reflection and Deflection of Light", "Euclid's Optics", "The Treatise about the Study of a Rainbow", "The Book About Precious Stones", "The Laws of Medicine", "The Treatise About Public Finances" and "Choice of Happy Days". Professor G. Mammedbeyli, who examined Nasir ad-Din Tusi's works thoroughly,



A celestial sphere from the Maragha Observatory. Azerbaijan. 1279. Mahammad Ordi. Dresden, Mathematics-Physical Salon.

came up with a list of what he believed were 76 authentic works of the scientist. An Iranian scientist, Ruzevi, included 113 works on his list.



Illustrations from the Book of Fixed Stars. 11th Century. Oxford. Bodleian Library.



Many of Nasir ad-Din 's works are still waiting to be researched. The manuscripts of his works are scattered all over the world - in Baku, Tehran, Paris, Berlin, Vienna, Oxford, Cambridge, Leipzig, Munich, Florence, Cairo, Istanbul, Moscow, St. Petersburg and Qazan.

In the East he achieved wide popularity as the author of a book about ethics, "Ahlagi Nasiri", and as the founder of the Maragha observatory. However, as was mentioned above, Nasir ad-Din's scientific achievements were most significant in the field of mathematics.

Nasir ad-Din had the idea of the construction of the observatory for a long time; after the capture of Baghdad, under the sanction of Hulagu Khan, he began working with the design of the observatory. In less than a year, he chose a place for the observatory, developed astronomical devices, brought books for the observatory's library from different cities, and invited scientists from several countries. In "Ziji Ilkhani", Nasir ad-Din wrote: "Hulagu Khan has required for himself scientists from different vilayats (regions) who are aware of astronomical observations: Muvayi ad-Din Ordi from Damascus, Fahr ad-Din Maraghi from Mosul, Fahr ad-Din Ihlati from Tiflis and Najim ad-Din Debirani from Qazwin". From other sources it is

visible that among the scientific employees of the Maragha observatory, there were such outstanding scientists as Kutb ad-Din Shirazi, Shams ad-Din Shirvani, Jamal ad-Din iz-Zeydi Bukhari and Fao Mun-chi.

Furthermore, eminent statesman and historian Rashid ad-Din stated in the Annals that at approximately the same time, the construction of the observatory in Pekin was entrusted to Jamal ad-Din Bukhari. He, however, could not manage this problem, and he sent for advice from the Maragha observatory, together with Chinese scientist Fao Mun-chi. Only upon his return to Pekin with the drawings of Maragha was the construction of the observatory successfully completed.

The creation of the observatory required a large amount of money, and Hulagu Khan expressed doubt in the expediency of the costs. According to one legend: When Hoja Nasir wanted to begin construction of the astronomical observatory in Maragha and announced the prospective charges, Hulagu, who



Second half of the 16th Century. An Ottoman manuscript. The instrument is a giant armillary sphere, supported by a wooden frame set up on the ground, apparently in the open air. The five graduated rings correspond to the five fundamental circles of the heavens.

questioned the feasibility of such charges, asked, "Is the science about stars so useful that it is necessary to spend a huge sum on the observatory?" Nasir answered, "Allow this to happen: in complete secret someone will rise on this mountain and cast down a large empty caldron". So they did.

When the caldron came tumbling down, it produced a terrible noise and caused a panic among the army of Hulagu Khan. Nasir ad-Din and Hulagu observed all of this and remained quiet. Then the scientist addressed Hulagu with the following words: "We know the reason for this noise, and the army do not know; we are quiet, and they worry. As we know the reason for this heavenly phenomenon, we shall be quiet on the ground".



Bronze astrolabe.
Shukrullah Mukhlis
Shirvani. 1486.
Private collection of
Harari.

Nasir ad-Din 's arguments appeared as if so convincing that Hulagu Khan agreed to construction of the observatory, and he allocated 20,000 dinars for this purpose. Hereinafter, he paid the constant salary for the employees of the observatory, the number of which was more than 100. Under Nasir ad-Din's initiative, the money for the payment of these salaries was received from the taxation of the grounds granted to him.

Clever and educated, Hulagu Khan fully realised the purpose of constructing the observatory. Thus, the story with the caldron must be an invention of later Persian historians that were traing to portrat Turkic - Mongols as ignorant nomands.

The construction of the observatory began in 1259 on the top of a hill located in the west of Maragha. Nasir ad-Din personally participated in designing the observatory's buildings and developing the astronomical tools. With the outstanding astronomer and designer, Muvayi ad-Din Ordi, Nasir ad-Din invented, made and installed in the observatory five astronomical devices of a new design and five of an old design. Also in the Maragha observatory, earthly and heavenly globes were produced and used for educational purposes and for the decisions of a number of problems of spherical astronomy.

It is necessary to tell about the main engineer of the Maragha observatory, Muvayi ad-Din Ordi, and his son, Mahammed, separately. The primary role in the construction of the observatory and equipment belonged to Muvayi ad-Din Ordi. Biographical details of Ordi are not actually known. Only two manuscripts of his work "The Treatise About Astronomical Tools of the Maragha Observatory", written in Arabic, are known. One of them is stored in the Paris National Library, and the other in Tehran. A teacher of a special school of Eastern language in Paris named Jurden discovered the first manuscript in the beginning of the 19th Century. He translated it into French. The book went through two editions in Paris - in 1809 and in 1810. Then it was translated into German in 1811.

The book contains detailed descriptions of 10 complex astronomical tools, which were developed by Muvayi ad-Din Ordi under the management of Nasir ad-Din Tusi. Analysis of these descriptions has allowed a number of researchers to come to the conclusion that the tools of the Maragha observatory surpassed devices of all other known observatories of that time in accuracy of measurement. A number of tools invented by Muvayi ad-Din Ordi himself were used in many observatories around the world. The trainees and employees of the Maragha observatory who came from different countries played a large role in the distribution of Ordi's ideas. D. Mammedbeyli wrote, "Tools developed by Ordirendered a huge influence on the development of astronomical tools in the observatory of Ulughbey, Tycho Brahe, and the observatory in Jaypur in India".

Muvayi ad-Din 's son, Mahammed Bey Muvayi ad-Din Ordi, also worked in the Maragha observatory. He followed in his father's tracks in the development of astronomical devices. The star globe of his design was kept and is stored in the famous Dresden Mathematics-Physical Salon. It is the most ancient of all the globes there. From the situation of the stars on the globe, it was possible to define the date of its manufacturing - 1279. Several European scientists have studied the description of this globe. Made from bronze and encrusted in gold and silver, the globe is a sample of high art of the 13th Century Azerbaijani decorative art.

At the observatory, there was a library with 400,000 books and a school for training the scientific staff of the observatory. It is interesting that among the employees of the observatory, in addition to Muslims, were Christians, Buddhists, Nestorians and Jews, among which there were Turks, Persians, Arabs, Mongols, Chinese, Georgians and Tartars.

The observatory surpassed in size all known astronomical observatories in the East. The scientific activities and astronomical observations of the Maragha observatory employees resulted in the creation of famous collective works, "Ilkhan's Astronomical Tables". They were completed in 1284, after the death of Nasir ad-Din . These tables consisted of four books. The first book contained descriptions of Greek, Persian, Jewish, Arabian and Turkic calendars, and ways of transition from one calendar to another were specified.

The second book was devoted to the movement of stars and finding their ecliptic coordinates. The tables of sine and tangent, as well as latitude and longitude, of 256 inhabited localities were given. Nasir ad-Din began the longitudes 34-35 degrees west of Greenwich and carried them out through the eastern part of South America. On this basis, professor G. Mammedbeyli put forward the hypothesis that the geographers and astronomers of that time - long before Columbus - had information about the existence of continents in the Western hemisphere, afterwards named America. The third and fourth books of the Tables were devoted to questions of astrology.

The Maragha observatory played a huge role in the development of practical astronomy; the experience of this observatory was directly used in the construction of the Pekinese observatory and the observatory of Ulughbey. Drawings of astronomical tools were brought to Peking, as was already mentioned, by Jamal ad-Din Bukhari and Fao Mun-chi, and to Samarkand by Jamshid Kashani - a distinguished mathematician and astronomer of the East.

Among the classes of nations, the Arabs are distinguished for their speech, their eloquence and their ingenuity, but they are also noted for harsh nature and powerful appetite. The Persians, on the other hand, are distinguished by intelligence, quickness, cleanliness and sagacity, albeit noted for cunning and greed. The Byzantines are distinguished for loyalty, trustworthiness, affection and competence, but noted for stinginess and meanness. Indians are distinguished for strength of feeling, and of intuition and understanding, but noted for conceit, malevolence, guile and a tendency to fabrication. The Turks are distinguished by courage, worthy service and fine appearance, but noted for treachery, hardness of heart and indelicacy.

Nasir ad-Din Tusi



The gravestone of Tusi in the Jalil Mosque in Baghdad.

Nasir ad-Din Tusi died on June 25, 1274 in Baghdad and was buried there in the Jame mosque. Three sons survived Nasir ad-Din: Asil ad-Din Hasan, Fahr ad-Din Ahmed and Sadr ad-Din Ali. After the death of Nasir ad-Din, his third son Sadr ad-Din Ali supervised the observatory for a long time. The descendants of Nasir ad-Din occupied high state posts in the state of Sefevi. In the 14th Century, many of them moved from Maragha to Ordubad. Presently, many direct descendants of Nasir ad-Din live in Azerbaijan and Iran.

To finish the biography of the great scientist, it is necessary to include an extract from "Of a General History", by a Syrian historian of the 13th Century named Bar-Ebrey, who went to Maragha specifically to work with manuscripts there. He wrote, "Due to favorable opportunities, the Library of Maragha city of Azerbaijan was accessible to me, including a large number of books in Syrian, Arabian and also Persian". Further, he wrote about Tusi: "That year (1274) Mister Nasir [al-din Tusi] - Persian philosopher, famous person, aware and excellent in all areas of science, insatiable in mathematical doctrines - passed away. He made

[astronomical] tools for observation, large compasses from copper, which were unusually bigger than [similar tools] of Ptolemy.

He set off to Alexandria, where he observed and recorded the movement of planets. In Maragha city of Azerbaijan, many sages from various countries assembled. From them he received a salary for the teachers and pupils who were at his observatory. At this time, when he set off to Baghdad to check on places there, he died. The people learned that he was poisoned.

He made numerous writings, as well as translations from Logic and natural and divine sciences. He also interpreted Euclid... He wrote a work on Ethics in Persian. In it he collected sayings of Plato and Aristotle about practical philosophy. He knew the ancient philosophers, but referred to them hostilely in his works".

Today, the memory of Nasir ad-Din Tusi is highly-revered and honoured in the Republic of Azerbaijan. Many institutions have been named after him, including the national Pedagogical Institute in Baku and the observatory at Shemakha.

The Greatest of the Grand Viziers

Fazlullah Rashid ad-Din



During a gurultay (tribal council) held on the river Onona in 1206, Temuchin, one of the steppe chiefs, was proclaimed Great Khan of Mongolia under the name of Chingiz Khan. Commonplace for steppe residents, this event was of paramount importance for the destinies of Asian and European peoples. Chingiz Khan was successful in creating a mighty centralized state and starting subsequent military campaigns westwards.

The first raid of the Turkic-Mongols (note that the Golden Horde was primarily made of Turks while Mongols prevailed in command) against Azerbaijan was made as far back as 1220. However, it was Chingiz Khan's favourite grandson Hulagu Khan that succeeded in finally settling down in the region and creating an independent ulus. In 1257, Hulagu Khan managed to subdue Azerbaijan and some neighboring countries. The ancient Azerbaijani towns of Maragha, then Tabriz were alternately capitals of the new state under Hulagu Khan.

In 1258, Hulagu Khan seized Baghdad and put to death the last Caliph Mutasim, following which the caliphate ceased to exist. It should be remembered



The court of the Ilkhanids, double-page frontispiece from *Compendium of Chronicles* by Rashid ad-Din. Tabriz. Early 14th Century. Berlin. Staatsbibliothek.

that prior to his seizure of Baghdad, Hulagu Khan succeeded in routing the State of Ismailites, which had once inspired terror in the countries of the Near East, through bloody actions of its Shii sect of the Assassins. In European languages, the word "assassin" became synonymous with the word "murderer". Moreover,

Hulagu Khan destroyed the impregnable fortress Alamut, the residence of the head of the sect.

Besides Azerbaijan, the Empire of Hulagu Khan (1258-1265) included Arabian Iraq, Iraqi Ajam, Kerman, Georgia, Armenia, Asia Minor (Rum), Kurdistan, Fars, Khuzistan, Khorasan, and other small state formations. Rulers of the new state were called Ilkhans (khans of people in Azeri), and the state proper was called the State of Ilkhans (Hulaguicides). It is noteworthy that the State of Ilkhans and the ruling dynasty of Hulaguicides were officially, though formally to a greater extent, recognized as an integral part of the great Turkic-Mongol Empire with the capital in Khan Baligh (Beijing/Peking). The Great Khan and head of the new Great Empire, Khubilay Khan, founder of the Chinese dynasty Yuang, closely watched the developments in the west of the Empire. Thousands of stone-hurlers, flame-throwers, bridge builders, physicians, pharmacists, artisans and painters were sent to the region. The latter brought with them new technologies of paper, dyes, lacquers and Indian ink production.

The Franks (Europeans) speak twenty-five languages, and no people understands the language of any other. All they have in common is their calendar, script and numbers.

Rashid ad-Din

The Turkic-Mongol elite under Hulagu Khan was utterly heterogeneous. Traditionally, they professed shamanism. Under the influence of Turks-Uighurs who were at a higher stage of development, a part of them, prior to arriving in Azerbaijan, began professing Buddhism, as well as Christianity of the Nestorian trend. Wives of many Turkic-Mongolian rulers were Nestorians. Also, most rulers were notable for their creed tolerance. Hulagu Khan's mother and primary wife



The Capture of Baghdad by the Turkic-Mongols. Miniature from *Compendium of Chronicles* by Rashid ad-Din. Tabriz. Early 14th Century. Berlin. Staatsbibliothek.

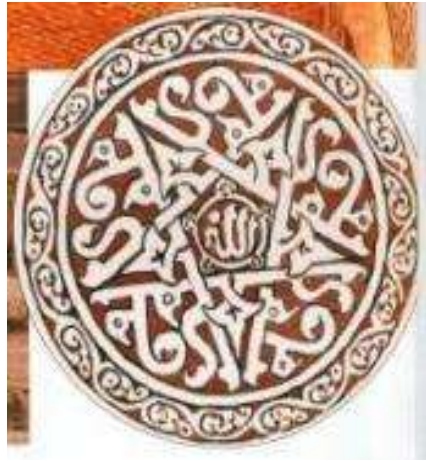
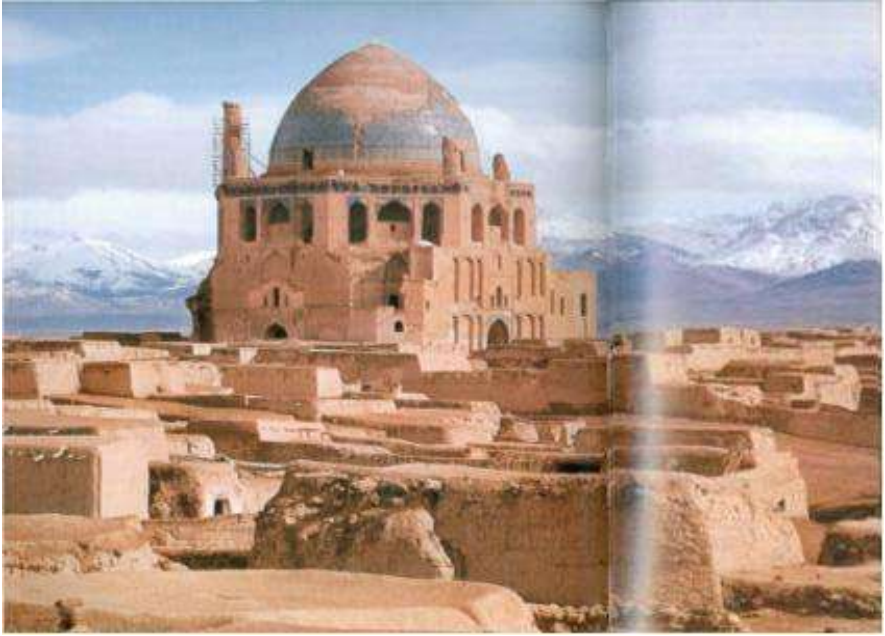
were Christians from the tribe of Keramites. Persian Shams ad-Din Mahammed Juveyni, who headed the civil affairs department, was Muslim. A personal doctor was Chinese. The vizier and nearest councilor of Gazan Khan, and then Oljaytu and Abu Sayid, as referred to in the fragment, native of Azerbaijan Rashid ad-Din Fazlullah was probably of Jewish origin. A Byzantine princess from Trapezund was the wife of Abaka Khan. Note that Oljaytu Khan was baptized a Christian (Nicholas) and then adopted Buddhism in his early youth. Later on, he became a Sunni Muslim under the name of Mahammed Hudabende. Finally in 1309/10, he converted to Shiism in an attempt to make it the state religion of the country (this was finalized under Gazan Khan). Of interest was the fact that the Turkic written language formed the basis of the Mongolian written language. It was not surprising that many documents and inscriptions on coins were drawn up in Uighur.

Opposite Spain and in the middle of the ocean there are two islands. One of them is Ibernिया [Ireland], and it is a peculiarity of the soil of the country, that venomous vermin die. In that country no mice are born. The men there are long lived, red-faced, tall, powerful of build and courageous. There is a spring of flowing water, such that if a piece of wood is left in it, within a week its surface is turned to stone.

The name of the second, bigger island is Anglater [England]. It contains many mountains and numberless mines of gold, silver, copper, tin and iron, as well as great variety of fruits. One of the wonders of that land is a tree which grows a bird as its fruit. It happens in this way at blossom time a pouch, looking like an apple, emerges, with the shape of a bird inside it. As it grows, it comes to life and comes out of the pouch. They eat the fruit and keep the bird until it reaches the size of a large duck. The meat of the inhabitants of that country comes chiefly from this bird. It is reported that among the Christians who eat no meat on fast days, there is disagreement as to whether this bird may be eaten. Some consider it a plant because it grows on a tree, others as an animal because blood comes from it. In both islands they have ewes from the wool of which woolen cloth and scarlet are made.

Rashid ad-Din

Science and culture thrived under the Ilkhans in Azerbaijan. Important figures included outstanding scholars and public figures Hindushah Nakhchivani and Mahammed Nakhchivani, great musician and musicologist Safi ad-Din Urmavi, founder of the Sufi order Safaviyya Safi ad-Din Adrebeli, philosopher and poet Shams ad-Din Tabrizi, and prominent physician Mahmud ibn Ilyas. In accordance with the instructions of Hulagu Khan, distinguished Azerbaijani scientist and philosopher Nasiraddin Tusi built an observatory in the town of Maragha. It was one of the first Azerbaijani designers Muvayieddin Ordi who developed unique astronomical instruments for the Maragha observatory.



Mausoleum of Oljeitu, Sultaniya. 1313-1314. Azerbaijan. A band of Kufic seal at the base of the dome reads "Allah, Mahammad, Ali".

The capital of Ilkhans, Tabriz, which had grown to compete with Baghdad, became the largest cultural and commercial centre of the Near and Middle East. Following the downfall of the caliphate, the process of Turkization of Azerbaijani culture sharply accelerated, and the Arab and, to an extent, Persian, languages came to be forced out by Turkic-Azeri.



The ruins of the Ilkhanids' palace in Takht-i Suleyman. East Azerbaijan, Iran.

The state of Ilkhans culminated under Gazan Khan who carried out several effective economic reforms. It was Gazan Khan's Grand Vizier Rashid ad-Din Fazlullah who executed most novelties and designs for the welfare of the country. A famous scientist and medical man of his epoch, Rashid ad-Din created 14

scientific treatises on medicine, botany, history, theology and agriculture. Of particular interest are his works "Jami at-Tawarikh" ("Collected Stories"), "Az-Risaliyat as-Sultaniya", "Zataifal-Khagaig", "Tovzigat" and "Bayanul-Khagaig". Following Rashid ad-Din's instructions, a work titled "Tansugnameh" was translated from Chinese into Arab.

Rashid ad-Din was born in Khamadan in 1247. He spent his life in Tabriz, the capital of Azerbaijan; he died there on 18 July 1318. His full name was Rashid ad-Din Fazlullah ibn Abu-1-Khayr Khamadani (nicknamed at-Tabib-doctor). He joined the court of Ilkhans under Abaka Khan (1265-1282). From 1298 to 1318, he served as vizier of Gazan Khan, Oljaytu and Abu Sayid. He had broad and universal knowledge and was engaged in medical treatment. He took an active part in the state management and development of science, particularly medical science, culture and arts. He wrote scientific treatises and books on universal history and partook in the construction of towns and immense irrigation canals.

Specifically, in the centre of Tabriz, Rashid ad-Din built a vast housing quarter named after himself, "Rubi'i Rushidi". The quarter numbered upwards of 100.000 residents, 24 caravanserais, 150 shops, and scores of workshops for the manufacture and processing of paper, fabric, arms, etc. The quarter was famous for its university attended by more than 7,000 students from several Muslim countries. At this university, 450 teachers and scholars, both local and invited, taught various

branches of science. The total number of students in Rubi'i Rashidi comprised 1.000. At that time, this was the biggest university in the Near and Middle East. It even surpassed the famous Baghdad University, Nazariyya.

Along with theological sciences, the university taught such secular sciences as philosophy, medicine, history, astronomy and astrology. Medical students studied for five years and had probationary courses within a year in a sort of Medical Academy (Dar-ush-Shafa). Approximately 50 highly qualified medical



A Mosque (Arc). 1316-1335. Tabriz. The Mosque was built by Taj al-ad Din Ali Shah of Tabriz, a famous vizier of Gazan Khan Ilkhan. Photo by Mizhani.

experts, invited from China, India, Egypt and Syria, worked at the academy. Dar-ar-Shifa was located in Rashid Garden (Baghi Rashidabad), in the area called Kuche Mualijun (Street of Curers). Next to the hospital, there were dwelling houses of physicians and the staff of attendants. Medicinal herbs were cultivated

in a special garden called Falhabad; also, there was a pharmacy. Note that there were 67 small Health Houses in various regions of the State of Ilkhans, subordinated under the central Tabriz House.

There was a library in Rubi'i Rashidi with 60,000 books. Readers could either look through them in the library or take them home on a certain security. Students lived in a special quarter. Board and accommodation charges, as well as the maintenance of hospitals and pharmacy costs, were paid at the expense of revenues from Rashid ad-Din's lands and buildings. In addition, Rashid ad-Din paid for library and related artistic workshop maintenance costs.

Rashid ad-Din may be regarded as the biggest ever patron of arts and literature in the history of Azerbaijan. It should be noted that patronage of arts and literature was widely spread among educated Turkic rulers of the Azerbaijani states of Gara Goyunly, Agh Goyunlu Safavids and Qajars and surrounding nobility.

Gazan Khan came into history as the creator of the fundamental work on the world history "Jami at-Tawarikh" (collected stories). It was Rashid ad-Din who led the tremendous project, and he coped with it excellently. "Jami at-Tawarikh" became not only a remarkable event in the Muslim historiography, but also a brilliant work of Azerbaijani painting in the first quarter of the 14th Century. The point is that calligraphers, painters and binders from all over the country were

invited to a special atelier under the court library (kitabkhane) in Tabriz to write the text and decorate the manuscript with miniatures. Note that the traditions of the library survived in Tabriz until the end of the 16th Century.

While creating "Jami at-Tawarikh", Rashid ad-Din held consultations with Gazan Khan himself. Prominent expert in Mongolian history Pulad used numerous documents of Mongolian rulers and the official Mongolian chronicle "Altyn depter". Contributors to the creation of the Chinese history included two Chinese historians Li Ta Chi and Maksuna. Other contributors to the work were Iranian historians, an Indian, Buddhist monk Kamalashri from Kashmir and a catholic missionary. Rashid ad-Din's world history referred to historical events of all the peoples and states of the reviewed period: Judas, India, China, Western Europe, and not only Muslim, as was accepted.

Of the tremendous number of manuscripts dating back to Rashid ad-Din's lifetime, there survived just two incomplete Edinburgh and London copies. They included historical works by Juveyni, Tabari and Biruni, "Tarih al-Vamini" by al-Utbi (for the creation of Seldjuk history), and "Shah-name" epos. Later records of this immense work have also survived.

It should be noted that Gazan Khan's reforms, carried out by Rashid ad-Din, prevented the disintegration of the huge and heterogeneous Empire of Hulaguides. Gazan Khan's reforms covered the monetary system, taxation and the distribution of land plots, and it imposed restriction on the authorities of Turkic-Mongol military-nomadic nobility. It should be recalled that due to Rashid-ad-Din, Gazan Khan's reforms were in progress under Oljajtu (Mahammed Hudabende, 1304-1316), brother and successor to Gazan Khan.

However, under Oljajtu's heir, his 13-year old son Abu Sayid Bahadur Khan (1317-1335), the disintegration process sped up immeasurably. It started straight after Oldjaitu's death in 1318, when Abu Sayid put Rashid ad-Din and his son Ibrahim to death. The reason for these executions was second Vizier Tadj ad-Din Alishah's accusation against Rashid ad-Din and his son Ibrahim of poisoning Oldjaitu. Rashid ad-Din's property was confiscated, and Rubi'i Rashidi was squandered and destroyed.

Rashid ad-Din was very rich; all of the country's wealth had been in his hands. This circumstance may have played a role in the decision to execute him. He owned 70,000 to 80,000 hectares of arable land, 39,000 date palms, numerous vineyards and gardens (1,200 slaves were engaged in just two of them), 30,000 horses, 10,000 camels, 250,000 sheep, 20,000 hens, 20,000 geese and ducks, not to mention the revenues he had obtained from lands distributed during his lifetime between 14 sons and 5 daughters. Equal to princes, Rashid ad-Din's sons were vicegerents of vast regions.

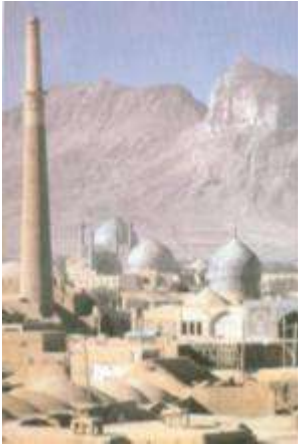
Subsequently, Abu Sayid nominated one of Rashid ad-Din's sons. Giyas ad-Din Mahammed Rashidi, as Vizier to take the place of Alishah who died in 1327.

Furthermore, he turned over to Giyas ad-Din his previously confiscated property. The new Vizier did his utmost to carry on with his father's cause but he failed to impede the country's dissolution. In due course, the structure of the state administration prior to Gazan Khan and Rashid ad-Din's reign was restored. It was again the Turkic-Mongol military-nomadic nobility that seized power in the country, which resulted in uninterrupted internal wars and the final downfall of the state in 1353.

It should be added that Giyas ad-Din tried in every way possible to encourage arts and sciences. On Fridays, he arranged meetings of scholars, philosophers and clergy to carry on scientific and theological disputes. It was no mere coincidence that in his historical treatise "Tarih-i-Guzideh", dedicated to Giyas ad-Din, Qazwini highly appreciated his political and cultural activity.

The Founder of the Gizilbash Mystic Path

Safi ad-Din Iskhak Ardebili



A Tomb Complex. 14th-17th Centuries. Ardebil.

Sheikh Safi ad-Din Iskhak Ardebili was the founder of the well-known all over the East Sufis Darvish order *Sefaviyya*. Order's activity in Azerbaijan and Iran resulted in forming Sufism as an independent order titled *Gizilbash (Redheaded)* after on colour of headdress of the members of the order. Sufism, and in particularly, Sufism in Gizilbash interpretation, played its historical role in the political and cultural life of Azerbaijan, had appreciable influence on the development of religious - philosophical ideology in many Muslim countries. Without understanding the ideology of Sufism, it is impossible realize motivations of the most political events, occurring in the Muslim world in the Middle Ages, likewise it is impossible to realize the phenomenon of cultural life, we should say, literature of that time, when adjusted for its Sufi background.

Before starting with the biography of great sheikh Safi, it is necessary to say a few words about the essence of Sufism-Muslim mysticism. As I. Petrushevskiy wrote, "Under mystics or mysticism, is usually meant a special religious ideology, providing for an opportunity to conduct

individual dialogue (or even coupling) between a person and God by means of the so-called "irradiation", "internal experience", "ecstasy", "trans", etc.

The religious and philosophical currents, going back to mysticism, are typical for all world religions, created by mankind (Buddhism, Hinduism, Judaism, Christianity). In Islam, the mystical movement is titled as Sufism. The term comes from "sufis", wearing rough woolen clothes - suf (wool) or from a word "saf" (cleanliness). Though Sufism has for many centuries been spread all over the Muslim world, the experts could not properly identify this very complex and versatile doctrine. Therefore, they prefer under this term to unite all Muslim teachings aimed at developing theoretical base and practical methods of maintaining direct dialogue between individual and God. Sufis



Sheikh Zahid Gilani's mausoleum. Lahijan, Iran.

termed this process through cognition of Truth (Haqiqah). Truth means when Sufi gets free from earthly desires in the state of ecstasy (fuddle of divine love), he is capable of establishing intimate dialogue with God. Under Sufi was meant everyone who trusts in direct dialogue with God and does his best to achieve it. According to Sufis terminology, "Sufi-is passionate in Truth, who by means of Love and Devotion moves towards Truth and Perfection". Movement towards Truth with the help of Love and Devotion God is called Tarikat, or Way to God.

Since the Middle Ages, Sufi brotherhoods orders were notable for their own way of mystical cognition, movement towards True. In these Sufi brotherhoods, a beginner, disciple (myurid) should overcome the entire path to Truth under preceptor's (murshid) guidance.

As writes J. Spencer Trimingham, "Preceptors asserted that potentialities of clearing from own "I" and contacting with God are laid in each person, but they are in a latent, drowse state and cannot be disengaged without instructions of the teacher, except where God confers anybody with ability of special endowment". Myurids daily confessed in their sins to myurshids and performed various spiritual exercises-"zikr" (for example, by repeating incessantly a phrase "There is no God, except Allah" - "La Illah il Allah") for complete renunciation. To achieve of a mystical ecstasy, Sufis meet together in Sema- sufi meeting at which under the accompaniment of rhythmic music they listened a singer or reciter of gazelles of Sufistic or love contents, made certain recurrent movements or dance. Sometimes drinks were used to achieve ecstasy. Jalal ad-Din Rumi, great Turkish poet and

Sufi, so explains the purpose and essence of Sema: "Darvishs will run into ecstasy that raise desires and thirst for God, reinforce love to him, enhance love to faith, dispel love in hearts to world with Sema".

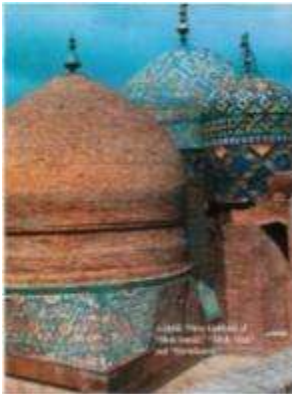


OPPOSITE: The *Ardabil* carpet. Tabriz. 1539-1540. Measuring 10.97m x 5.34m. A cartouche bears the legend: *Except for thy heaven there is no refuge for me in this world; other than here there is no place for my head. Work of the slave of the court, Maqsud of Kashan. 1539-1540. Victoria and Albert Museum. London.*

Sufism came in Azerbaijan almost concurrently with Islam. However, only Safi ad-Din Iskhak Ardebili succeeded in raising its authority so that it finally became ideology of ruling circles of the country.

Safi ad-Din was born in 1252, in the city of Ardebil in Azerbaijani-Turkic prosperous and religious family. About his Turkic origin a large material was collected by M. Abbasli.

Thus, he showed that in the work of medieval author Tavvakul ibn Bazz "Safvat as-Safi", finished in 1357, and in the works of later authors there are mentionings like: "Ey Pir-e Turk" addressed to Safi as Turk.



Ardebil. Three Gonbads of "Shah Ismail", "Allah Allah" and "Harmhaneh".

("Hey, Turkish Saint".), "Turkish Young Man", "the Son of Turk" and so on.

In Sufi's circles it was considered that Safi by origin in 21 generations went back to the seventh Shiite imam Musa Qazim.

Fatherless since early ages, Safi was initially educated in the ambience of his father's religious followers. He felt at home in Persian, Gilani, Arabic and Mongol.

Safi continued his education in Shiraz where he made his way at the age of twenty for well-known theologians Rukn ad-Din Beyzavi and Amir Abdullah, others. There, he, at last, decided to choose a preceptor. On the advice of Amir Abdullah, he chose well-known sheikh from Gilan Hajji ad-Din Zahidi, who was a wandering Darvish, related to Azerbaijan Sufi order of *Suhravardiyya*. His genuine name was Taj ad-Din Ibrahim Bey Rovshan. He came from a little village of Halayagiran (Heqlakaran), located near Lenkoran. In his honour, the village was as far back as in the Middle Ages renamed into Sheykhakeran. In the same village he was buried.

Safi spent a lot of time for his search. In four years only he discovered sheikh Zahid in the mountains of Gilan. Soon Safi married to daughter of preceptor - Bibi Fatma (their son Sadr ad-Din subsequently succeeded to shaykh Safi) and their friendship got stronger.

For 25 years they preached jointly their ideas, and just in 1294, after the death of Zahid Gilani, Safi ad-Din took his place as leader of the order, named in honour of Safi - *Safaviyya* .

The authority of sheykh Gilani was so high that many researchers are inclined to consider him as valid founder of order *Safaviyya*. However, it was not so. The authority of shaykh Safi was not inferior to that of his, and the well-known ideological base of the order arose after the death of Gilani.



The Memorial Complex of Ardebil. Janat Sara and Mausoleum of Shah Ismail. East Azerbaijan, Iran.

Among disciples of Safi ad-Din there were such famous figures, as Vizier of Ilkhan, Rashid ad-Din, his son Giyas ad-Din Mahammed Rashidi and even Ilkhan, Abu Said. In the end of shaykh's life, most Ardebil inhabitants were his pupils. He had myurids in Western Iran as well (Isfahan , Shiraz, etc).

Especially strong religious influence the order of *Safaviyya*, as powerful Turkic order, had in Asia Minor, populated by Turks. The population of

these regions, for example, actively backed Shah Ismail in the initial period of his ascent of power.

Sheikh Safi ad-Din, like his teacher Zahidi, was reputed to be sacred, working many miracles. Therefore, they were supported financially in every possible way by people. If in the beginning of order's organization sheikh Safi ad-Din owned a small plot at the end of his life he owned more than 20 settlements, donated to him by different feudals. Note that Safi ad-Din and the order received many donations.

The letter of the Rashid ad-Din's Vizier which informed shaykh that he, in connection with the Muslim holiday sent him following donations - wheat more than 40 tons, rice about 80 tons, butter more than a ton, honey about two tons, orgut half a ton, sugar of lump more than 300 kg, bulls 30 heads, sheep 130 heads, geese 190, hens 600, rose water 30 flasks, money 10 thousands dinars.

Sheikh Safi ad-Din died and was buried in Ardebil in 1334. Over his grave there was erected a mausoleum, with mosques, caravanserais, madrasahs and residential houses around it. There shaped a large worship centre. Here rest in peace most Safavi shaykhs, including Shah Ismail. The centre is still being repaired

and reconstructed. Its final form shaped in the 16 century, during the reign of Shah Tahmasib I (1524-1576).

Mausoleum of shaykh Safi ad-Din and the adjucent mosque arc a masterpiece of the architecture of Azerbaijan. Very colourful are tiles of different colours. The development of Ardebil was in many respects predetermined by large popularity of the complex of Safi ad-Dina among scores of pilgrims.

The first successors of shaykh Safi ad-Din in the position of *Safaviyya* order shaykhs in Ardebil were his direct descendants Sadr ad-Din Musa (1334-1392/3), shaykh Haji Ali (1392/3-1429). Since the epoch of great-grandson of Safi ad-Din, Ibrahim Sheikh Shah (1429-1447), Ardebil shaykhs come to the secular power. Sheikh Ibrahim Sheikh Shah became a governor of Ardebil, and sheikh Ismail (1486-1524) was founder of Shah Dynasty of Safavids of the new *Gizilbash* state, first in Azerbaijan, and then in Iran.

The Sun that Will Never Set Again

Death And Resurrection of The Poet Shams Tabrizi

Shams ad-Din Muhammad ibn Ali ibn Malikdad Tabrizi, a well-known Azerbaijan poet and thinker, one of the most prominent Muslim mystics was born in Tabriz, the capital of Azerbaijan. There is not much biographical information on Shams Tabrizi, and all that is known is obscured by Myth. It is evident from his works and Sufi activity that he was an all-round educated person. Due to high erudition and talent of the teacher. Shams, though young, deserved the name of "Murshidcamil" - "Most perfect murshid" (murshid -preceptor). He was noted for his physical beauty and spiritual purity. Shams had many desciple-murids. He wore a black felt garb on. Tabrizi travelled much with stop-overs mostly in caravanserais.

Simply, Two People Met Each Other

On November 26, 1244 in a Turkish city of Konya, staying at the "Ricemongers" Caravanserai, Shams met with the subsequently famous poet Jalal ad-Din Rumi and they became friends. The place of their meeting was named by our contemporaries the Meeting of two Seas - Marj Al-Bahrain. As Fish writes it was "a usual autumn day. No great armies committed to battle on that day to settle the destiny of empires, nor did any founder of a dynasty, that would rule over millions, mounted the throne. Neither was a new continent nor a new kind of energy discovered. Nothing, that would shock the imagination and oblige people to remember this date, happened. Simply two people met each other. But, the further this date recedes in the darkness of the centuries the more exceptional the

consequences appear. The meeting of two individuals who discovered each other, who understood and loved each other is always a miracle, and, maybe, the most surprising of all miracles. But the day of their meeting remains great only for these two individuals. But, in this case two people meeting in Konya more than seven hundred years ago, represents a specific moment in the history of mankind. Had this meeting not taken place, tens of millions of people from Central Asia in the north down to Arabia in the south, from Indonesia in the east up to Northern Africa in the west would have felt and thought differently..."



Dervishes dancing in Istanbul. 18th Century. Painted by a European artist.

One Of The Prominent Poets Of The Earth

On this day one of the greatest poets on the Earth - Jalal ad-Din Rumi came into the world, embodying in his beliefs, feelings and traditions of the peoples of a vast region and expressed in it the greatness of human spirit in its striving for perfection.



A cow bowed down to the ground at the sight of Baha Walad (father of Rumi). Turkish manuscript. 16th Century.

A few words about Rumi. Jalal ad-Din headed a University (medrese). He was well-to-do, was married and made a study of the theory of sufism. When the famous Seyid Burhan ad-Din Mukhakiki Termezi moved to Konya, Rumi chose him as a spiritual guide. After a while Rumi left for Damascus to study. Having completed his studies he came back to Konya and again followed his guide. Soon the guide passed away and Rumi himself started to produce.

And one with face as Sun-Shams

At this time Rumi met Shams ad-Din Tabrizi. This acquaintance became a crucial point in the biography of Rumi and played the deciding role in the formation of his world view. The appearance of Shams, his human qualities, his deep devotion to the ideas of sufism inspired Rumi. He was carried away by love and respect to Shams ad-Din. Rumi chose him as his new spiritual guide quit the scientific occupations, and gave up the post in medrese. All their spare time together with other followers of Shams they held musical Sufi

sessions and sacred dervish dances. Shams' presence helped Rumi in his aspiration to dialogue with God. Rumi was so impressed that he began to write poetry, much of which was devoted to Shams.

I, as Mercury used to have a weakness for the book-case,
 I in front of scribes sat down.
 But have got drunk, catching sight of your face.
 And cane pen has broken unawares.
 By tears of zeal and work performing my ablutions,
 Your person I have made the Quibble for petitions.
 If I survive without you, Cinder, cinder me wholly.
 And off with my head,
 If the brain in it be not yours.
 I pray to you in church and mosque in Kaaba.
 You - my ambition there, in heaven, and here, on the ground.
 Taste from your bread and I am tilled, as never was before.
 Partake, swallow of you water, and water is suffice there fore.
 Whom you deify, is your price too.
 As I am happy, happy, deifying you.



A gold-beater repenting in front of the Sufi Rumi, from the *Majalis al-Ushshaq* by Husein Bayqara. 1552. Bodleian Library. Oxford.

The Rumi's relatives and especially his murids who did not receive much of his attention got overanxious and tried to separate the spiritual brothers by any means. On February 15, 1246 Shams was forced to leave Konya secretly from Rumi. He settled down in Damascus and tried not to think about Rumi. Sham's leave did not save the situation. Rumi could not stand the separation and started shunning the society. The separation's grief strengthened his poetry. At last Rumi found out the residence of Shams. The news returned him back to life. As the poet's friends saw that, they decided to send Rumi's son, Sultan Valid, to Damascus after Shams ad-Din Tabrizi. Rumi sent with Sultan Valid a letter to Shams asking him to return and Shams agreed to come back.

O, go there quickly and find him,
 Bring favourite friend home for long.
 Lure the Moonfaced to us
 By sweet address and golden song.
 His word is powerful and mature
 He can turn back rivers.
 By his promises and postponements
 Do not deceive yourselves.
 If only the best of the bunch

He come back and on the door has knocked.
And then you will see such,
That never God saw...

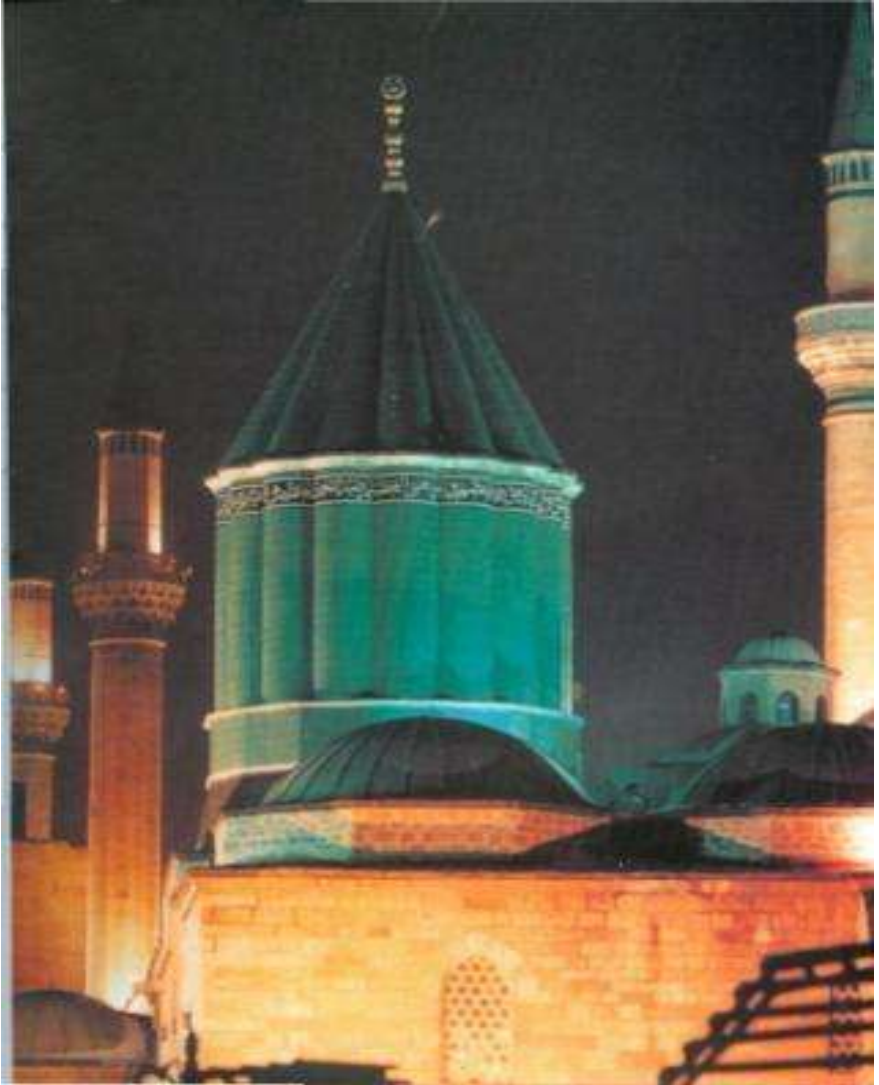
In Konya, Shams ad-Din was met with honours, and festivities were arranged in his honour. The friendly relations between Shams and Rumi were restored. Rumi followed Shams not letting him stay alone. Shams ad-Din Tabrizi married Rumi's daughter, Qimiye. But the enemies again put public opinion against Shams. Once more he was to leave Konya and this time for ever. He disappeared as mysteriously as he came. It was obvious that Shams was assassinated by the Rumi's murids and it was not known whether he had been thrown into a well or buried beside his father.

Death And Resurrection Of The Poet Shams Tabrizi

Next morning Rumi did not find anyone in the medrese. He looked for Shams in vain for a long time. But the Sun (Persian - Shams) had set on him for ever. The mental shock was terrible but a miracle occurred. Rumi found enough forces for the resurrection of his guide so that he would remain to live for centuries.

He created one of the most striking poems of love lyrics in the world, written on behalf of his spiritual preceptor - "Divan of Shams Tabrizi". The young scholar ceased the sufistic surveys and took the name Shams ad-Din Tabrizi. M. Zand wrote that creation of "Divan" and each poem written not on his own behalf but under the name of Shams ad-Din was not a literal trick neither was it a call for the memory of his missed friend. Rumi just found his guide within himself, who would dictate him songs and Rumi considered himself as just a transmitter. But they are his own songs as well, since they were born in his soul. Thus, Jalal ad-Din is at the same time identical and non-identical to proclaimed by his hand Shams ad-Din. Therefore, Shams, being the subject, author and lyrical hero of the verses, simultaneously acted as the object. Communion with Shams allowed Rumi to find a new way of mystical understanding (Sufi order). However, finally, the order was established only after the death of Rumi. It was called after Rumi, *Mavlaviyya*, taking his title Maviana "our teacher". The works of Rumi and the order *Mavlaviyya* had a direct influence on the "development of the religious-philosophical and the poetic thinking of the people of the East". Besides, the order became famous of its whirling dances. In Europe the dancing dervishes of the order were called "whirling dervishes".

The disciples of Shams Tabrizi have collected all his works in a book called "Megalets".



Mausoleum of Jalaladdin Rumi. Konya, Turkey

The Head of the Musical System School

Safi ad-din Urmavi

Safi ad-Din Abdulmomin ibn Yusif ibn Fahir Urmavi, one of the greatest musicians and musicologists in the East, was born in 1216 in the ancient cultural centre of Azerbaijan in the city of Urmiya. Initially, he was educated in his native land. There, he mastered the elements of music and learned to play the ud. Then he moved to the capital city of the Arabian Caliphate, Baghdad, the scientific and cultural center of the Near and Middle East. There, he continued his education at one of the best universities of that time, *Mustansariyya*.



Qajar Painting. 19th
Century. Oil on canvas.

His first wave of popularity was not from his music, but from his magnificent calligraphy. He was invited to the palace of Caliph al-Mustasim, the last representative of Abbasid's dynasty. At this palace in Baghdad, he became one of the Caliph's servitors and was eventually nominated to be the primary calligrapher and chief of the palatial library.

Copying books and managing the library, however, did not prevent Safi ad-Din from continuing his musical education in this rich library. He often demonstrated his skill in playing the ud at palatial receptions. A few legends exist about his mastery over the ud. According to one legend, a camel that had been without water for 40 days went to a watering-place, where Safi ad-Din began to play his ud. Upon hearing the sounds, the camel stopped drinking. When the sounds of the ud died away, the camel started drinking again, but he became transfixed when Safi ad-Din started playing again. This happened three times, and then tears appeared in the camel's eyes.

According to another legend, Safi ad-Din was in one of the famous gardens of Baghdad, playing his ud for some students. His perfect music attracted a nightingale that was flying in the garden. It sat on the nearest tree branch and listened to the magical music of Safi ad-Din's ud. The nightingale was so excited from the music that it flew closer to Safi ad-Din, began to flap its wings in step with the music and, finally, it sat without fear among the people and began to sing.

In 1252, Safi ad-Din - still in service at the palace - finished one of his musical treatises, called "Kitab-al-Advar". The book was written in Arabic and consisted of 15 parts. The book considered questions on the theory of music, which

are still discussed today. The modern reader would especially be interested in the ninth chapter, which speaks about mughams. It mentions the names of 12 mughams, all of which are still known today in Azerbaijan - Ushshag, Nava, Abu Salic ("Busalic"), Rast, Iraqi, Isfahani, Zirefkand, Buzurg, Zangule, Rahavi, Huseini and Hijaz.

Safi ad-Din devoted the 11th and 12th chapters to his favourite instrument, the ud. The 15th chapter is about the recording of music, and it was especially important to subsequent generations of musicians and musicologists. According to his system, music is recorded in an alphanumeric way. The letters of the Arabian system "abjad" indicated the conditional height of a sound, as well as its duration. For example, to designate intervals less than one-half of a tone, he used the letters T, J, B, etc. The figures also described the mood, tune and meter of a melody.

The modern Western system of notation does not allow the recording of intervals of less than one-half of a tone. Consequently, it is not suitable for the reproduction of all the subtleties of mugham sounds and Eastern music in general. Urmavi's system was used in the East until almost the end of the 19th Century.

Two European musicologists, R.Erlanju and J.Fermcr, independently from each other recorded one rubayi notated by Urmavi into modern notation. After being silent for nearly 700 years, the melody began to sound anew.

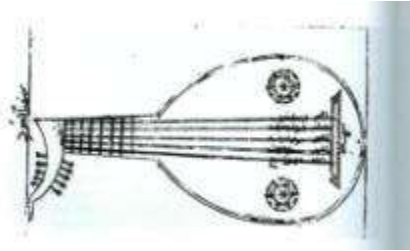
Safi ad-Din displayed himself as a talented teacher; he educated a number of musicologists who became popular in the entire East. Abdulgadir Maraghi, an Azerbaijani musicologist during the 13th and 14th Centuries, wrote in his essay entitled "Magasidul-Alkhan" that Safi ad-Din Urmavi was the teacher of many outstanding people. Among them were the famous musicologists Shams ad-Din Suh-ravardi, Ali Sitan, Hasan Zafer and Khusam ad-Din Gutlug Bugha.

Safi ad-Din created two new musical instruments - the nuzkha and the mugni. The nuzkha resembled the modern harp and had 81 strings. Its body was tetragonal and made of willow, cypress or boxwood. The mugni had 33 strings. Externally, it resembled the modern rubab, but its body was larger and made from apricot tree.

Safi ad-Din Urmavi was also a composer, and there are legends that illustrate his talent. A famous singer named Lizakh-Khan lived in Baghdad and frequently met with Safi ad-Din. They sang and played together, and Safi ad-Din gave him lessons in music. Once, Lizakh Khan sang a beautiful song at a palatial reception. Everyone liked the song, and the Caliph wanted to know the name of the composer. When he learned that Safi ad-Din had written the song, he invited him to a reception and everyone admired his skill at playing the ud.

In 1258, the Turko-Mongol army of Hulagu Khan, grandson of Chingiz Khan, seized Baghdad. The Caliph and his family were executed, and after more than 600 years of existence, the Arabian Caliphate came to an end.

As a servitor of the Caliph, Safi ad-Din's life was threatened. Historian Hasan Erbeleny personally knew Safi ad-Din and described the events of those days. Hulagu Khan's troops surrounded Safi ad-Din's quarter, threatening the lives



The Ud, or short-necked lute. This drawing is from Safi ad-Din's treatise. The Ud is shown with frets and five double strings, whose names are given.

of Safi ad-Din and the others living in the quarter. One of Hulagu Khan's commanders and a group of 30 soldiers went to break down the doors at the house where Safi ad-Din lived. The owner of the house met the soldiers politely and invited them into the house. Safi ad-Din soon came to an understanding with the "visitors". Eventually, the commander had mercy on the inhabitants of the quarter and Urmavi was led to the palace and

presented to Hulagu Khan. Safi ad-Din asked for an ud to be brought to him, and he played whole-heartedly a melancholy melody, and a singer named Ziya began to sing. Everyone was in awe of Safi ad-Din's skill. Hulagu Khan invited him to serve in the palace, and he pardoned the quarter's inhabitants.

Safi ad-Din was taken under the protection of the important dignitary (vizier) of Hulagu Khan, Shams ad-Din Juveyni, the brother of Iranian historian Al ad-Din Juveyni. Shams ad-Din trusted to Safi ad-Din the education of his sons, Bakhi ad-Din and Sharaf ad-Din. Safi ad-Din tried to give them a well-rounded education, but naturally, he gave special attention to music. Sharaf ad-Din eventually met great success in the study of music, and he devoted his famous musical treatise "Risaliya Sharafi" to Urmavi. He wrote the essay in Tabriz and it consisted of five parts.

After the Juveyni family fell into disfavour, Safi ad-Din lived in poverty and ended his life in 1294 in Baghdad's debtors' prison. The manuscripts of Safi ad-Din Urmavi's works are kept in museums in London, Istanbul, St.Petersburg, New York and other cities. His works attracted the attention of outstanding musicians and musicologists of subsequent generations. Many of them felt that it was their duty to state Urmavi's attitude toward creativity. There are many books that comment on Urmavi's writings by authors such as Gutb ad-Din Shirazi (13th Century), Abdul-gadir Maraghi (14th Century), Mahammed al-Jurjani (14th Century), Abd ur-Rahman Jami (15th Century), and many others.

In the 15th Century, Turkish musician Shukurallah Ahmedoglu translated "Kitab-al-Advar" into Turkish. The book was later translated into French. In Azerbaijan, Afrasiyab Badalbeyli, A. Begdeli, T. Buniatov and others studied the creativity of Safi ad-Din Urmavi. English scientist Henry George Fermer wrote



Khosroo Listens to Barbad's Music. Mir AH. *Khamse* by Nizami. 1539-1543. British Museum. London

that Safi ad-Din Urmavi was the founder of the system school and that after him, all Arabic-Persian-Turkic authors were his successors.

The Interpreter of Sufi Mysteries

Mahmud Shabustari

Saad ad-Din Mahmud ibn Abdul Kerim ibn Yahya Shabustari Tabrizi was born near Tabriz in the village of Shabustar in 1287 to a family of theologians. Mahmud Shabustari, an eminent scientist and philosopher, was one of the greatest theorists of Sufism in Azerbaijan.



Like many educated people of medieval Azerbaijan, Shabustari had great knowledge. Analysis of his work shows that he was well educated in theology, philosophy, astronomy, medicine, philology and other branches of study.

In those times, it was accepted as a continuation of education to depart on long trips to different countries and cities, to the centres of science and theology, which were frequently at the graves of esteemed saints. Shabustari was not an exception, and during his brief life he had time to go to Egypt, Khijaz, Shams, Iraq and other countries, where he met many scientists and hereinafter kept correspondence with them.

Based on information from Mahammed Ali Tarbiyat, one of the Shirvans among the travellers wrote that Shabustari was in Girman. There he married and there he had children and grandsons. Among them were famous scientists and literary people. His son was a poet and wrote comments on the famous "Flower-Garden of the Mysteries", written by his father.

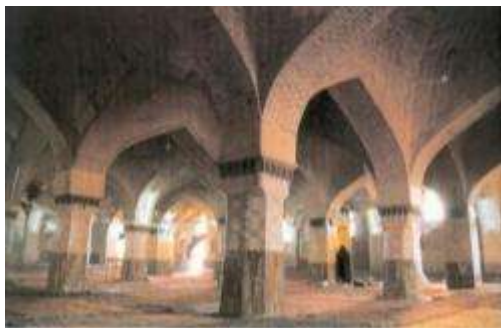
In his book "Saadatnama" ("The Book about Happiness"), Shabustari wrote the following about his trips:

A large part of my life
Conducted in the study of sciences and theology,
I travelled in Egypt, Syria and Khijaz, and
Much went and skipped in the afternoon and at night.
Year and month similar to the universe rotated.
From country to country, from city to city went.
Sat at the light of a lamp,
Ate away the smoke of a lamp.
In each country I met
With many scientists and connoisseurs of theology.

Collected a set of interesting words,
Made interesting compositions...

Shabustari understood well ancient Greek philosophy, Zoroastrianism, idolatry, Christianity and, certainly, Islam and all of its possible mystical and philosophical currents.

Shabustari died in 1320 and was buried at his birthplace in the village of Shabustar in the cemetery Gulshan, where his teacher Bakha ad-Din Yaqub Tabrizi



Mosque of Tassuj, Shabustar, East Azerbaijan, Iran.
Photo by Khanali Siami.

was buried. Now this grave is a place of pilgrimage. In the 19th Century, it was restored three times. The first restoration was carried out by Haji Mirza Aghasi in 1850-1851. On his tomb, a memorial panel made from marble was attached, with the following inscription: "Great sheikh in 720 Hejira (1320) at the age of 33 years left this perishable world to that eternal world". The second restoration was carried out in 1880 by Mirza

Husein Khan, and the third time - rather recently - was done by Hasan Mugaddam.

Shabustari, as it is pointed out in "Essay on the History of Azerbaijani Philosophy", kept a rich literary inheritance. To his pen belongs: "Saadat-nama" ("The Book of Happiness"), "Kanzul-Khananaik" ("A Treasury of Truth"), "Khak ul-Yagin fi Marifati Rebbu Alamin" ("Authentic Truth in the Knowledge of the Creator of the World"), "Mir'at ul-Mukhakkikin" ("Mirror of Looking for Truth)" and "Gulshani Raz" ("Flower-Garden of the Mysteries"). However, now researchers of Shabustari, including the outstanding connoisseur of his creativity, Shaiq Ismailov, believe that "Kanzul-Khananaik" was not Shabustari's work. Shabustari also wrote the poem "Shahid-nama" ("The Book of Clairvoyance"), but it was not found in the stacks.

Shabustari translated some books from Arabic to Persian. He translated to Persian the work of the philosopher Imam Gazali called "Minkhajul Abidin" ("A Way of Pilgrims"). There is also a record of correspondence between Shabustari and Khorasan thinker Huscini Saadat.

Shabustari wrote his first philosophical works in prose, and only toward the end of his life did he begin to write in verse. In his first poetical work (after which he only wrote one more) Shabustari gained world recognition. The poem, "Gulshani Raz" ("Flower-Garden of the Mysteries"), was written in 1317-1318.

Shabustari described the history of the creation of this poem in a section called "A History of the Creation of the Book":

"In December 1317, an envoy came to me with a letter from one of the most educated people of that time, Khorasan philosopher Mir Huseini Saadat, with a request to answer some questions of philosophical character. Shabustari described this event in the beginning of "Gulshani Raz":

Seventeen years had passed since the 700th year of Khijra.
Unexpectedly in the month of Shavval,
One envoy with thousands of items of benefaction and respects
Arrived from the inhabitants of Khorasan.
There is one known and great person
Of talent similar to a source of Light.
All inhabitants of Khorasan from young and old
Have said that he is the best thinker of centuries.
He wrote a letter concerning his ideas
And sent it to a person who understands his ideas.
There are a number of difficult places from reasoning,
From difficulties of the people of "Isharat".
Creating verses, he asked about each question.
And asked to answer this world of ideas in brief words.
As soon as the envoy had read this letter.
Talk spread about this circumstance.
Many respectable people were present in that company.
The eyes of each of them were on Shabustari.
One of them, who was more experienced
And a hundred times has heard from us these ideas.
Said to me: reply here,
That the people of the world by it used.

Shabustari at first refused to write the answer, his refusal motivated by the reference in his early works, in which it is possible to find the answers to the delivered questions. Then he assented to the applicant, on behalf of his teacher Amin ad-Din Tabrizi, according to Ismailov, and he wrote the answers to the Khorasan scientist's questions in poetical form. After some time, the applicant again addressed Shabustari. Only after this did Shabustari agree to answer the questions of the sheikh Huseini. Shabustari answered briefly and precisely and without special preparation:

I said to him that there is no need for it,
As I wrote about it repeatedly in my works.
He said, 'Yes, but according to my request
We shall receive from you the desired poem.'
After their urgent request I began
To write the answers to the letter in brief words.
Among the noble people, in one instant
I made these words without reflection and recurrence.
So, in answer to the letter, at once

I wrote one, not more and not less.
The envoy, having received the answers to the letter.
With gratitude returned by the same way they had come.

The questions of Huseini Saadat consisted of 22 beyt (couplet, distich); Shabustari's answers consisted of 49 beyt. From them, 35 were direct answers to delivered questions, and others were entered into the introduction and the conclusion of the letter. After some time sheikh Huseini again asked Shabustari to answer a number of questions, which arose after his perusal of the letters. Shabustari again returned detailed answers. This time he grouped all of the questions from the first and second letters into 15 questions, and he presented the answers in a kind of poem by the name of "Gulshani Raz":

Another time my dear preceptor
Said to me, 'Append something to the to letter.
Those ideas that you stated make it plain,
With the help of science displace in presentation.'
In those times I did not have leisure,
To begin this with enjoyment and by mood.
So that to describe this condition by words is impossible.
And only the expert knows what this mood is.
However, I listened to the words of a godly Person, and
Did not reject the request of the applicant of religion.
But that the secret were much more illuminated,
I have given will to eloquence.
With the benediction and help of God.
I have stated all at some hours.
When the heart asked God to name the letters,
The answer to the heart came that it is our flower bed.



**Tomb of sheikh Mahmud of Shabustari (d. 1320).
Photo by Khanali Siami.**

It was the first large poem of Shabustari and he complained about the difficulty of an exposition of philosophical ideas in poetical form. This process, he believed, was similar to an attempt to store the sea in a limited vessel. In 1426, Azerbaijani poet Shirazi translated "Gulshani Raz" into Azerbaijani. In 1944, Abdulqadir Kelpinarli translated the poem into Turkish. Since the 19th Century, "Gulshani Raz" has been translated into many European languages by various authors and has been through several editions. At once after its issue, "Gulshani Raz" gained large popularity in the East among followers of Sufism.

In Shaig Ismailov's book, which focused on Shabustari's philosophy, were the names of 18 authors who commented on the contents of poems in Persian from the 14th to the 18th Centuries. Among them, the comments of Azerbaijani philosopher Shams ad-Din Lahiji, "Matafatikh-ul-Ejaz" ("The Keys to Miracles"), written in 1472, have had the most popularity, even up to the present.

In 1319-1320 Shabustari wrote his second philosophical poem, "Saadatnama". It greatly exceeded the previous poem in volume. It contained about 3,000 beyt and consisted of eight sections, broken into chapters and paragraphs. In "Saadatnama", Shabustari gave information on his own life and activities and trips, and he wrote about his teachers and his favourite books.

The creativity of Shabustari takes an outstanding place in the history of medieval philosophy of Azerbaijan. His works were published in many countries of Europe and Asia. Modern followers of Sufi philosophy recognize Shabustari's great authority and frequently refer to his works.

The Author of an Outstanding 13th Century Medical Science Book

Mahmud ibn Ilyas Shirvani

One of the prominent scientists - physicians of Azerbaijan was Mahmud ibn Ilyas Shirvani, who lived in the 13th Century. No detailed information about the course of life of Mahmud ibn Ilyas is available. It was Efendiyev who collected information about Mahmud ibn Ilyas, analysed his works. Mahmud ibn Ilyas is the author of the famous "Medical Scientific Book", which first appeared in 1260. The book is written on the basis of the analysis of century-long experience of the eastern medicine and author's personal scientific and medical practice. He learned much from meetings with physicians of different countries during his numerous trips. Describing one of such trips, he wrote, that as a result of the trip he "much perceived and much reconsidered" and "on the way back he met in Baghdad a great fellow-countryman to talk about his native land, recollect edifications of Kafi ad-Din; memoirs about Shirvan always gladden us ". "It is paradox, I live in Shiraz, loving native land of my father - Shirvan". "Medical scientific book" by Mahmud ibn Ilyas consists of four sections, devoted to theoretical medical science, practical medical science, medicines and complex (compound) medicines. The first section



A saxifrage. Illustration from Dioscorides' treatise on herbs.

is divided into 17, second into 59 chapters. In the third section, medicines are listed alphabetically. The fourth section details about complex (compound) medicines, and is divided into 22 chapters. As Efendiyev pointed out, "distinctive feature of the work as compared with all previous popular - medical and scientific -medical literatures is his aspiration to transform medical science into the system of scientific edifice both in theory, and practice".



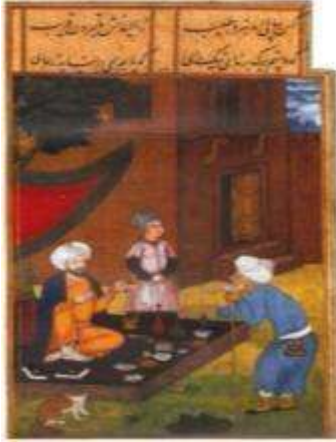
**Medical Treasury. 17 th Century.
Iran.**

The author of the "Medical Scientific Book" expressed his view as follows: "under the medical science is meant a science, by which we study the state of human organism, make a diagnosis, and if his health is bad, with help of this science we restore substances lost by the organism and do not allow decline of his health... The medical science is divided into two parts: first - theoretical medicine, second - practical medicine". "The theoretical medicine studies natural and unnatural in actions, their reasons and regularities. The practical medicine studies by application of useful and abstention from harmful things, how to protect health and, remove various diseases".

Mahmud ibn Ilyas is prone to think that the reason of disease can be cold, grubbiness, fever, poisoning with non-standard production and dirty air, smoke, excessive work (exhaustion), surfeit in meal, laziness and idleness ("volumetric illnesses"), etc. The technique of diagnostics of diseases, offered and used by Mahmud ibn Ilyas includes external examination, pulse test, inspection of temperature of the body, conditions of eyeballs tongue, humidity and smell, external analysis of urine, sputum, motion and blood.

Much attention is paid to the pulse. He writes like "the pulse is not that others, created by vasculars of heart, its reduction and relaxation. Each pulse rate is made of two movements and two pauses: movement of relaxation, pause, movement of reduction, pause". He considers a great variety of pulses, systematizes them. Among them he distinguished frequent, languid and average, equal and erratical, systematic and desultory pulses, etc. Under initiative of Vizier of, Gazan Khan, prominent reformer and historian of medieval Azerbaijan and, at the same time, physician Rashid ad-Din and with the participation of Mahmud ibn Ilyas there were built "Health Houses" ("Dar-ush-Shafa"). In Azerbaijan there were such centers. Central "Health House" with main medical school was located in Tabriz, a sort of the Academy of Sciences, which attracted scientists from all the Orient. In honour of its founder it was named after "Rabi Rashidi" or "Rashidiya".

There worked about 500 scientists and teachers in nearly all the branches of science, people arriving here from India, Egypt, China, Arab, other countries, about 6000 students attended the central house. Education, meal, accommodation and even clothes of the students were free of charge. Tuition fees were paid from incomes of Rashid ad-Din. Under "Rashidiya" - mosques, universities, a large



The Old Man and the Physician.
Mughal School. 17th Century.
Abol-Hasan.

library, numbering about 600,000 books, an observatory, a hospital, workshops on the manufacture of paper and caravanserais were operative. In the organization of health sendees, development of medical science and training of medical staff, a decisive role was assigned to the management and scientific talent of Mahmud ibn Ilyas. It was no mere coincidence that Rashid ad-Din referred to Mahmud ibn Ilyas as "Plato of epoch, Aristotle of century". First "Health Homes" in the Near East were arranged on the initiative of abu Sina. The plan of the construction of health centers of Mahmud ibn Ilyas, as Efendiyev maintains, was richer and purposeful than those of abu Sina. Just as in modern clinics, Mahmud ibn Ilyas's provided for passage system of wards. At the entrance there were located reception and procedural rooms,

wards were located on both sides of the corridor, at the end of the clinic there was a morgue. The basic building had improved ventilation of accommodation which enabled where appropriate to expand the number of wards. Near the central building there were a small drugstore and rooms of physicians and attendants . The drugstore looked to the garden, where various plants for manufacturing medicines were cultivated Health Centres, as viewed by Mahmud ibn Ilyas, should have been constructed on the outskirts of towns. There a drugstore and houses of pharmacists and doctors of various specialities should be placed. Here the beginners should be trained, qualification of doctors improved. With this purpose, Mahmud ibn Ilyas through Rashid ad-Din assistance invited competent specialists from abroad to train doctors of various profile including sur geons - "Jerrahi", oculists - "Khekhali", traumatologists - "Mujbiri" (or "Mujabiri"), Mahmud ibn Ilyas in his book lists main charges of the clinic:

1.Allowance (for staff):

Doctors (common), ophthalmologists, bone-setters, attendants (hospital attendants), other servants.

2.Costs of equipment:

Accessories, cloths, ceramic utensils, stove-couches, tools, etc.

3. Means (medical - "mazurat"):

medical drinks, drug mixtures, plasters, ophthalmic ointments, rice porridge and liver.

4. Additional (means): Carpets, fabrics, oils, perfumes.

5. Ceremonial costs: Dressing of deceased.

Central "Health House" in the township of "Rashiddiya" owned to Rashid ad-Din personally and was in charge of other 67 Dar-ush-Shafa, located in various areas of country. Of interest is the Garden of Rashid ("Baghi Rashidabad") in the region, called "Kuche Mualijun" ("Street of Treating"); there, beside the clinic, was located residential houses of doctors and attendant.

The drugstore was located in other garden -"Fatkhabad", where various plants for production of medicines were cultivated. Mahmud ibn Ilyas was the courtier doctor to run medical sendee of the state.

In order not to get ill, try not to get tired. It is achievable even if you work a lot. Have short breaks while working. Avoid getting tired, do not let tiredness continue from day to day. Set up your working place in a nice and comfortable manner, try to abide in a good mood while working.

Mahmud ibn Ilyas

The Medieval Physician Who Treated Stress

Abdul Majid Tabib

One of the most remarkable physicians of the 13th Century in Azerbaijan was Abdul Mejid. He lived and worked in the Maragha observatory - Vlaragha's centre of science that was created by the great astronomer and mathematician, Nasir ad-Din Tusi.

Abdul Mejid Tabib was the author of a work on medicine called "Qitab ul-Tibb" ("The Medical Book"), which was a medical manual known widely throughout the East. "Qitab ul-Tibb" is devoted to the Mongol governor. Organ Khan, consists of 49 parts and covers almost all questions of diagnostics. It also covers the treatment of dozens of diseases, including asthma, ophthalmic illnesses and poisoning.

Because of the name, arrangement of material and, partially, its interpretation, the book is reminiscent of "The Medical Scientific Book", written by one of Mejid Tabib's contemporaries named Mahmud ibn Ilyas, who was a prominent physician. However, the similarity between the two books is only at first sight. Abdul Mejid Tabib's book contains a lot of original ideas about diagnostics and about the treatment of a number of illnesses, especially concerning mental conditions. Despite this, Abdul Mejid might well have been influenced by Mahmud

ibn-Ilyas, and he could have even been familiar with him. Abdul Mejid wrote "Qitab ul-Tibb" in approximately 1275 to 1280, shortly before the death of Mahmud ibn Ilyas; consequently, is quite possible that they had met.

Perhaps for the first time among medieval authors of medical books, Abdul Mejid touched upon questions of obstetrics, in particular pregnancy, to which he devoted a special chapter. He also gave special attention to questions of psychiatry. He wrote about madness, ghosts (qabusi), head pain, various fears and absent-mindedness.

I. Efendiev wrote, "Abdul Mejid considers that the centre of a person's mental activity is the brain. People connect with their environment through their senses. By means of the senses, impressions will be formed. The impressions are positive and negative. The first creates good cheer, the second depression. The doctor must protect the patient from negative impressions, as their final sum results in indifference to oppression. As a consequence of these negative impressions systematically building up, the process of depression amplifies and results in madness".

Abdul Mejid's idea about "raving madness" is also original. He considered that each negative impression acts in one of two ways: it can cause either complete depression or madness. Madness comes when the negative impressions are deformed or "jumbled" while being transmitted by the senses to the brain, and the person is unable to govern them. According to Abdul Mejid, "The mind cannot be contained in the head and the person loses his ability to be his own man". As it is visible from this citation, Abdul Mejid realized long before modern medics the negative impact that negative stress can have on the mentality of a person.

Abdul Mejid had several original ideas and his creativity awaited modern researchers.

The Author of the First Persian-Azerbaijani Dictionary

Fahr ad-Din Hindushah Nakhchivani

Eminent scientist, political figure and interpreter Fahr ad-Din Hindushah ibn Sanjar ibn Abdullah Nakhchivani was born at the end of the 13th Century (d. 1328) in the city of Gilan (modern Khara-bagilan). The family gave birth to many Azerbaijani prominent figures, and all of them to emphasize their origin from Nakhchivan, were named "Nakhchivani".

Hindushah Nakhchivani attended one of the famous universities of Baghdad *Mustansariyya* . Here he studied theology, mathematics, medicine, astronomy, other sciences, had good command of Persian and Arabic. For great services to the state he was conferred a honorary rank "Fakhr ad-Dovla". At the same time,

Hindushah Nakhchivani studied history, linguistics and poetry. He was the author of the famous historical work "Tajarib us-Salaf " ("Experience of the Predecessors¹"), devoted to the economic and political life of Azerbaijan, some adjacent countries, anthology "Mavaridul-Arab", written on Arabic in 1307/8, lexicographical work "As-Sikhakh-ul-Ajamiya", a number of verses in Persian.

The "Tajarib us-salaf Hindushah was dedicated to Atabey of Luristan, Yusif Shah (1296-1330). There is an opinion that this work is a translation of "Tavarikh al-Khulafa val Vuzara " ("History of Caliphs and Viziers ") by Arabian historian Mahammed Ali Tagtagha into on Persian.

This translation is one of the first samples of prose in magnificent Persian. Hindushah noticeably recasted and supplemented the translated book, enlarged its volume nearly three times.

A special emphasis in the creativity of Hindushah Nakhchivani is land on the Persian-Azeri dictionary is well-known "As-Cikhakhu-1-Ajamiya". This first Persian-Azeri dictionary known in the science to be reputed as one of earliest Persian dictionary.

About 5,000 worlds and Persian grammar written on Arabic included in the dictionary. Besides, there are phraseological turns and separate phrases. Hindushah Nakhchivani noted, that the principle of the dictionary-design was borrowed by him from Arabian lexicographer of the 10 century Ismail al-Jovhari.

For a long time this dictionary was very popular among scientists and those studying Persian and Arabic. An eloquent estimony is a plenty of servived manuscripts of the dictionary, scattered in many libraries of the world. The latest copies go back to the end of the 19th Century, earliest to the beginning of 16th Century.

The dictionary consists of three parts - introduction, dictionary and Persian grammar. The introduction and the grammar are written in Arabic, and the dictionary in Persian and Azeri. In the introduction he pointed out, that the book was intended for those studying Persian, not Persians (for Azerbaijanians).

"As-Sikhakh-ul-Ajam" of Hindushah is an invaluable monument of Azeri lexicography and irreplaceable source of study of the dictionary and grammar of Persian and Azeri of the 13th-14th Centuries. The dictionary played a grate role in the development of lexicography in the East and even the design of the dictionary was borrowed by the majority of the authors of the Persian -Turkic dictionaries, down to the end of the 16th Century on Hindushah Nakhchivani.

The Encyclopaedia of the Economic and Political Life of Azerbaijan in the Epoch of II Khans

Mahammed ibn Hindushah Nakhchivani



Farman. East Azerbaijan, Iran. 1292. Ink on paper.

The famous scientific and political figure Mahammed Hindushah Nakhchivani, son of the well-known linguist Hindushah Nakhchivani, lived at the end of the 13th - beginning of the 14th centuries.

With good education, he, like his father, had great command of Azeri, Arabian and Persian. After he wrote some scientific works, he in 20-th of the 14th Century was invited in Tabriz to II Khan's court, where he for long time hold a position of the secretary - Munshi, basically, for state finances. Taking into account his large services and scientific authority, a title of "Shams-i Munshi an-Nakhchivani" was conferred to him ("Similar to Sun Munshi an-Nakhchivani").

At the court he associated with Vizier of II Khan, Abu Said (1316-1335), and then with Arpa Khan (1335-1336), son of the famous political figure, reformer and historian Fazlullah Rashid ad-Din Giyas ad-Din Rashidi. To him he devoted, his explanatory dictionary of Persian "Sikhakhu-1 furs", written in 1327/28.



A brass kasa. Yusif Ibn Ahmad Tabrizi. 1319. Victoria and Albert Museum. London.

After this, under recommendation of Giyas ad-Din, Abu Said, issued a special farman (decree), to entrust Mahammed Nakhchivani to write a book to describe structure and control system of Ilkhanid state. The order proved to be very serious and the work was posted. The book was finished by Mahammed in 1360, however, dissatisfied by the results, author after this six years edited and supplemented the book, partly due to changes in the political life of the state.

On April 6, 1366 he, at last, finished his capital work, "Dastur al-Katib fi Tayin al Maratib" ("Manual for Penman when defining Degrees"). The book was dedicated to Sheikh Uveys (1356-1374), Jalairid, to replace Ilkhans in Azerbaijan.

The medieval scientific and state figures highly estimated this work and the authority of Mahammed Nakhchivani much more rise.

Now this work is in one line with recognized all over the world works "Siyasatname" by Nizami al-Mulk and "Jame at-Tabarikh" by Rashid ad-Din. The

work of Mahammed Nakhchivani "Dastur al-Katib fi Tayin al Maratib" is a unique encyclopedic source of economic and political life of Azerbaijan and state system of II Khans epoch, reflecting the economic-juridical norms of taxation, ownership of land and other property, court and legal proceedings, money circulation.

Besides, it is possible to find answers to questions, connected with religion, relation between religion and state, philosophy and philosophical trends, culture, trade, handicrafts and art, and even the description of the precept to use accessories of penmen and calligraphers.



Casket. Brass, inlaid with silver. Azerbaijan. Second half of the 14th Century.

The book was translated and published in many languages. In Baku, it was published and commented by the Alizade, contributing to research and popularization of the creativity, of Mahammed Nakhchivani. Of great scientific value is the explanatory dictionary of the Persian language by Mahammed Nakhchivani "Sikhakhul Furs", though for different reasons it has not until recently attracted attention of scientists. Now the authorship of the dictionary exactly established and its significance in the history of Persian lexicography. Some researchers came to the conclusion that in the 11th-13th Centuries leading scientists in Persian linguistics, were basically, sons of Azerbaijan.

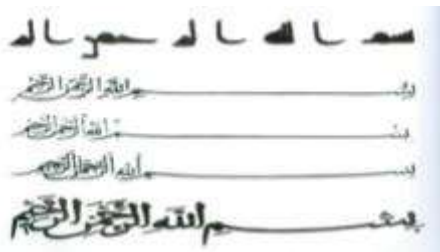
Modern scientists, by capacity, scope of the material and its originality raised the dictionary by Nakhchivani in one level with the famous explanatory dictionary by Qatran Tabrizi. In the "Dictionary", the reader can find information on phonetics, grammar, toponymy of the Persian language. There are verses of poets, names of whom are lacking in medieval chronicles and reading-books. The manuscripts of Mahammed Nakhchiwani are kept at many libraries of the world, and to many works of the scientists from Europe and East are devoted to their study.

The Inventor of a Divine Script

Mir Ali Tabrizi

Haji Mir Ali Ibn Ilyas Tabrizi was one of the most famous calligraphers (khattat) in the Orient. Before beginning the story of his life and creation, it is essential to specify the role of calligraphers and calligraphy in the spiritual life of the Muslim world and Azerbaijan, in particular. Owing to the prohibition on

representation of living creatures by Islam and distinctive features of drawings in Arabs script, calligraphy turned into supreme art in the Islamic world. Since Koran - Word of God - was written in Arab script, religious leaders in every possible way



Ibn Muqla's system for proportional calligraphy.

backed the cult of calligraphy art, stressed its sacramental nature. It should be noted that calligraphic inscriptions on books, palaces, mosques, decorative and applied artifacts made of ceramic, metal, wood and fabric were often accompanied by decorative design. So the

calligraphy became independent and major sphere of graphic art in the Islamic world. Skill in calligraphy became a criterion of the educational level. There are many examples when public figures, poets, painters and scholars were excellent calligraphers .



Persian poem penned in *nastaliq* script, signed by Mir'Ali. ca. 1500-1520

Azerbaijan scholar of the 15th Century Mahammed Bey Hindushah Nakhchivani wrote: "first of all, children should be trained to the art of calligraphy and trips ..."

Quoting Prophet Mahammed, Arabs used to say: "A writing is half of knowledge". Unity of beauty of letter and profound content of the text was required.

As a result of long search of many generations of calligraphers there were formed 6 major classes of Arab script to meet practical and aesthetic needs of they time: *suls, naskh, mukhaggat, reyhani, tougy and rega.*

The art of calligraphy in Azerbaijan started with works of Mubarek-Shah Zarrin-Qalem Tabrizi. He was one of 6 peoples of prominent Arab calligraphers of the 13th Century Jamal ad-Din Mustasimi. Among the famous calligraphers there was famous Azerbaijani sheikh Ahmed Suhravardi. It should be noted that Mubarek Tabrizi was skillful in all 6 scripts and had a ureal number of followers.

To all appearances, the calligraphy reached its perfection and nothing new could have been appeared. Nevertheless, a famous khattat sprang up in the Islamic word in the 14th Century Azerbaijan. It was Haji Mir Ali Ibn Ilyas Tabrizi (1330-1405). Most scholars, biographers and authors of treatises on calligraphy consider Mir Ali Tabrizi as inventor of *nastaliq* script which in a short period of time replaced classical 6 scripts and gained popularity all over the Orient.

One on medieval authors wrote: Haji Mir Ali is inventor of small-sized *naskh* and *talik*". According to the legend Haji Mir Ali Tabrizi, passionately desiring to create an original script, saw a dream. The first Shia Imam Murtuz Ali told him in the dream: "Oh, God's slave! Look at the duck! Throw a glance on it and create a new script. Look at the duck's beak, eyes and neck and create a new script!"

Under Emir Timur, Mir Ali was already known as founder of *nastaliq* script, one of the most esteemed calligrapher in the Empire. Today, manuscripts, transcribed by Mir Ali Tabrizi, are kept in London, Tehran, St.Petersburg.

Son of Mir Ali - Mir Abdulla followed his father's footsteps and became famous as great calligrapher in many countries of the orient under the nickname Shekerin Qalem (Sweet Pen). Among the pupils of Mir Abdullah there was eminent calligrapher of Azerbaijan of the 15th Century Jaffar Tabrizi. The latter did much for the perfection of *nastaliq* and it was not surprising that he was reputed as the second originator of the script (Mukhtara us-Sani). For sometime he was the head of court calligraphers of Baysungur Mirza in Herat.

Mir Abdullah, Jafar Tabrizi, other disciples of Mir Ali developed their teacher's ideas and extolled his skill to the skies.

The Philosopher Who was Executed and Buried in Nakhchivan

Fazlullah Naimi



Naimi Shah Fazlullah ibn abu Mahammed Tabrizi (Fazl) is the founder of khurufism, a heretical philosophical religious movement, and one of the greatest Sufis in Azerbaijan. Khurufism was proclaimed by Fazl in Azerbaijan at the end of the 15th century and later disseminated throughout the territory of Turkey, Iran, Iraq, Syria and other countries of the Muslim East. His teaching became particularly popular among Turcik tribes. Shams ad-Din Mahammed ibn Abu ur-Rakhman Sokhavi (the

15th century) in his book "Bright Rays Among People of the 9th Century" writes: "Nizami abu al-Fazl Astrabadi Ajemi, also called abu ur-Rakhman, was a very educated person well-versed in poetry and prose, an active participants of mejlis (meetings) specially organized for him in the cities of Gilan, Samarkand and others. Khurifits were ascetics and wore white felt hats. This widely spread sect had a big number of followers, mostly chagataytzs and other non-Arabic nations, poisoned with its heresy."

Khurufits ("letterers" from the Arabic word "khuruf letter), according to E. A. Akhmedov, considered that "the universe and man are a result of graduate emanations of the deity of the Universal Reason, the Universal Soul, the Original-mother, Space and Time. The divine beginning that penetrated the entire universe is especially reflected in human beings that were created in the very image of God. The life of the Universe the history of the mankind is a cycle gear. Each cycle that consists of seven rings begins with the appearance of Adam and finishes with "the Day of Judgment". The letters of the Arabic alphabet, calculations based on their



Naimy's mausoleum. Nakhchivan. Photo by Nazim Bababeyli.

numeric value were considered by Khurufits to be the mystical symbols of the universal cycle. They considered words, letters, numbers to be the foundation, the beginning of existence that became the substance of the world, having been stated by Allah in Koran and through it. The khurufi idea of the reflection of God in human beings through the word of God in Koran is rooted in this belief.

Unfortunately, Naimi belongs to the cohort of Azerbaijani scholars, of whom little is known. Researchers find most full and trustworthy information about Naimi in his works and the works of some of his followers.

Shah Fazlullah was born in 1339/40. Though he received good education, Fazl could not determine his place in life for quite a long time. There was even a period in his life, when he had to earn his living by making hats. However, his love for science prevailed and according to a tradition of his time, he started off traveling in search for knowledge.

It is known that in 1369 he visited Isfahan, later Mecca, Nishapur, Khorasan, Iraq, Azerbaijan and Central Asia. In Shirvan Naimi was put into prison, where he wrote his famous "Javidan-name" (The Book on Eternity) or "Javidan-e Kabir" (The Great Eternity), revered by his followers as Koran of Khurufism.

A lot of biographical data is contained in his work "Naum-name". In it Naimi described his endless travel around the countries of the Muslim East from Syria to Central Asia, mentioned the names of people he met along his life-way, as well as the names of the cities of Baku, Nishapur, Togchi, Jazir, Burjerd, Vlazendaran, Khorezm, Damagan, Sufiyan, Baghi Sufian, etc. In this work Fazl mainly described dreams he had seen for the last thirty years of his life. The content of the dreams was to serve the proof of the holiness of Naimi. Referring to his prophetic dreams, he called his follows to rebel: "...in my hand I saw a sword

on which some astronomer according to his science carved that there would be several uprisings. After the word "uprisings" "Fazl of Astrabad" was repeated a number of times". The prophetic dream called Khurufits to struggle even when Fazl was demised by Timur. He called his followers to consider him eternally alive: "In the month of djuma-di-al-ula, on Wednesday, at night in the city of Brujerd I saw a dream: a lame person sent another one to bring me to him to be killed... I saw myself being brought and executed, but I also saw that I was alive. Truly. Truly".

Fazl also described the story of his "awakening" and the story of the proclamation of his teaching. A dying dervish called Fazl to himself and informed him that the time had come to proclaim his teaching to the world. Following the urge of the pilgrim, Fazl gathered nine disciples and revealed to them the hidden mysteries. Four of his disciples were most close to him.

Their names are mentioned in Mahammed Ali Tarbiyyat's book "Danishmandaneh-Azerbaijan":

Among his friends to whom the mysteries were revealed are
Mejid, Makhmud, Kamal Khashemi;
Bu-I-Hasan is the forth one. if you ever meet him,
Since to them the Book was entrusted.

Most medieval authors share the opinion that Fazl developed his teaching in the capital of Azerbaijan -Tabriz, approximately in 1386. Khurufits call Azerbaijan "Sarzamin-e-restakhiz" ("The Place of Awaking"). One of the most faithful followers of Fazl's teaching, Ali ul-Ala in his book "Kursi-nameh" wrote the following of the role of Azerbaijan in the formation of khurufism:

Since the Sun of the unity of our beloved Fazl
Was first born in Azerbaijan,
She (Azerbaijan) is one of the most blessed countries,
Since the Sun of Reason first began shining in her,
This country" is blessed by God,
She is the altar of prophets and saints.

Initially Naimi was keen on Sufism and was lower of the famous Sufi Sheikh Shibli. Baku, the center of Khurufism, played a special part in the life of Naimi. According to Ali ul-Ala's work "Giyamatnameh", even after Fazl's departure, the headquarters of the movement remained in Baku.

A cry came over from Baku.
Raise and rejoice
Baku is the place of our beloved's dwelling
Though he left, his place remained there.



Fazl wrote his main works including "Javidan name" (The Book on Eternity) or "Javidan-e Kabir" (The Great Eternity), "Vasiyyet-name" (Will) in Azerbaijan. Among his greatest works are "Mahabbat-name" (The Book on Love), "Art-name" (The Book on Throne), "Iskender-name" (The Book on Iskender), etc. The last work of Naimi "Vasiyyat-name" was also written in Azerbaijan.

One of Naimi's contemporaries wrote: "Fazlullah ibn Mahammed Tabrizi is a heretic that established an ascetic sect and based on his false teaching formed a party known as Khurufit. He wanted to involve Timur in his heresy, but the later refused and ordered to execute Naimi. Fazl was executed by Miranshah, the son of Timur".

Naimi was killed in 1401 in Alinja castle in Nakhchivan. According to some scholars, Timur chose the castle as the place of Naimi's execution because it was known as a place of severe opposition to Timurids and constant anti-timurid uprisings. Naimi was buried there. His grave and gravestone have remained to our days.

The Man, Who spent His life Looking For Monuments and Miracles Of the world

Abdrashid Saleh ibn-Nuri al-Bakuvi



The Great Atlas of al-Idrisi. 1154. It places South at the top.

Abdrashid Saleh ibn Nuri al-Bakuvi, the famous traveller, geographer, climatplogist and cosmographer, lived in the second half of the 14th and the first third of the 15th Centuries. Abdrashid's father was born in Baku and was well-educated person. Bakuvi wrote that Baku - "is motherland of my parent, imam. scholar Saleh ibn Nuri, who was the focus of dignity... and died in 1403/4 at the age of seventy seven".

N. Keremov considers that Bakuvi was born between 1335-1360 in Baku and died between 1425-1430 in Cairo. Eybali Mehraliyev, on the basis of the analysis of routes of trips of Bakuvi came to the conclusion that a large part of his life he spent in trips, and his permanent places of residence were Baku and Mecca (or vicinity of Mecca within the limits of 80-100 kms.) The biographic data about Bakuvi are practically lacking. He was the author of numerous works, however, just one book, survived the manuscript of which is kept at funds of the National Library in Paris, where it get in 1683. The book "Kitab Talkhis al-Asrar va Ajaib al-Malik al-Kakhar" (Abridgment of [Book]

About "Monuments" and Miracles of Powerful King), bringing glory to Abdrashid Bakuvi, was written in Arabic and described of countries and peoples, known in that time in the East. Most researchers believe that the book was written in the first decade of the 15 century, and the said manuscript was copied in the city al-Laziki in 1614. Known are other manuscripts of this book and its translations into Persian, kept at various libraries.



A woman from Baku. Drawing by Gagarin. 19th Century

The analysis of the work shows that its author was well-educated person and while writing the book of Irips. in addition to his observations included here information on geography, philosophy and medicine, provided by many of his predecessors.

Main source, used by Bakuvi, was the work "Asr-al-Bilad" ("Monuments of the Country") by one of the most famous geographers of the time Zakariya al-Qazwini. Moreover, he referred to a large number of works of the prominent philosophers, scientists, poets, physicians, including Ikhtari, Masudi, Biruni, Ibn-Sina, Yagut, Hamdullah Qazwini, others. In 1789, the book was translated by de Gine from Arabic into French. Then it was translated into many other European languages. Into Russian, the work was translated and published in Moscow by Ziya Bunyatov. A brief retelling of the Bakuvi's book in Russian and Azeri was made by prominent geographer N.Keremov. In the foreword, Bakuvi focuses on purposes of the work. Then he saw in "mentioning all surprising creatures of Allah and miracle of His wisdom, in countries, located on His vast ground and similar to each other". And further: " I shall tell you about facts, known to me from personal observations or analysis of circumstances".

As Keremov wrote, the attention of Bakuvi during his trips mostly concentrated on towns. This accounts for his special attention to the process of their formation. For their construction, Bakuvi noted in the foreword, chose the best area in the country "on the coasts, mountains, in places, protected against northern winds". In the fortifications, erected around towns, numerous gates opened ", so that people did not gather at entrances and exits". Bakuvi wrote that the best places in city borders for palaces and for places of concourses, for mosques, common and cathedral, for markets, caravanserais and bath-houses were allocated". Remaining vacant space was allocated under residency of the town-dwellers. Further, there are two small sections. The first section was named On Reproduction, the second On Division into Climates. In the first section, Bakuvi deals with minerals, plants and animals. Bakuvi's information being frequently naive or simply fantastic for modern readers, however is valuable to get an idea of that time's level of knowledge . Suffice is to read a small fragment from the

foreword. "As to minerals, the gold is found in sandy soils only and friable mountains, and silver, copper and iron - in stones, mixed with soft soil, sulphur - in volcanic soil, mercury - in soils, saturated with water... As to plants, dates and bananas grow in hot countries only. Nuts, almonds and pistachios grow in cold countries only, and cane-on river banks... Carnation grow on islands al-Hind, coconuts , pepper, ginger -in al-Hind, teak, ebony tree - in Yemen... As to animals, the elephants are born on islands of the Southern seas only. In al-Hind, they live longer than in other countries, and tusks of those are not rather great, as those elephants in al-Hind; giraffes are found in al-Habash; buffalo - in hot countries near rivers; sables, squirrels and kabarga - in northeast countries; falcons and eagles incubate nestlings only on tops of high mountains; ostriches and kata-in deserts; waterfowls - river banks, bogs and marshs; turtle-doves and sparrows - in populated area; nighth-gales and larks - in gardens. These are the most widespread kinds ".



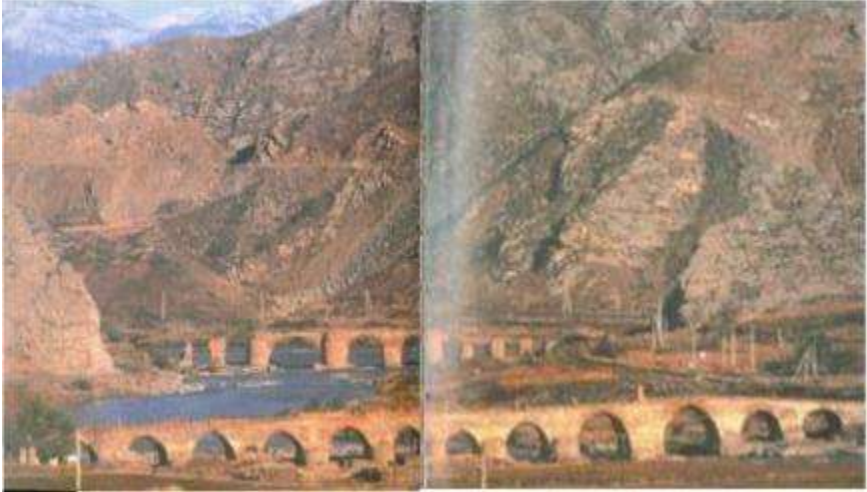
A man from Baku.
Drawing by
Gagarin. 19th
Century

In the second section of his foreword Bakuvi, as Keremov wrote, "was one of the first in the history of geography to have divided the earth into zones". Bakuvi wrote: "Be aware that a circle of celestial equator divides earth into two halves, one of which is named south, other - north. And if we shall assume that a circle passes on both poles of equator and crosses the earth, then the globe will be made of four quarters: two southern quarters and two northern quarters". The whole earth is divided on seven zones (climates) and he explains reason of such a division. The main part of the book was devoted to the geographical characteristics of these zones". Each of seven chapters dealt accordingly with specific zones from Canary islands in the West up to China in the East and from number of countries of Africa in South up to Ireland and Russia in North. The information on countries, cities, populated areas of this zone were given in alphabetic order. In each specific case, coordinates of geographical points, historical information on them are given and attempt is made to explain the origin of geographical names; describe natural conditions, architectonic monuments; information on ethnography, culture and subjects of trade is provided. Abdrashid Bakuvi gave many many original information about Azerbaijan and, especially, Baku. He attributed Azerbaijan to the fourth and fifth climatic zones: "Azerbaijan-extensivly populated area between Kukhistan, Arran and Armenia. There are many towns, settlements, mountains and rivers ". Speaking about river Araks (Uveys), he wrote: "it flows by many countries, until reaches the bridge Diya al-Mulk, near Nakjuvan (Nakhchivan). It is constructed from stone and one of the miracles of the world. "Bakuvi paid much attention to Tabriz: " This city is full of boon, rich in fruits; its inhabitants are wealthy and know crafts. Near



Naphtha men. A burning naphtha was used to set ships and towns on fire. Mamluk miniature. 15th Century.

to the town there are bath-houses, with surprising useful properties ". Bakuvi admires with sights of Tabriz: "there are mosques, madrasahs, palaces and amazing buildings, unamenable to count" But he wrote about Baku (Bakuya).This "city, was built of stone on the coast of the sea, al-Khazar... . The towns walls are sea-



Hudafarin bridges (15 arches, 1000-1157 and 10 arches, 1491-1722) across the River Araxes. 12th-17th Centuries. Photo by Khanali Siami.

washed, many of towers are flushed and the sea approaches the mosque... The majority of houses are constructed on rocks. Air is good, water flows, from wells, drilled in rocks, and the spring water is extremely pleasant. In this area, usually there is poor harvest of grain, and a large part of it is brought from Shirvan and Mughan. There are many figs, pomegranates and grapes. The gardens are far from the town, and most town-dwellers go there for summer, and then come back. And so they do annually ". From here it follows that the tradition of departure of Bakuians in summer time to summer cottage exists from olden times. Bakuvi as eyewitness very colourfully depicts winds in Baku:" the wind blows high in night and afternoon, so sometimes at strong wind it is impossible to a man to make against winds, and, horses and sheeps in winter time are blown away into the sea, and they cannot stand on one's feet". Further he wrote about "deposits of pitch and sources of petroleum, the daily production of which exceeded 200 camel bales", and "close to sources there is a hard soil of yellow colour, which bums like candle. From it, they are broken away into pieces and carried to the town for heating of houses and baths". For modern scientist, of special interest is the description of island Pir Allahi, from ancient times associated with the cult of fire and water: "

Town there is an inhabited island, where they hunt for water dogs [seals]. They skinned and melted; a fat used as oil for lamps. From the skin, they manufacture sacks, which are filled with petroleum and transported on ships to other countries. There is a lot of gazelles similar to whom nothing is available. Now and then there is a large fire and tongues of flame are visible with a distance of one day way and even more. This fire burns for long time, and then dies away". Many medieval travellers and even ancient Roman geographer of the 1 century, Pomponi Mel reckoned the island among holy places. Bakuvi wrote that the island is noted for fertility, fresh water, rich in vegetables and fruits, and is one of the "holy places". Bakuvi finished his book with a verse:

O, you, who began to watch what I write,
 And started to discuss written by me.
 I call you, in the name of Allah:
 If you will find an error of me, -
 Forgive it to me, since as wise is he, who forgives!

The work of the great geographer Abdrashid Bakuvi will for long time be arresting attention of scientists, everyone, who shows interest in geography, history, culture and ethnography of oriental countries.

The Great Poet, Theorist and Propagandist of Khurufizm

Imad ad-Din Nasimi



Seid Ali Imad ad-Din Nasimi, an outstanding thinker and great poet of Azerbaijan and the Middle East, was born in 1370 in Shirvan. Some scholars believe that he was born in Baku, but others believe that he was born in Shemakha, the capital of the State of Shirvanshahs. The poet's father was a well-known person in Shirvan. Nasimi's only known brother was a poet under the pen name Shah Khandan. Shah Khandan was buried in

Shemakha at the cemetery that was later named in honour of him Shah Khandan cemetery.

Shemakha had become one of the cultural centres of the Caliphate after Islam had finally been accepted in Shirvan. There were many schools, universities (medrese), rich general and private libraries, observatories and the famous medicine "Academy" ("Dar Ush-Shura"). This academy was founded by Omar Kafi ad-Din , a famous physician and scientist who was the great poet Khagani's uncle. Shemakha was famed for its constellation of famous scientists and poets, such as Khagani, Feleki, Kafi ad-Din and others.

It is clear from Nasimi's works that he was well educated. He knew much about Eastern and ancient Greek classical literature and philosophy, Islamic and Christian theology, medicine, astronomy, astrology, mathematics and logic. He wrote poetry equally well in Turkish-Azeri, Persian and Arabic. His Turkish was very rich, and while it was close to the spoken language, it was also enriched by proverbs and sayings. In his poetry, Nasimi mentioned the names of great poets and scientists of Azerbaijan, Shirvan and other Eastern countries. These names included Ali ibn Sina, Khagani, Nizami, Feleki, Khallaj Mansur, Fazlullah Naimi, Sheikh Mahmud Shabustari, Ovhad, and many others.

Nasimi lived and wrote at the turn of the 14th and 15th Centuries. This was a rather hard time. The poet's homeland had been ravaged by Timurids from the South and by Mongols from the North. The heretic-philosophical teaching Khurufism flourished during that time in Azerbaijan. Its origin was, to a certain degree, a protest against the Timurids. Nasimi became a furious and outstanding advocate and theorist of this teaching.

Khurufism's name came from the Arabic word "Khuruf, a letter of the alphabet. The followers of this teaching deified the Arabic alphabet, declaring that without them, God, man and things could not become known. The philosophical and social meaning of Khurufism, however, is wider and more considerable.

The founder of Khurufism was a famous philosopher and poet Fazlullah (Fazl) Naimi Tabrizi. Fazl created his teaching in Tabriz, the capital of Azerbaijan, in about 1386. Baku played a significant role in Naimi's life; this is where he originated the center of the Khurufism movement. In Baku, he wrote his main work "Javidan-nama" ("The Book of Eternity"). Naimi actively propagated his teaching, and soon it disseminated not only in Azerbaijan but also in many other countries of the Middle East and Central Asia. Naimi even tried to attract Timur to his side but was arrested, and in 1394 he was executed and buried in the fortress Alinja-cala near Nakhchivan. Fazlullah foresaw such a death, and he wrote his last work "Vasiyyat-name" before his death as a program to his followers for their further struggle after his death. Following the instructions of Naimi, outstanding Khurufists left their native places and began to spread the ideas of their great teacher all over the East. Nasimi also visited Turkey, Syria, Egypt and other Arabic countries, and he actively spread the ideas of Khurufism. As it is seen from his works, Nasimi went to Baku, Baghdad, Bursa, Shemakha, Haleb (Aleppo) and other places. In Bursa, Turkey he met with the well-known poet Sheikhi, who was the first translator of Nizami's poem "Khosrow and Shirin" into Turkish. He also met with the head of the famous dervish's Order *Bektashiyya*, Haji Vali Bektashi.

Nasimi became very popular among Anatolia's people. Wandering around the countries of the Middle East, however, the poet was continuously persecuted and even imprisoned, but it did not stop him. The impassioned poetry of the poet-philosopher had a broad audience. His poetry was rewritten, learnt by heart, and

read and sung in market squares. According to a widespread legend, it was namely for that reason that the poet was executed in the Syrian town of Haleb.

One of Nasimi's young pupils, surrounded by a crowd in a market, was reciting Persian gazals of his teacher: "O to see my face you need an eye that can perceive the True God. How can the eye that is short-sighted see the face of God?" He was arrested and in order to save Nasimi's life, he said that he was the author of the verses. He was sentenced to death by hanging. The news reached Nasimi when he was having his shoes mended at the shoemaker's shop. The poet went to the place of the execution, saying that he was the author of the gazals, and he was executed.



The execution of the Sufi al-Hallaj. *Kitab al-Ahtar al-Baqiyya (Chronology of Ancient Nations).* Tabriz, ca. 1307. Edinburgh University Library.

The Arabic manuscript "Cunuz-uz-zahab" contains a detailed story of this execution, which took place in 1447 in the town of Haleb. "Apostate Ali Nasimi was executed at the time of Yashbey. During that time at the "Par-ul-Adle" ("The Palace of Justice"), the case of Ali al-Nasimi was considered in the presence of sheikh ibn Khatib an

Nasiri, a deputy of the higher rank *cadi* sheikh Izza ad-Din Shamu ad-Din ibn Amin un-Dowle, the higher ranking *cadi* Fath ad-Din al-Maliki and the higher ranking *cadi* Shikhab ad-Din al-Khanbali.

A certain ibn al-Shangash al-Khanadan said to the officers and to the divines of the town that Nasimi had led astray some madmen and that they had obeyed him. The judge said to him, "If you can prove what you are saying about Nasimi, I will not execute you". Nasimi said a "Kalme-i-shahadat" (a prayer that would once tell the truth), swore and rejected everything they said about him. At that time, sheikh Shikhab ud-Din ibn Khilal appeared and, having an honorable seat in the *majlis*, he asserted that Nasimi was a godless man and must be executed even if he had wanted to confess his sins. The sheikh asked, "Why don't you execute him?" Al-Maliki answered him, "Will you write the sentence with your own hand?" He answered that he would and he wrote the sentence. Everybody in the *majlis* read it and they didn't agree to it.

Al-Maliki said to him, "The officers and divines don't agree with you. How can I execute him just on the base of your words?" Yashbey replied, "I don't know him, but the Sultan entrusted me to tell him the case. Let's wait for the Sultan's order".

So the *majlis* stopped his work, and Nasimi remained in jail. Nasimi's case was reported to Sultan Muayyad, who ordered to strip the skin off Nasimi and

mount his body for general observation at the town of Haleb for seven days. He further ordered to cut off Nasimi's legs and hands and to send them to Alibey ibn Zulgadar, his brother Nasr ad-Din and Osman Qarayoluk, whom Nasimi had also led astray. So they did”.

Many legends about Nasimi's courage and fortitude during his execution were told among the people. Until his last breath, the poet pleaded "not guilty" and repeated, "Analkhah" ("I am the truth, I am God"), and at the same time mocked the stupid executioners. According to legend, one of the Muslim divines present at the execution cried, "This man is worse than Satan, it is a cursed place where his blood will fall, and this place must be burned and cut off by sword". At the same time, as if by-magic, a drop of the poet's blood fell on his finger. The crowd,



Nasimis mausoleum in Haleb, Syria.

excited with such a sign, demanded to cut off the finger of the divine. Defending himself, he referred to the Koran: "There is nothing about it in the Koran. I said it by my way". Nasimi's answer to that was a couplet, which became a proverb afterwards.

According to another legend, after another cry of "Analkhah", he was asked, "What God are you if you are growing pale losing blood?" The poet answered, "O fool, you can't understand that I am the sun of love in the sky of eternity. And before the sun sets it always becomes pale".

Nasimi was buried in Haleb at the family pantheon, which is believed to be a sanctuary.

The pilgrims who visited this holy place were presented with the honorable name "Nasimi".

The poetry of the poet-philosopher became popular among people of Central Asia, Turkey, Persia and Armenia in a short time. His name as the name of Khallaj Mansur became the symbol of unusual courage and faithfulness to his ideas. His poetry was translated into many languages, and many poets and thinkers of these countries followed him. Many people were executed as they recited and advocated the ideas of Khurufism.

At the beginning of his creative activity, he and his teacher and friend Naimi advocated Sufi ideas, and they were both followers of the famous Sufi sheikh Shibli. During his Sufism period, the poet used the pen-names "Huseini", "Seyid Huseini" and "Seyid". Nasimi studied the teaching of the famous Persian Sufi and poet of the 10th Century, Husein Khallaj Mansur, who was the first to say the slogan: "I am God". Because of these heretic words, Khallaj Mansur was always persecuted and he was eventually executed. Nasimi admired Mansur, praised him in his poetry and was also ready for such a sacrifice.

Nasimi did not change his attitude toward Sufism after he received the teaching of Khurufism. Zumrud Khanum Culi-zade wrote, "God, beautiful and beloved, who exalted man, lighting him up, is in the center of Nasimi's creative activity. By way of renunciation (self-denial) and moral improvement, man comes nearer to God, and higher bliss for man is meeting with him, blending with him, dissolving in him. The poet wrote that in spite of someone's words that love is sin, he would always keep the way of love, for only this way led to truth - God".

Khurufism gradually substituted Sufism in Nasimi's outlook. First of all, it told about the change of the pantheistical conception of the poet, on the basis of which there is not love and dizziness, but rather, reason. However, Khurufism advocated by Nasimi is not a simple repetition of Naimi's teaching. Nasimi took the philosophy created by Naimi and propagated its main statement. Nasimi advocated and propagated the fundamental statements of Khurufism.

The central place in Nasimi's poetry is the focus on the identity of man to God and the definition of man. A very popular and remarkable verse expressed this idea in poetic form:

Both worlds within my compass come, but this world cannot compass me.
An omnipresent pearl as I, and both worlds compass me.
Because in me both earth and heaven and Creation's "BE!" were found,
Be silent! For there is not commentary that can compass me.
Both worlds are my inauguration. In your essence I begin.
So know me by this token, though a token cannot compass me.
Through doubt and surmise no one came to be a friend of God and Truth.
The man who honours God knows doubt and surmise compass me.
Pay due regard to form, acknowledge content in the form, because
Body and I am, but soul and body cannot compass me.
I am both shell and pearl, the Doomsday scales, the bridge to Paradise.
With such a wealth of wares, this worldly counter compass me.

About this, Dr Vagif Aslanov wrote: "Thus Nasimi, whose poems praise truthfulness in man and the nobility and beauty of human heart and soul, took his place in history as a hero who sacrificed his life for his fellow man and for triumph of justice.

In his poems Nasimi summoned man to know himself and his own divine nature. He believed that only man could grasp all the secrets of Creation. In Oriental mythology, the legendary Iranian ruler Jamshid, or Jam, had a cup which, when full of wine, showed all that was happening in the world. Nasimi often called human reason the cup of Jamshid. "The essence of God is hidden in man, and the wine in the chalice of Jam is man. Knowledge and reason are the greatest riches, and knowledge gives man strength: O you who thirst for pearls and gold, for knowledge strive! For is not this a gold and pearl - the knowledge of man?" And again: "He who masters knowledge, O man, is strong. The man of reason who is

aware of his divine majesty is the most precious being in all of Creation: O you who call a stone and earth a precious pearl, is not man who is so far and gentle also a pearl?"

Addressing his readers, Nasimi declared, "Call me a man who has immortal life, for I immortal am ever alive".

We rejoice that Nasimi's wonderful poetry has come down to us from a past age, poetry which shall forever live like the boundless, restless and seething ocean rich in pearls".

Unique in his Time, Unequaled in Musical Art

Abdulgadir Maraghi

Music always plays a peculiar role in all spheres of Azerbaijani life. Abdulgadir ibn Geybi Al-Hafiz Al-Maraghi was born in one of the cultural and scientific centres of Azerbaijan, Maragha, in the middle of the 14th Century. Like many Azerbaijani scientists of the Middle Ages, Maraghi was well educated in many fields. He had a deep knowledge of the theory of Eastern music, and he was a magnificent singer, musician, composer, painter, calligrapher and poet. Maraghi



wrote poetry in Azeri, Persian and Arabic. He wrote a large part of his verses in meter that matched well with mughams Segah, Ushshag and Nava, who were known throughout Azerbaijan, as well as Turkomans of Iraq.

Maraghi's father Movlana Heybi was a well-known musician. In his work "Magasid al-Alkhan", Abdulgadir wrote about his father: "My father Heybi was very skillful in various sciences, particularly in music. He largely influenced my education, especially in music". Maraghi's sons and grandsons also became famous musicologists. His youngest son, Abdulaziz, wrote a book on the theory of music called "Niga va Tuladvar", which is now stored in the Turkish library "Nuri Osmaniyya". His grandson Mahammed's book "Magasuduladvar" is also stored there.

When Abdulgadir was four years old, he could already recite the Koran by heart. By the age of 10, he had mastered the basis of a musical education and studied grammar, rhetoric and stylistics. In addition, he had been frequently invited with his father to the majlises of scientists and sheikhs, where he sang the Koran and complicated musical compositions.

Maraghi studied music theory from works by scientists such as Farabi, ibn Sina, Safi ad-Din Urmavi, Gutb ad-Din Shirazi and Abu Ali. He acquired a reputation among musicians as a connoisseur of music theory. Soon his glory went beyond the city, and he was invited to Tabriz to the majlise at the Sultan's palace, where famous singers and poets participated, including Sultan Uveys Jalair, who was not a bad poet and musician himself. Sultan Uveys issued a special "Finnan" ("Decree"), which glorified the young musician. In the decree, Abdulgadir was called "Unique of epoch, unequalled in musical art".

After Sultan Uveys' death, Abdulgadir remained at his son Sultan Husein's court. This new Sultan looked upon Abdulgadir with even more favor than his father had.

In 1377, Maraghi wrote "Alkhani Sigana" ("Thirty Songs"). He wrote this composition in connection with the following episode in his life. Sultan Husein asked Maraghi to write one musical composition for each day of the month of Ramadan; Maraghi agreed. Then one of Azerbaijan's most illustrious musicians of that time (and Maraghi's future father-in-law), Rizvanshah Tabrizi, bet 100,000 gold dinars against Maraghi. He bet that Maraghi could not carry out the condition of setting verses to music, if the mughans, rhythms, structure and poetics were specified to him just a day in advance. Eminent poets of the majlise, including Sultan Husein, wrote poetry in Arabic and Persian. Husein asked that the verses be written according to his mood. Although Maraghi was confronted by demands within narrow bounds, he overcame the difficult conditions and wrote 30 marvelous songs in time. Rizvanshah admired Maraghi's talent and sent him not only the gambled money, but also his daughter for marriage.

Maraghi devoted to Sultan Husein the musical composition "Rhythm of Spring", which he wrote impromptu in the palace garden in Tabriz. The new governor of Azerbaijan, Sultan Ahmed ibn Uveys, who came to authority in 1380, also gave back to the talent of the scholar-musician. In his honour, Maraghi wrote "Dovr Shahi", which consisted of 30 separate parts.

After Timur's invasion of Azerbaijan, many artists were removed to Samarkand. In 1397, Maraghi was among them, but he managed to escape Timur's ordered execution. Nevertheless, within a year, Timur named Maraghi "Padishah" of all connoisseurs of music in an official order.

In 1399, Abdulgadir went back to Tabriz to the court of Timur's son Miranshah. His happiness in breathing his native air of Tabriz lasted a short while. Two years later Timur again sent him to the scaffold, this time because he served on the court of Miranshah, who had been convicted of treason. Again all came off satisfactorily, and Abdulgadir succeeded in escaping capital punishment. While the first time his reference to the Ruler of Universe on the Turkic rescued him, this time he softened Timur's anger with his gallant singing of the sura from the Koran.

Abdulgadir again went to Samarkand to Timur's court, where he wrote many new musical compositions and musical treatises. In his treatise entitled "Qandz al-alkhan" ("Treasury of Melodies"), he recorded melodies using Urmavi's alphanumeric method. The letters indicated the pitch of the sounds; the figures indicated the duration, mood and size, and determined the harmony and rhythm of a melody. English musicologist J. Fermer analysed this essay and arrived at the idea that some melodies written by Maraghi now exist among Turkmen under the names "Giyar" or "Kiyar".

In 1405 Maraghi began his theoretical work "Jame al-alkhan" ("Aggregate of Melodies"), which he finished in 1413. Then he wrote the musical treatises "Magasid al-Alkhan" ("Function of Melodies"), "Lakhiye" ("Music"), "Sharh al-advar" ("Comment on Circles") and "Favand-i ashara" ("Ten Profits"). His last works differ by increased complexity, and they are clearly destined for prepared professional musicians, theorists and performers. Ella Zonis wrote that "Jame al-alkhan" listed several examples of the first voluminous notions in Persian music.

A large portion of Maraghi's creative work was focused on the theory of mughams and other musical forms and genres of that time's professional music of oral tradition. Regarding mughams he wrote, "The sounds of mughams are disposed on the principle of improvement and the fondness of sounding. They are eight or ten in number". He also wrote, "Turkic people prefer to compose in the mood of mughams Ushshag, Nava and Busalik, but some other mughams also enter into their compositions". From these statements it is clear that under the term "mugham" he aimed one of the main moods, constituting the basis of various musical compositions.

The majority of the musical treatises that Maraghi wrote in verse were written in Persian and Azeri-Turkic. In one of the poems written in Azeri, Maraghi described an episode from his life. Somehow he lapsed into a nasty illness and the best doctors who drew round his bed could not even help him. Then he took his ud in his hands and under its accompaniment chanted, "O, doctors, do not be surprised if Abdulgadir finds his cure in the ud, since the best medicine for himself he considers to be music".

Maraghi devoted significant attention to the music of Turkic people, particularly to Ashug's music. In his works he marked out nine main Turkic melodies and melodies common among all people of the East, especially those frequently used in Turkic music (Ushshag, Nava, Busalik, Nekhoft and Bayati-Novruz). Maraghi wrote that Mongol musicians used Turkic melodies.

There is a lot of interesting information in Maraghi's works about tools used during his time, which he described in various musical treatises. He described string instruments, such as the kamancha, gijak, nay-tan-bur, rubab, rudkhani and others. He also described wind instruments, such as the ag ney, gara ney, ney-balaban, zurna, burgu and others. It is interesting that one of the described

instruments was referred to as the Tabriz-Shirvan tambur. It confirms that there was already an available generality of musical culture in Tabriz and Shirvan, and that they were original, as he described another instrument, named by him as the Turkic or Mongol tambur, which was observably different from the first. Maraghi played a significant role in the development of musical science in the countries of the Near and Middle East. The works of two Azerbaijani titans of musical science, Safi ad-Din Urmavi and Abdulgadir Maraghi, underlie almost all of the medieval musical treatises: al-Lazina (15th Century), Abd ur-Rahman Jami (15th Century), Mahmud Chelebi (16th Century), Dervish Ali and Mirza Bey (17th Century), and others.

Maraghi lived the last years of his life in Herat. He died in 1436 and was buried in Herat.

An Outstanding Physician from Lenkoran

Ramazan ibn Sheykh Ali Lenkorani

The information about Ramazan ibn Sheykh Ali Lenkorani, as well as several other outstanding physicians, was collected and published by I. Efendiyev.

Ramazan ibn Sheykh Ali Lenkorani is the author of medical treatise "Farrukhna-me-Jemali", abounds in original medical ideas. The work was written in Arabic in 1409. Later, the well-known doctor from Lenkoran Mekhub Ali ibn Ahmed Lengerkerani in 1594 translated "Farrukhna-me-Jemali" in Persian. The manuscript of the work was kept by Ali Nagi, well-known interpreter .



The work, mainly deals with effect of organic and inorganic substances on organism, used in medical practice, gives brief recommendations on diagnostics. As I. Efendiyev wrote "in the first chapter Ramazan Sheykh Ali Lenkorani recommends organotherapy, demonstrates medical effect of milk, brains, stomachs, kidneys, livers, etc, and differentiates between bodies of various animals and birds, believes that their action is not identical; in the second chapter - medicinal plants are listed; here, in fact, there was nothing of the kind, except that the author pays greater importance the roots of wild grasses (as decoction); the third chapter refers to the results of mineral treatment meant. Using this work as translator, and commentator, Mekhub Ali ibn Ahmed Lengerkerani had for the first time applied auripigment (zirnikh), as a remedy for depilate hair, called later in the medical literature as "Azerbaijan mud" (vajibi), and also renovated forgotten cure, the so-called Azerbaijan soap -gilabi. Both these remedies had long time been

items of export and brought great profits. It is necessary to point out that auripigment was known as far back in Atropatena and even earlier, but was used only by leather-dressing, and gilabi was natural soap and was of sanitary importance".

A Medieval Linguist from Garabagh

Sadallakh al-Bardai

The famous linguist and poet of medieval East Saadin Sadallakh al-Bardai was born in the town of Barda, situated on the territory of modern Garabagh. Many famous scientists of the Middle East came from this town, capital of Caucasian Albania, since 5 century, cultural and trade centre of Azerbaijan. The biographical



facts about Bardai is so scanty that even his lifetime had not exactly been established. The scientists approximately link the time of Al-Bardai to the end of the 14th Century beginning of the 15th Century, according to the manuscripts of later period. Known are two works of Al-Bardai: these are comments to the works of outstanding linguist Izza ad-Din az-Zanjani "Attasrif, titan of linguistics of all times az-Zamakhchari "Al-Anmyzaj fi-n-nakhv" ("Perfect grammar"). Comments of Sadallakh Al-Bardai to the works of az-Zamakhchari titled "Khadaik addanai fi charkhi risalt al-lamatal-khanaik", brought fame to Al-Bardai . Bardai himself in the beginning of his comments wrote: "Having

seen the famous treatise titled "al-Anmuzadj" for glorification of which any statements are powerless and there was nothing formed like these in no part of the earth. I would like to raise the veil, to discover the soul and mystics, included in it, to point out jewelry, hidden in its treasure to explain the slight hints, put into it, to make accessible his great exploit. Linguist N. A. Agaeva in her work, dedicated to the creativity of Al-Bardai, wrote: "His comments occupy an exceptional place by its theoretical meaning, principles and purposes. As for commenting, he based on the main dogmas of such sciences as logics, study of literature, semantics, lexic (vocabulary). And that is the explanation of unusually great popularity of comments of Al-Bardai for many centuries all over the East.

The Shah of the Great Shirvan

Shirvanshah İbrahim

The reign of Shirvanshah Ibrahim ibn Sultan Mahammed ibn Qeyqubad fell on hard times in the Azerbaijan history - times of the campaigns of Sheikh Timur against Middle East and Caucasus. In one of the little villages of Sheki region with



Shirvanshah Firidun ibn-Firiburz.
15th Century. Abdul Bagi Bakuvi. Shamakha, the
State of the Shirvanshahs. British Museum, London.

his father and relatives there lived impoverished feudal lord Sheikh Ibrahim. He was a distant relative of Shirvanshah (son of paternal uncle) and as all Shirvanshahs considered himself to be a descendant of Sasanid King Khosrov I Anushirvan, but did not advertise his origin. After the death in 1352 of Shirvanshah Khusheng ibn Qavus, the nobility of Shirvan recalled Sheikh Ibrahim (born in 1352) in Shemakha and proclaimed King of Shirvan. As

noted ancient chronicles, "having seized such attributes of imperial power as king horses and retinue, they moved to Ibrahim and saw, that he is tired, and fell asleep under the tree at a strip of broken ground. They pitched a tent over him and stationed at some distance like imperial retinue, awaiting his awakening. When he woke up, they welcomed him and had sworn an oath of allegiance. They carried him to the city [Shemakha], seated him on the takht [throne], and he became to conquer countries and create justice among his own citizens, conciliating their hearts and displaying his generosity. His position was



Helmet of Shirvanshah
Sultan Farrukh Yasar
(1464-1500). The State of
the Shirvanshahs. Military
Museum, Istanbul.

strengthened and he became widely known and famous". Sheikh Ibrahim founded of dynasty the Shirvanshahs Derbenti. In that restless time Shirvan was threatened from the south by Sultan Ahmed Jalairid and Timur, from the north, Golden Horde Khan, Tokhtamish. Routes of Timur and Tokhtamish campaigns passed through Shirvan. Independence of the country was constantly under threat. Sheikh Ibrahim, having shown his worth as wise ruler and flexible diplomat, could, sometimes to his detriment come to understanding with Timur and save the throne

and statehood of Shirvan. In 1386, Timur planned a campaign against Tokhtamish. The way passed through Shirvan. Sheikh Ibrahim was advised to run away to the mountains. He not only declined from fleeing, but collecting a large retinue, regardless of danger, went to the encampment of Timur in Garabagh. Sheikh Ibrahim presented to Timur expensive gifts and in every possible way tried to express obedience to him. Turks had a practice to make presents consisting of nine pieces of each kind. Sheikh Ibrahim gave everything according to the established tradition, but presented only eight out of nine of slaves, having declared: "I am ninth". Timur was so pleased that he officially announced Ibrahim the King of Shirvan and Shemakha. Gradually the relations between Ibrahim I and Sheikh Timur had grown into friendship. In 1385/6, ninety thousand strong army of Tokhtamish invaded Azerbaijan and, reaching Tabriz, came back to the Horde through Derbent. In a year, Tokhtamish again invaded Shirvan. However, this time Shirvanshah supported by Timur stopped him. When in 1395 Timur moved through Derbent against Tokhtamish, Sheikh Ibrahim with his army joined him.



Iron arm guard and glove. Agh Goyunlu State. Second half of the 15th Century. Military Museum, Istanbul.

The allies gained Victory over Tokhtamish. Every time when Timur moved through Shirvan to Georgia or northward to Derbent, Sheikh Ibrahim accompanied him in campaigns together with his army. Timur ordered Derbent walls to be restored. He was interested in good relations with Ibrahim I, as he protected the northern borders from Horde. In

this connection, Ibrahim I, actually, did not pay tribute to Timur, and was contented by magnificent repastes during the movement of Timur through the territory of Shirvan and presenting jewelery, beautiful slaves and boys, gold armors and belts, expensive brocaded fabrics, weapon and thousands horses to him. Thanks to the wise policy of Ibrahim I, even in these hard times Shirvan again prospered. Shirvanshah Ibrahim I participated in Timur's campaign of 1399-1405 in Rum (Asia Minor) against Ottoman Sultan, Bayazid. Sheikh Ibrahim accompanied Sheikh till borders of Syria, then came back to Shirvan. Timur frequently encamped in Garabagh. Here he restored Beylagan destroyed by Mongols and built an irrigative canal on the river Araks. In 1405 Timur died. Sheikh Ibrahim, taking advantage of internecine struggle for succession, tried to get released from Timurids, expand his own possessions and unite all Azerbaijan. Sheikh Ibrahim with army crossed the Kura river and seized Ganja and a large part of Garabagh. Many of local rulers joined his army. The Georgian King also entered

into this union. The friendship between Ibrahim and Timur's grandson, son of Miranshah, Mirza Umar grew into enmity, however, no battle broke out, though the army of Ibrahim and allies and the troops of Mirza Umar confronted near Barda, ready to fight.



Helmet of Shirvanshah Sultan Farrukh Yasar (1464-1500). The State of the Shirvanshahs. Military Museum, Istanbul.

In spring 1406, in Tabriz there arose revolt against Timurids. Heading it, Sheikh Akhi Gassab, which was urban tamgachi (main tax collector - tamga). Emir Bestam Jagir, having learned about the revolt, moved army to Tabriz. Same did the army of Sheikh Ibrahim.

Bestam entered Tabriz in April 1406, not waiting till Ibrahim's arrival. Their relations become worse. Approaching Sheikh Ibrahim in Tabriz, Bestam leaved the city and went to Ardebil. Shirvanshah, however, did not stay long in Tabriz. He came back to Shiran when superior forces of Jalairid Sultan Ahmed and his supporters approached Tabriz. Sultan Ahmed entered Tabriz in 1406, but he did not remain here long and the city passed into the hands of an other son of Miranshah, Abu Bakr.

In two years, Gara Yusif Gara Goyunlu during the fierce battle routed troops of Miranshah.

Miranshah perished in battle, and Gara Yusif came in Tabriz, invited there Sultan Ahmed. After Gara Yusif, launching the next campaign in turn, left the city. Sultan Ahmed, having called to the aid of Sheikh Ibrahim, besieged Tabriz. However, Gara Yusif, having learned about events in Tabriz, had time enough to arrive there earlier than the son of Shirvanshah, Qayumars and on August 30, 1410 in the suburb of the city he routed Ahmed troops.

Ahmed fell in action, state of Jalairids ceased to exist existence and in its place the state of Gara Goyunlu, headed by Gara Yusif was formed. He made Tabriz the capital of the state.

Qayumars, son of Ibrahim, with his army approached Tabriz when Sultan Ahmed had as already been defeated. At night, he was attacked by Gara Yusif's army and defeated and taken prisoner. Gara Yusif released Qayumars without repayment and any conditions, having handed him a message to Shirvanshah with his demand to submit.

Shirvanshah, not expecting such a mercy from severe Gara Yusif, suspected his son of high treason and put him to death. As a reply, Gara Yusif broke into Garabagh. From here he sent to Sheikh Ibrahim a messenger with the offer to submit. Ibrahim was ready to fight to the end for the sake of independence. He mustered in Shirvan a large army, again in alliance with ruler of Sheki, Seyid Ahmed and King of Georgia, Constantine II, and moved against Gara Yusif. The battle took place on the bank of Kura in 1412. It lasted a few days and, despite

heroic struggle of Shirvanshah's troops and his allies, the battle was won by considerably superior forces of Gara Yusuf`s army. Ibrahim I, King of Georgia Constantine, sons of Sheikh Ibrahim Gazanfar, Asadulla, Khalilulla, Manuchekhr, Abdurrahman, Nasratulla and Hashim, Ibrahim's brother Sheikh Bahlul, many notables of Shirvan, as well as physicians, astronomers, "jarchi", other cortiers were taken prisoner. Gara Yusif released ordinary soldiers of Shirvan without ransom, but ordered to put to death Georgian prisoners.



Mail shirt that belonged to Sultan Keygubat I, Shirvanshah (1317-1344). The State of the Shirvanshahs. Military Museum, Istanbul.

Arrogant King Constantine was killed by Gara Yusif and his son, Pirbudagh. Ibrahim with sons and retinue were put into Tabriz prison. Gara Yusif detained Sheikh Ibrahim to get huge ransom in 1200 Iraqi tumans and a little bit smaller sums for members of his retinue. Such ransom Shirvanshah could pay by deplenishing his treasury only. Fortunately, the treasury remained safe. Tabriz merchants and craft foremen led by already mentioned Sheikh Akhi Gassab, offered to gave the ransom for Shirvanshah, if Gara Yusif would agree to accept goods instead of money. Gara Yusif accepted this offer and after releasing Ibrahim had him seated near himself during the feast. Shirvanshah acknowledged the suzerainty of Gara Yusif and continued to govern Shirvan. In spring 1413 all captives came back to Shirvan, and the army of Gara Yusif left it.

Shirvanshah Ibrahim died in 1417. Due to outstanding diplomatic abilities and military talent, Sheikh Ibrahim during thirty five years of his reign preserved independence of Shirvan and strengthened its authority. Moreover, the boundaries of Shirvanshah's State were visibly extended.

The Power and Glory

Shirvanshah Halilullah I

Shirvanshah's state, including nearly the whole territory of the Azerbaijan Republic, at the end of 14th Century due to wise policy of Shirvanshah Ibrahim I, turned into the strong independent state. After death of Sheikh Ibrahim in 1417, Halilullah I, his senior son, ascended the throne.

While in Azerbaijan a fierce struggle for power between successors of great Sheikh Timur and Padishahs of Gara Goyunlu`s state was waged, there appeared

new contenders, rulers from the family Agh Goyunlu and descendants of known Ardebil Sheikh Safi ad-Din.



Helmet. 16th-17th Centuries. Shirvan.

After come to power. Halilullah, as well as his choice of ally proved to be successful. In 1420 during the war with Shahruh, Timur's son, King of Gara Goyunlu, state Gara Yusif unexpectedly died.

His army fled in panic and son of Gara Yusif, Jahan Shah (known to us under the name of poet Hagigi also), after he fell under the authority of Shahruh, ceded a city Sultaniya to him. Shahruh came in Tabriz, and from here moved to winter in Garabagh. There Halilullah with brother Manuchehr arrived. The ruler of Central Asia.

Iran and larger part of Azerbaijan favourably received young Shirvanshah, notable for his bravery and courage, gave him valuable presents, and took his brother, emir Manuchehr, into his service. In the Shahruh's encampment there was a widow of Gara Yusif, a daughter of Mirza abu Bakr, son of Miran Shah and grandson of Timur. During the where her grandfather, Miran Shah perished, she was taken prisoner by Gara Yusif, and he married her. The son

of Gara Yusif, Gara Goyunlu Iskander, which had time to consolidate his position and muster army, was naturally, dissatisfied by this alliance and everytime tried to attack Shirvan. Once or twice, Shirvan and Shemakha was devastated by him. In turn Shirvanshah in every possible way supported Shahruh in his struggle against Iskander, through taking part in his campaigns.



Mail shirts that belonged to Shirvanshah Halilullah I (1418-1464). The State of the Shirvanshahs. Military Museum, Istanbul.

Thus, Halilullah in 1429 participated in the battle under Nalmas in Azerbaijan, where Iskander suffered defeat. After that, authority of Shahruh in Gara Goyunlu's state passed to his brother abu Said,

who recognized the suzerainty of Timurids. Soon, however, Iskander killed abu Said and again got out of Shahruh control. In 1432, the son of Iskander Yar Ali, broke off with his father and had fled with 2,000 equestrians to Shirvan and joined Halilullah. Latter refused to return the son to Iskander and set him out for Shahruh with an army on ships.

In reply, Iskander led his army to Shirvan, defeated the main forces of Halilullah and devastated the country.

Halilullah had recourse to Shahruh. As Sara Khanum Ashurbeyli wrote: "Halilullah departed from Baku by sea to Rey to Shahruh together with qadi and divines and informed him about Iskander's crimes in Shirvan. At the general meeting of Fakikhs-Muslim lawyers, Shahruh condemned actions of Iskander, and

they brought in verdict of his guilty. "Shahruh, together with troops of Shirvanshah, moved to Azerbaijan. Iskander suffered a complete defeat, lied in citadel Alinja near Nakhchivan, where in 1436/7 perished from hand of his son. Shahruh entered Tabriz, and then moved to Garabagh to wintering.



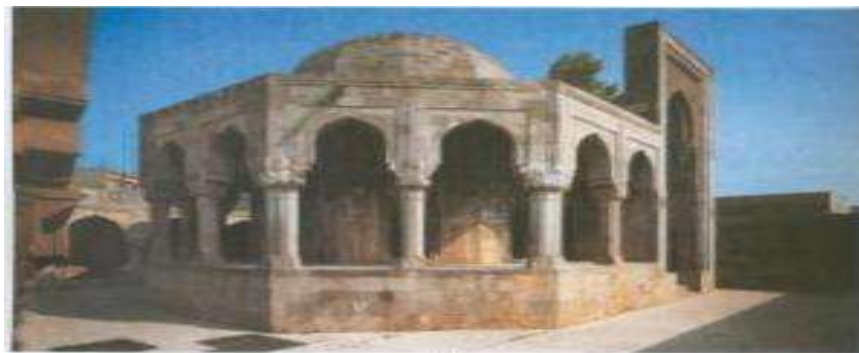
Mail shirts that belonged to Shirvanshah Halilullah I (1418-1464). The State of the Shirvanshahs. Millitary Museum, Istanbul

While continued to rule in Shirvan, there was a peace. This time grew opposition of Jahan Shah Gara Goyunlu to Uzun Hasan Agh Goyunlu rose. Activities of the rulers of Ardebil intensified. Afraid of growing popularity of Sheikh Juneyd Sefevi, grandfather of Shah Ismail, Jahan Shah deported him in Diyarbakir. In four years, Sheikh Juneyd returned to Ardebil where he enlisted Uzun Hasan Agh Goyunlu's (Sheikh Juneyd was married to sister of Uzun Hasan, Khadija) support, he led his troops to Shirvan. The plans of the conquest of Shirvan Sheikh concealed under the pretext of religious war against with Circassians. Shirvanshah Halilullah, suspecting Sheikh Juneyd's intentions, moved against him. The battle took place in 1460 on the left bank of the river Samur near village Kipchak. During the battle Shirvanshah Halilullah had been supported by Jahan Shah Gara Goyunlu. The army of Sheikh Juneyd was broken, and he perished.

Under one version, Juneyd was taken prisoner and put to death, on other - fell in battle, pierced by arrow. According to chroniclers, his body was transferred from the left bank of Samur to right and was buried in the village of Gulkhan (at present, villages Khazra Guba region). A mausoleum, constructed over his grave, served to our days, though remains of Sheikh were carried by the Shah Ismail to Ardebil.

Halilullah died after nearly fifty years of reign in 1465, in Baku and was buried in a specially built mausoleum on the territory of palace ensemble of Shirvanshahs.

Under Shirvanshah Halilullah who chose Baku as his residence, the city grow up and got stronger economically. Main buildings of Shirvanshah's palace ensemble were constructed. At the Court of Shirvanshahs. scientists, poets, musicians and philosophers had served. Among them, it is necessary especially to single out the well known in the Orient scientist and philosophe-sufi Seyid Yahya al-Bakuvi.



The mausoleum and Divan Khana on the territory of the Shirvanshah's Palace. Icheri Sheher, Baku.



Helmets of Shirvanshah Sultan Farrukh Yasar (1464-1500).
The State of the Shirvanshahs. Military Museum, Istanbul.

Mail shirt that belonged to Shirvanshah Keygubat (1317-1344). The State of the Shirvanshahs. Military Museum, Istanbul.

The President of the First Chess Club

Hajji Ali Tabrizi al-Shatranji

Haji Ali Tabrizi al-Shatranji was an outstanding chess player of the end of the 14th - beginning of the 15th centuries. He was born in Tabriz. The dates of his birth and death are unknown.

The game of chess has been popular in Azerbaijan since ancient times, and according to the 12th century historian Ravandin, in the 6-7th centuries the game was already widespread.



A Muslim and a Christian playing chess. 13th Century. Madrid. Bibliotheca del Monasterio de el Escorial.

After Islam was adopted in Azerbaijan and the state joined the Arab Caliphate, the cities of Ganja, Nakhchivan, Shemakha, Ardebil and Tabriz began to grow rapidly. Science, arts and crafts in those cities were developing. Draughts, chess and nards were increasingly popular and professional chess-players in the contemporary meaning of the word appeared. According to several sources, the first among the chess players was Jalal ad-Din Nakhchivani, widely popular in the twelfth century in the Middle East.

The outstanding Azeri poets, Mehseti Ganjavi, Khagani, Nizami, Fizuli, Nasimi and many others were fond of playing the game and were quite good players.

In medieval bibliography chronics (tazkira) along with the mastery of an outstanding person in poetry, calligraphy or let's say, art, his ability to play chess was very often mentioned. The tazkira of the famous Azeri miniaturist and poet, Sadiq Bey Afshar "Majme-ul-Khavas" mentions that his teacher, talented artist Muzaffar Ali played big and small chess both perfectly well even with his eyes closed. In his book "Eminent People of Azerbaijan", the famous Iranian scientist Mahammedali Tarbiyat, draws a number of facts taken from the medieval chronics. In the life description of the sixteenth century poet Abdi Shirvani it is said that though he was an outstanding master of word, he usually lost in chess, however the biography of his contemporary, eminent scientist and poet Chelebibey, among all his other talents underlines his ability to play chess.

In his work "Khabib-us-Siyar", the famous historian of the sixteenth century, Khandemir, gives the most detailed information on the life of Haji Ali Tabrizi. According to Khandemir, he was the best chess player of the huge empire of Timur and was known as an outstanding master of chess, defeating everybody he played with even not looking at the board. He could play with four players

simultaneously not seeing the boards. (There is an opinion, that the practice to play chess and nards not following the game with one's eyes appeared during long camel caravan trips).



A father's Discourse on Love (detail), Chess Players. Mirza Ali. Haft Awrang. Jami. 1565. Freer Gallery of Art.

HajiAli had a phenomenal memory. He knew by heart the entire Koran and a number of big poetic works. After getting to the court of Teymur, HajiAli got the pseudonym of al-Shatranji and under the name entered the history of chess. By the way, the great general and statesman Timur did a lot to develop the game of chess.

The well-known historian of chess, G. Murray in his book "History of chess", that came out in 1913, writes: "At that time, Teymur's chess partner was a famous Iranian chess-player and composer of chess problems, Ali Shatranji. Ali Shatranji helped Timur to compose chess problems. Another chess partner of Timur was Al ad-Din Tabrizi, master of blitz. "Historians report that Ali Tabrizi at court always defeated his very strong rival, the famous Arab geographer and historian, Shikhab ad-Din al-Khvafiya. According to Khandemir, Ali Tabrizi organized and led a group of chess-fans, called "Shakhmalbaz dastasi". Famous at that time chess players HajiAbdolvakhab Tabrizi, HajiYusif Najar and Shams ad-Din Kazaruni were among its members. It obviously was one of the first chess clubs mentioned in the history of chess.

Data on the life and creative work of the outstanding Azeri chess player HajiAli Tabrizi Al-Shartranji was collected and published by the Azeri scientist Shahriyar Guliev. He was the first one to mention that HajiAli wrote a chess treatise.

A Shah and Poet

Muzaffar ad-Din Jahan Shah (Hagigi)

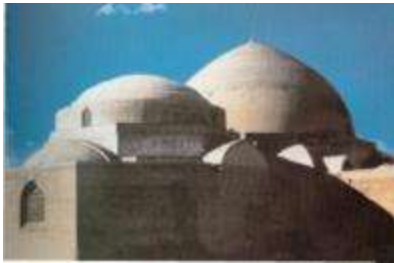
The great state figure, poet and outstanding representative of Khurufism philosophy Muzaffar ad-Din Jahan Shah (Hagigi) was born in a small village located near the city of Khoy in 1397. Jahan Shah was the third son of the founder of Azerbaijan state of Gara Goyunlu (Qara Qoyunlu), Gara Yusif .

After deadly struggle with Timurids and Jalairids, Gara Yusif created a powerful state, including besides Azerbaijan - Armenia, East Georgia, Iraq Arabian and Iraq Persian, other small-sized possessions.

During the military campaigns of Gara Yusif, from his early age his son, Jahan Shah took part in them. Despite this, he had time to become a well educated person, even one of the most educated rulers of the time.



After the death of Gara Yusif in 1420, began an internecine struggle for power and the country was about to disintegrate. Taking advantage of this, sons of Timur. Shahruh and Baysonqur, repeatedly invaded in Azerbaijan. When one of the sons of Gara Yusif, Iskander seized the power in Azerbaijan and rushed on Shirvan. Shahruh came to the aid of Shirvanshah Halilulla I. Jahan Shah also acted against his brother, and Iskander could not resist an assault of joint armies any longer, and fled from Shirvan. Shahruh after Iskander's defeat in 1435 transfer Azerbaijan to the possession of Jahan Shah. Iskander tried to restore his power in Azerbaijan and wanted to seize Tabriz, but the joint forces of Jahan Shah and emirs of Shirvan routed his army. He fled to the citadel Alinja, near Nakhchivan, where met a violent death. Jahan Shah from this moment actually became an independent ruler of Azerbaijan. In 1440/41, he made a successful raid upon Georgia, and in some years encroached in Arabian Iraq and captured Baghdad. His young son, Mahammed Mirza was nominated a ruler of Iraq. The city of Mosul was granted to the sons of Iskander, Alvend, Rustam, Tarkhan and Mahmud. Carrying out the policy of friendship with Timurid, Shahruh, with neighbouring Osman Sultan Murad I (1360-1389), unlike Iskander, who had constantly been at war with them,

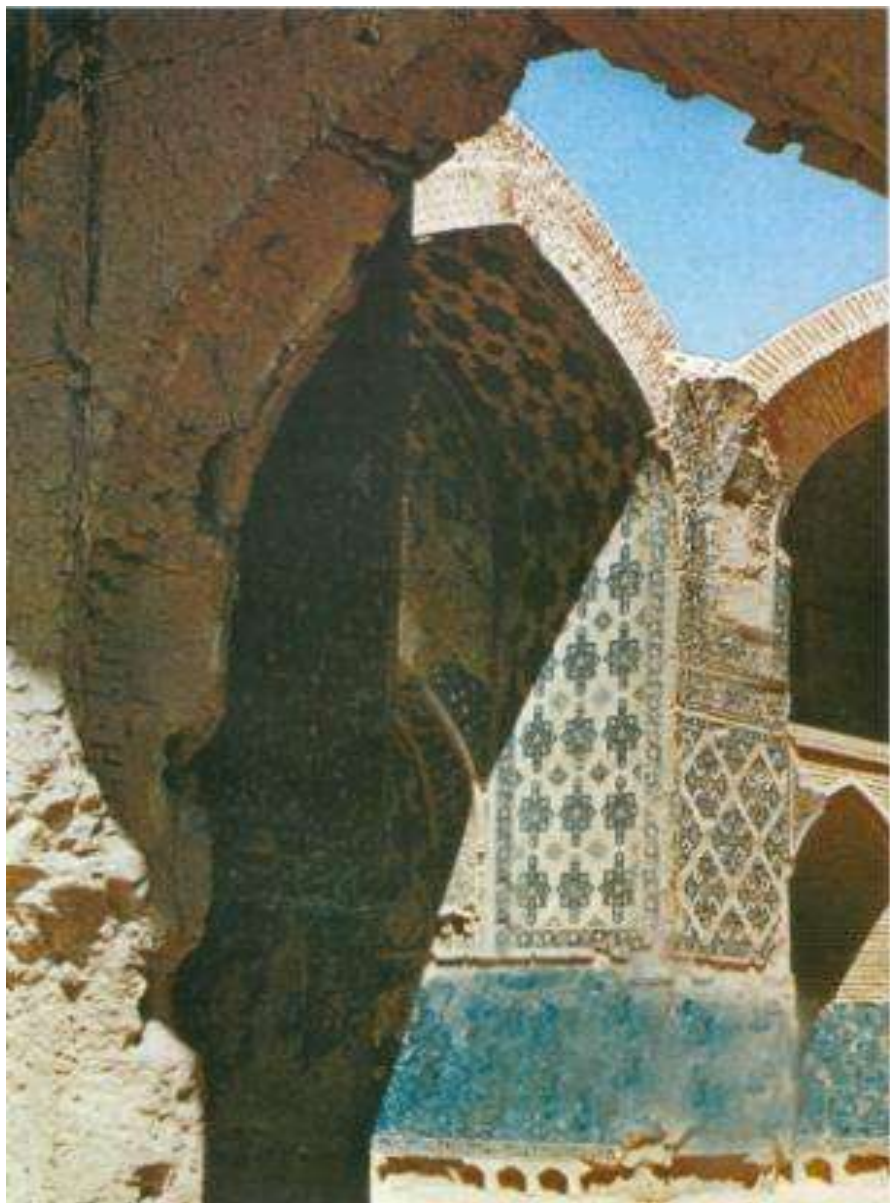


Jahan Shah not only restored the state of Gara Goyunlu within its former borders, but also expanded the territory.

Between Jahan Shah and Shahruh there established fairly close relations, and eventually Shahruh's wife Goushad Beyim adopted Jahan Shah. Despite this, the state of Gara Goyunlu remained in some degree dependent from Timurid's Sultans.

Complete independence of the state of Gara Goyunlu, governed by Jahan Shah, fell 1447 after the death of Shahruh in Khorasan. Taking advantage of anarchy Jahan Shah seized Sultaniya, Qazwin, Hamadan, and the same year he again made a campaign in Georgia.

This time, the ruler of Mosul, Alvend Mirza, son of Iskander, revolted against Jahan Shah and after seizing adjacent territories, announced his own independence. In reply, Jahan Shah came back to Tabriz and led his army against Alvend Mirza. Alvend suffered defeat and fled to King of the state of Agh



Goyunlu (Aq Qoyunlu), Jahangir. Jahan Shah had to direct his army against Jahangir. The Jahangir's army was broken, and a part of his territory passed to Jahan Shah .



Tenga. 1446. Tabriz.
Silver. State of Gara
Goyunlu.

Jahan Shah had five sons: Pirbudagh, Hasanali, Hasimbey, Mahammed Mirza and Yusif Mirza. They in every possible way helped their father to struggle for power, at the same time they repeatedly tried to separate from him. In 1452, Jahan Shah submitted Persian Iraq and a part of Fars region. He nominated his son, Pirbudagh as ruler of Isfahan, who moved to Fars and seized Shiraz and Girman.

At the end of 1453 Jahan Shah nominated Pirbudagh a governor of Fars and came back to Tabriz. In 1457, Jahan Shah moved troops to Khorasan. Next year he seized the capital of Timurids state, Herat and took up his own residence in the famous Shahruh Palace. This time, his son Hasan Ali crowned himself Sultan and seized Tabriz. Jahan Shah came back to Azerbaijan and severely punished insurgents.



Deported by Jahan Shah, Hasan Ali went to the encampment, warring with Uzun Hasan Agh Goyunlu, and therefrom to Shiraz to his brother, Pirbudagh. The brothers announced about insubordination to Jahan Shah.

Having learned about it, Jahan Shah in 1462/63 year beleaguered and seized Shiraz. The interference of mother again rescued brothers. After that Jahan Shah distributed the power between his sons. Baghdad he entrusted to Pirbudagh, Phars to Mirza Yusif, Girman to Gasimbey.

Pirbudagh again arose against his father and announced himself as Sultan. In 1466, Jahan Shah has besieged Baghdad - capital city of the newly created Sultanate and this time he executed his son. The same year, the state of Agh Goyunlu, headed by great commander and political figure Uzun Hasan was formed. In 1458, he made a foray on Georgia. Simultaneously intensified activity of Ardebil rulers. Jahan Shah, afraid of the growing popularity of Ardebil Sheikh Juneyd Sefevi, grandfather of Shah Ismail, departed him from Ardebilin to Diyarbakir. In four years Sheikh came back to Ardebil and soon fell in action against Shirvanshah Khalilulla. In the meantime, Uzun Hasan made one more attack on Georgia and seized Arzrum.

Jahan Shah, faced with growing aggressiveness of Uzun Hasan and incited by Osman Sultan, took drastic measures. He mustered army and moved from Tabriz towards the capital of the state of Agh Govunlu, Diyarbakir.



However, following his servitors' advices, he postponed a battle, and sent an army on wintering. Taking advantage, Uzun Hasan in spring 1467 suddenly attacked Jahan Shah in the south of Armenian plateau, Mush and won a decisive victory. Some time later Uzun Hasan again unexpectedly attacked Jahan Shah , who with several servitors had a banquet in the village of (Sanjar) Chubugjur. Here Jahan Shah was killed by a warrior called Iskander.

It took place on 4th October, 1467. A body of Jahan Shah was brought in Tabriz and buried in the famous "Blue Mosque", constructed by Jahan Shah himself. On the death of Jahan Shah some poets wrote elegies. So had finished fifty eight years of existence of Gara Govunlu state and unexpectedly been broken the life of the greatest person in the history of Azerbaijan. The person who personified the best qualities of prominent public and political figure, outstanding diplomat, great commander and brilliant poet.

Jahan Shah had done much for the development of trade, craft, science, culture and art. During his reign such cities as Nakhchivan, Ganja and especially Tabriz blossomed. Under his order, in 1456 in Tabriz there was constructed one of the most famous building of Azerbaijan, "Gey Masjidi" ("Light-blue Mosque"), many other buildings. The prodigious marble building of "Blue Mosque" decorated by unusually beautiful and bright polychromatic tiles, had no analogues in Azerbaijan architecture and was the first among such buildings in the Middle East and Central Asia. Jahan Shah played a tremendous part in shaping the Azerbaijan poetry. Jahan Shah came in the history of the Azerbaijan literature under name of "Hagigi", as one of the first poets, who wrote in native Azeri. Having perfect education, Hagigi wrote in Azeri and Persian gazals, mesnevi and rubaiyat.

He was well-versed in poetry of the East and considered himself as Nasimi follower. Hagigi was in friendly terms with great Persian poet Abd ur-Rahman Jami, who highly evaluated the poetic and spiritual properties of Hagigi's "Divan". This "Divan" was termed by Jami in one of his verses as "treasury".

The history of the "Divan" 's manuscript is not less intriguing than the life of its author. Long time, the scholars regarded this manuscript lost and just in 1961 the manuscript's secret was revealed. Hagigi's "Divan" had for long time been kept

at the library of the Turkish Sultans in Istanbul. However, under Sultan Abdul Gamid the manuscript disappeared from the library. Some time, it later came to light in Egypt - the library of Alexandria. Then again disappeared and after wandering in all the parts of the world appeared London. Here with "Divan" well-known oric talist Minorsky acquainted. However, tirony is that the manuscript did not stay long. From here it got in New York in the collect on of a certain Arutyun Gazaryan. He, together with other numerous manuscripts from his collection, left it by testament to Irevan University. "Divan" was found out and publisher by Latif Huseynzade.

Hagigi knew well the oriental philosophy. Though Hagigi was Shah, he accepted Nasimi and Naimi Khurufism, became its active missionary:

Unify with him I know as unity with Fazl,
For me, poor such desire of unity is necessary.

As connoisseur of Khurufism in Azerbaijan, Zumrud Guluzade wrote, " The poetry of Hagigi by its form is especially Khurufistic. He repeatedly writes about incarnation of letters in all creatures and, first of all, in man and his face. The man and his face impersonate Koran and ayats of Koran.

Ayat sab-ul masani in features of your person.
The letters of lovhi-mahvuz in happiness
of meeting with you.

" The Book of Destiny"".

Despite obvious Khurufit nature of Jahan Shah's poetic creation, he executed 500 Khurufists in Tabriz headed by Naimi's daughter. It is possible to make a conclusion that Khurufism attracted Hagigi by form convenient to him, or by antitimid trend of some followers of Khurufism.

The Creator of a Unique Bronze Cauldron

Abd al-Aziz Tabrizi

In 1931, the Second International Congress of Persian Art was held in London at the Academy of Fine Arts, Berlington Palace. The Congress decided that the next meeting should be held in the Hermitage, Leningrad. The Congress was opened in September 1935, when this magnificent city was in a sorry plight.

As Jozef Orbeli, Director of Hermitage, wrote, everything was done to gain "the Communist Party's confidence, which regulated the life of the country".

Memorable postage stamps, medals, badges and later the proceedings of the Congress were issued.



As part of the current practice, sacred Muslim worship objects from the mosque - mausoleum of the greatest Turkic sufi Ahmad al-Yasevi (died in 1166) were requested "by the Communist decree", with a promise to return them after the end of the Congress. Unfortunately, "the highly educated" Soviet scholars did not keep their promise and till these days all the objects remained in the Hermitage. Only after the dis-

integration of the Soviet Union, the Republics of Central Asia and Kazakhstan receive their relics back. Among the objects brought to the Congress was a ritual cauldron for water from the city of Turkestan, which became the main decoration of an exhibition opened in the Hermitage. An inscription on the vessel stated that it was made in 1399 on behest of Timur by ustad (master, expert) Abd al-Aziz



Tabrizi, the son of ustad Sharaf ad-Din. The Azerbaijanian poets, painter-miniaturists, musicians and architects were always popular in Central Asia. So one of medieval manuscripts reads: "I have immediately ordered to bring to Samarkand engineers and architects from Arabian and Persian areas of Iraq, Phars, Azerbaijan, Diyarbakir and Khorasan and

told them to draw the plan".

In the famous Shah-e-Zind group of mausoleums, the mausoleum of the spouse of Timur, Turkan-aqa-Mafra, was created by an Azerbaijan architect, Zayi ad-Din Tabrizi. There are many similar examples to be cited.

The cauldron is remarkable from the decorative point of view as well as its unique casting techniques. Dr. M. Heydarov writes that large vessels of this type were in wide use in Azerbaijan.

Another cauldron of the 12-14th centuries, with four handles, was found north of Baku, near the village of Altiaghaj. A similar cauldron, dated approximately to the same period was found near Shemakha. The casting mould for this type of handles and ready cast handles made for such vessels were found during the archeological excavations at Oren-kala.

The famous expert in the arts of the Middle East and Azerbaijan B. Weymarn writes: "The large cauldron from the mausoleum-mosque Haji Ahmed Yasevi remains an unsurpassed masterpiece. It has no analogue in the practice of casting art in the medieval age. Two-ton bronze vessel, which can contain more than three thousand litres of waters... The vessel is deservedly considered to be a

miracle of casting of the 14th century. The creation of the cauldron was connected with solving many extremely complex and difficult technical problems of the period. A huge sphereconic cup (dia. 242.4 cm) smoothly grows into the refined foundation, the base of which stands on a massive plate (total height: 158.3 cm). The cauldron patterns impress with well-considered scales and detailing of elements. The top part is decorated with bands of ornamental inscriptions, serving as a background for ten large decorative handles, alternating with large convex medallions. A continuous strip passes under the ledge's corolla, which is inscribed by spectacular *naskh*, containing Timur's command to manufacture the cauldron in the 801 year of Hegira. It is followed by verse from Koran, to please God granting water for pilgrims. The space between the handles and medallions is filled with a recurrent benevolent inscription and the "signature" of the author - *ustad Abd al-Aziz*, son of master-ustads *Sharaf ad-Din at-Tabrizi*. The last decorative band consists of continuously repeating traditional kufic script "Authority belongs to Allah". The smoothness of the vessel's base contrasts with the characteristic trefoil decor, called "modekhil", which is placed in a chess order. The cauldron impresses with its immense size, monumentality of design and highly artistic execution. The perfection of its forms, refinement of proportional silhouette and its grace are indicative of the great talent and high professionalism of the artist ".

A Prominent Medieval Calligrapher of Azerbaijan

Jafar Tabrizi



Jafar Tabrizis handwriting.
Mehr and Mustary by Assar
Tabrizi, 1419.

In medieval Azerbaijan, for any educated person, regardless of who he was-governor of the country, astrologer, doctor or philosopher, one of criterion of all-round education was his ability to compose verses and master art of calligraphy. Therefore in that period it was very difficult to become famous among poets and calligraphers, especially calligraphers (*khattats*), as there was a large number of libraries and workshops, where professionals of high-class, *khattats* rewrote the books, made inscriptions for headstone, religious and civil buildings. As Koran was written in Arabian script,

many people attributed divine origin to calligraphers. A large number of art scripts is known, but from the 14 Century the most widespread was the *nastaliq* script. A pleiad of calligraphers, writing in *nastaliq* script, began from *Haji Mir Ali ibn Ilyas at-Tabrizi* (1330-1405), a famous inventor of this handwriting.

Jafar Tabrizi, one of the best Azerbaijan calligraphers of 15th Century is attributed to this school. To master *nastaliq* script, he was trained by famous Azerbaijani calligrapher Mir Abdulla Tabrizi nicknamed Shekerin Qalem (Sweet Pen), which used wide popularity in Khorasan and Turkestan too. Jafar 's life fell on the period , when Middle East and Caucasus were invaded by Timur. In Tabriz Jafar Tabrizi worked under the court of governor of Azerbaijan Miranshah, son of Timur. However, soon he, together with group of artists, calligraphers and foremen set off in Herat to serve another son of Timur, Shahruh. There he had always been under the protection of his son, prince Baysonqur, which was large lover and patron of the art. In this connection, Jafar was named Baysonquri. As is seen from medieval sources under the court of Baysonqur Mirza he headed library-atelier, where 40 calligraphers worked over creation of manuscripts. Moreover, miniaturists, gilders, restorers, bookbinders and other worked there. Among them there was a great number of Tabrizians: Ayni Tabrizi, Ibrahim Shaffar Tabrizi, Ibrahim Tabrizi, Haji Ali Musavvir etc.

Jafar Tabrizi turned out a very good teacher and organizer. He did much to improve the library. He regularly presented reports to Baysonqur Mirza about the library. One of such reports (June 1427) is kept now at the Museum of Palace Topgapi in Istanbul. Besides description of library activity, information about 18 miniaturists, calligraphers, bookbinders, gilders and interpreters, etc. was provided. Of interest is fact that in 1484 the library was headed by greatest painter, Behzad, who after capturing Herat by Shah Ismail set off together with some painters and calligraphers to Tabriz and headed Shah Ismail's library. Exchanges of the persons of shining talents between two famous libraries led to the integration of Tabriz and Herat's book art schools and their further growth. After the death of Baysonqur, Jafar worked at the library of his brother Ala ed-Dowle. As researcher of his creativity A. Kaziev wrote: " He made much for perfection of new *nastaliq* script. One of Jafar 's disciples, Azkhar Tabrizi named him as second inventor of this handwriting (*Mukhtara us Sani*), as in this style, he left behind his teacher". Jafar Tabrizi, besides *nastaliq*, had a good handwriting in all classical six scripts and *talig*. He was taught *suls* script by Shams ad-Dina Mashrigidan, and his son and pupil Abu ur-Rahim Khalvati.

Analysis of dating of artist's works makes it possible to make a conclusion that the period of the most active activity of Jafar fell on 1413-1452. The experts consider that he wrote worse in *nastaliq*, than in classical scripts, though he became famous as master of this script.

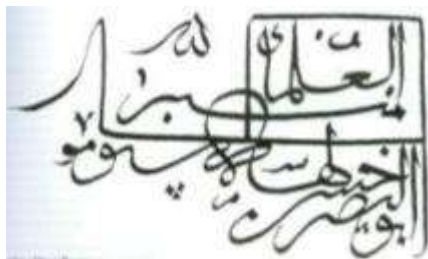
Nastaliq at that period was, small- and large-sized. In large-sized script were written so-called, *Qita*. The *Qita* was glued on a sheet of paper on which a poetical text of secular contents, enframed by ornament was written. In small-sized and average-sized *nastaliq* were written poetic manuscripts.

The small-sized *nastaliq* script reached perfection in Herat in the second half of the 15th Century. Herat's foremen created a special style of small-sized *nastaliq*, which was titled *gerati* script. Jafar Tabrizi is considered to be progenitor of *gerati* script. Among disciples of Jafar Tabrizi in *nastaliq* script there were Azkhar Tabrizi and Shah Mahmud Zarrin-Kalem Khafines, who became famous later by their high skill. He had disciples, scilful in classical handwriting. There are manuscripts of Jafar Tabrizi, copied by him personally during his stay at the court of prince Baysanqur. He copied in *nastaliq* script, "Shah-nama" Firdowsi (1430), "Gulistan" Saadi (1427), "Khamisa" by Nizami Ganjavi (1431) etc. They are kept at libraries and museums of Paris, Dublin, Teheran, Istanbul and St. Petersburg. Jafar Tabrizi was known as poet too. He wrote marsiya (elegy) on the death of Baysanqur, verses, in which he described his own high position under courts of Shahruh and his sons - princes Baysanqur and Ala ed-Dowle. The prominent master died in the city of Herat in 1480 at the age of sixty five.

The Emperor and Empire

Hasan bay Bayandur – Uzun Hasan

In the 15th Century there were two states on the territory of Azerbaijan. Their tribal symbols were images of sheep. These symbols were depicted on the flags of the states. In accordance to the colors of the sheep one of the states was called Agh Goyunlu (Aq Qoyunlu) (of White Sheep) and the other - Gara Goyunlu (of Black Sheep). They struggled with each other for dominion over Azerbaijan and Central Asia. Turkic Osmands and Timurids were also involved in the struggle.



Tughra of Uzun Hasan

At the beginning of the 15th century, when the state of Agh Goyunlu was only being established by Hasan Bey Bayandur (Uzun Hasan), the state of Gara Goyunlu had already reached its height. The territory of the state covered Azerbaijan, Iraq, Kurdistan, Western Iran, Armenia and many other surrounding countries. The capital of Gara Goyunlu State's was Tabriz. However the disposition of power was rapidly changing.

The outstanding political leader, a talented general and a wise diplomat, the ruler of the state of Agh Goyunlu, Uzun Hasan Bayandur was born in 1423/24 in the city of Diarbakir.

Being extremely tall Hasan Bey was called Uzun Hasan, which means Long Hasan in Azeri. He was married to a daughter of Trapezund Emperor John IV, Despina Khatun (Theodora). He had seven sons: Ughurlu Mahammed, Magsud Bey, Zeynal Bey, Sultan Khalil, Mirza Yagub, Yusif Mirza and Masih Mirza. Three of them, Ughurlu Mahammed, Magsud Bey and Zeynal Bey died when Uzun Hasan was still alive.



Mail shirt that belonged to Uzun Hasan Agh Goyunlu. 15th Century. Military Museum, Istanbul.

We learn a lot about Azerbaijan and Uzun Hasan from travel notes of Ambrozi Kontarini, a Venetian diplomat and ambassador at Uzun Hasan's court. He wrote: "Uzun Hasan eats and drinks a lot. He is constantly surrounded by a big number of singers and dancers ready to implement his orders. In general he seems to be a good

natured man, he is tall, read-faced and has something Tatar in his features".

Little is known about the childhood and youth of Uzun Hasan. We can only guess, that he received a good education and was an active participant in military campaigns for the establishment of the young state of Agh Goyunlu.

The name of Uzun Hasan appears in history when he manages to unit Agh Goyunlu tribes and establish a small dominion in the upper reaches of the Tigris and the Euphrates with the capital in Diyarbakir.



Tenga. Tabriz. Silver. State of Agh Goyunlu.

Surrounded by enemies, the ruler of the small state hoped to enter into alliance with his western neighbors, that were frightened by the possibility of mighty Osman Empire penetrating Europe. Uzun Hasan carried out successful negotiations with a number of European countries on

providing assistance in the form of weapons and advisors. The assistance was supposed to come by the Black or Mediterranean Sea through Agh Goyunlu's trade partner, the allied Greek state of Trapezund and its western neighbor, the state of Garaman.

Osman tried to prevent the implementation of this agreement and after the seize of Constantinople in 1453 by Mehmed II, they decided to destroy the state of Trapezund. Uzun Hasan tried to stop them but had to ask for peace after Turks invaded his country. To the camp of Osmans at Yassichemen, he sent a delegation led by his mother Sara Khatun, a skilful diplomat, who was famous for her diplomatic talent far outside the state. She managed to conclude a peace treaty

according to which Uzun Hasan was not to prevent Osmans from seizing Trapezund and Turks were to leave the territory of his state.

To neutralize Uzun Hasan, Mehmed II took Agh Goyunlu's delegation and Uzun Hasan's mother to the assault of Trapezund. On October 26, 1461 Trapezund was seized. Sara Khatun managed to persuade the Sultan that a portion of Trapezund's treasury should go to her daughter-in-law, Despina Khatun, and brought quite a big portion of Osman trophies back home.

The state of Agh Goyunlu lost its traditional trade partner and access to the Black Sea. Later when Turks seized the state of Garaman, the state of Agh Goyunlu also lost access to the Mediterranean Sea. The tension between Osman Turkey and Agh Goyounlu grew stronger. Osmans constantly incited Jahan Shah Gara Goyunlu and Timurid Abu Sayid to fight against Uzun Hasan.

As a result in 1467 Jahan Bey Gara Goyunlu led his troops from Tabriz towards Diyarbakir. Mehmed II promised to send his son Bayazid to support him. However, Uzun Hasan, having been informed of their plans, met Jahan Shah's army in Musha valley. Jahan Bey was defeated and had to retreat with his army. Uzun Hasan followed him and after surprise attack at his military camp in

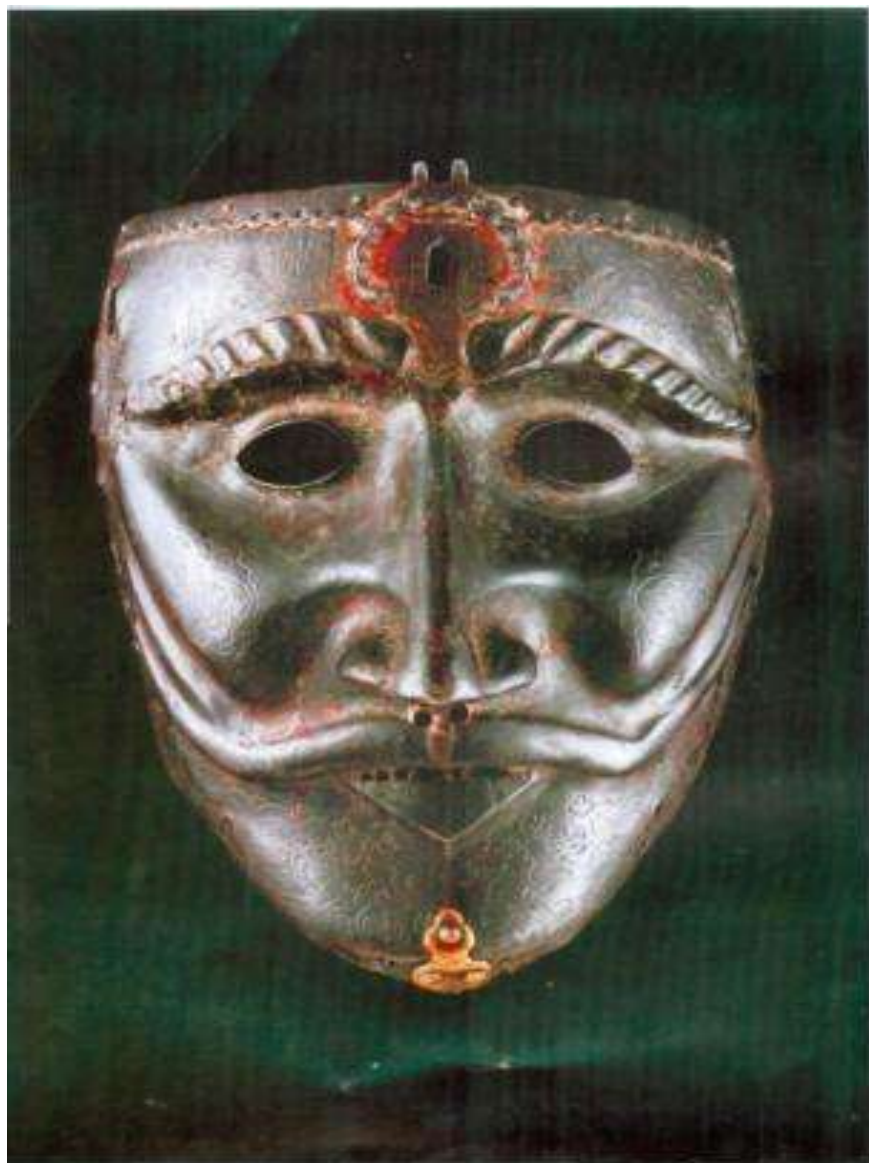


The ruler talks to countiers. Tabriz. Agh Goyunlu State, Turkoman style. The height and constitution of the ruler's body correspond to the appearance of Emperor Uzun Hasan described by contemporaries. Thus, it can be supposed that Uzun Hasan himself was engraved in this miniature.

Erzinjan, totally defeated the army of Gara Goyunlu. Jahan Shah died. In a while, in the battle at Khoy Uzun Hasan totally defeated the troops of Jahan Shah's son Hasanali, aspiring to restore the state of Gara Goyunlu. Uzun Hasan sent the head of Jahan Shah to his ally - Abu Sayid, and the head of his son to Mehmed II.

After the defeat of Gara Goyunlu, Timurid Abu-Sayid began preparing for a military campaign against Azerbaijan under pretense of his ally's protection. Sara Khatun who was sent to conclude a peace treaty couldn't dissuade him. Hoping to get Shirvanshah's support and assistance, Abu Sayid headed towards Shirvan.

However, Farrukh Yasar together with the ruler of Ardebil, Sheikh Heydar had joined Uzun Hasan, and the army of Abu Sayid was blockaded. Hunger started out in the troops of Abu Sayid. Uzun Hasan did not agree to the suggestion of Abu Sayid to start negotiations and having attacked Abu Sayid's army, totally defeated



War mask. 15th Century. Steel and iron, engraved. Agh Goyunlu State, Azerbaijan.

it. This battle is known in history as the battle at Mahmudabad. Hasanali was captured by Uzun Hasan's son, Ughurlu Mahammed and put to death.



The Suicide of Shirin' from the royal Turkoman's *Khamsa* by Nizami. Tabriz, ca. 1505. Opaque watercolour, gold and ink on paper. Keir Collection.

The state of Gara Goyunlu stopped existing and the state of the Timurids was seriously weakened. Uzun Hasan established an immense state covering Western Iran, Iraq, Armenia, Kurdistan, Diyarbakir, Eastern Georgia and other small formations. The capital of the state was in Tabriz.

A new stage in the history of the state of Agh Goyunlu was achieved. The country had only one, nevertheless, very strong adversary Osman Turkey. Old methods were not applicable in the fight against it. It was necessary to strengthen the country economically, reorganize the army and find new strong allies. Uzun Hasan began implementing these objectives fully understanding their importance.

First of all, in order to stimulate the economic development of the country, Uzun Hasan implemented a number of reforms that were reflected in the code of laws called "Ganun-nama". Later it became known as "The Laws of Hasan Padishah". As a result of the implementation of these laws, tax-collecting system was legitimatised, handicraft and trade revived. New sums were constantly added to Uzun Hasan's treasury and a mighty centralized state was established on the territory of Azerbaijan.

Religious tolerance of Uzun Hasan favored the stabilization of the country, which was composed of various tribes. Being Sunni, Uzun Hasan, however, fully supported Shiites and Christians. He was married to a daughter of Trapezund's emperor, John IV (1429-1458), Despina Khatun, his sister was married to Shah Ismail's grandfather, Juneyd Sheikh who was a Shiite and his daughter married Sheikh Heydar, the son of Sheikh Juneyd.

Uzun Hasan invited European specialists to modernize his army. His key goal was to establish a regular army. Specialists from Venice and other countries helped the state to develop the production of fire-weapons. Cannons and cannon-balls were now produced in the country, however the amount produced was not sufficient. In addition, by various reasons, shipments of cannons from Western counties regularly failed.

During the reign of Uzun Hasan, construction works were underway all over the country. A covered market called *Geysariyya*, a mosque with a university *Nasriyya* and many other public buildings were constructed in Tabriz. A big number of scholars worked at the court in Uzun Hasan's rich library. The best caihgraphers and miniature - artists of that time worked in numerous workshops of

the library. Later the library was expanded and enriched by the Safavid Shahs Ismail and Tahmasib. A ensemble of saz-players consisting of 98 ashugs (bards) was established at the court.



Iron arm guard. Agh Goyunlu State. Second half of the 15th Century.

After numerous splendid victories of Uzun Hasan. the authority of the state greatly increased. The military successes of the state of Agh Goyunlu amazed everybody. The names of Uzun Hasan and his generals Mahammed Bakir Mirza, Mirza Yusif Khan, Ughurlu Mahammed, Zeynal Bey and many others were famous far outside Azerbaijan. Uzun Hasan was compared with Alexander the Great and Timur. According to Uzun Hasan's contemporary, Fazlullah ibn Ruzbikhan Khunji, "Khakan al-afak, sakhib-kiran, muin al-khilafa vas-saltan abu Nasr Hasan Bahadir Khan... left no room for the domain of Gara Goyunlu, that were only weeds on the field of

the world-constructors. He gave a death drink to Jahan Shah's son, Hasanali, who lit his candle of leadership at the fire of his father's treasury. At the battle of Garabagh he turned into "a black garden" the jasmine garden of Sultan Abu Sa'id Timurid, who came from far-away Otrar and Qashgar with 100,000 soldiers wonderfully armored. Thus, in a short period of time he managed to expand the borders of his state from the Euphrates to the



Iron graves. Agh goyunlu. 15th Century.

Amur-Darya and from Rum to the islands of Osman. Several times his horses trampled down the ground of unfaithful Georgians. He has carried his flag to the borders of Rum and Syria. He has protected his land and roads, giving a new life to the symbols of Islam. He has been generous and has constructed 400 places for worship".

Europe placed big expectations on Uzun Hasan. He was the only one to stop Osmands from further invasion of Europe. According to the work of professor Yagub Mahmudov the state of Agh Goyunlu at that time had diplomatic links with the Venetian Republic, the Great Moscow County, the Golden Horde, Poland, Austria. Hungary, Czech, Germany, Burgundy Naples, Rodos, Cyprus, Cerman, Egypt, India and other countries.

A big number of materials on the relationships between the state of Agh Goyunlu and the Venetian Republic have remained to our days. This republic had a

regular embassy at the court of Uzun Hasan. Katerino Zeno, Barbaro and Ambrozio Kontarini served as ambassadors at different times. The Venetian Senate regularly discussed a question of Uzun Hasan's involvement in the fight against the Osman Empire.

Uzun Hasan was ready to fight for access either to the Black or Mediterranean Sea but under condition that he would be provided with fire weapons and that the two states would start military actions simultaneously. Based on an agreement with Venice, fire weapons were supposed to be shipped to the territory of the Garaman state. However, Sultan Mehmed II conquered the remaining territory of this state and by doing so, cut Uzun Hasan from his European allies. In reply, in the spring 1472 Uzun Hasan led his army to Garaman. As result, after a number of brilliant victories, the famous cavalry of Uzun Hasan delivered Garaman from Turks and got access to the Mediterranean Sea. Unfortunately, Uzun Hasan's efforts were useless. His allies did not only restrained from opening a second front; they did not supply the promised weapons.



**Khamse by Nizami. 1491. Tabriz.
Agh Goyunlu State.**

Being cut from the home front the army of Agh Goyunlu. led by Mirza Yusif Khan, experienced great difficulties in their fight against a big army sent to Garaman by Mehmed II. In the battle at Beyshchir. the army of Agh Goyunlu was defeated and Garaman was regained by Osmans.

Having concluded an agreement with Venice on the shipment of weapons, in the middle of 1473 Uzun Hasan again led his troops towards th Mediterranean Sea. This time. Mehmed II himself headed Osman troops. Trying to entice the Osman army to a place where his army would have a privileged position. Uzun Hasan moved deep inside the territory of the country. Turks carefully followed him. The Osman troops were moving to south along the right bank of the Euphrates while Uzun Hasan with his army along the left one. For a long time nobody had the courage to cross the river. Finally on August 1, 1473 not far from Malatiya, a long awaited battle took place. This severe battle lasted for more than three hours and ended by Uzun Hasan's total victory. More than 50 thousand Turks died in the battle, 150 officers and 35 high ranking generals were captured. Right after the battle Mehmed II asked for truce, however Uzun Hasan decided to continue the campaign. Turks were not totally defeated and retreated along the right bank of the river.

In nine days after the battle Uzun Hasan's general decided to cross the river and give Turks a final battle. An attempt to encircle the Osman army and prevent

them from using artillery seemed successful at the beginning. Turks were encircled and about to surrender. However, after an artful maneuver, Turks cut through and thanks to their artillery won the battle that lasted for almost eight hours. This battle is known as the battle at Orlugbeli. The victory cost the Turkish army a lot - Mehmed II decided to go back to Istanbul, and laid no territorial claims to Agh Goyunlu.

Once again Uzun Hasan received no weapons that had been promised to him to rearm his soldiers. The problem of lack of arms could be solved neither by his sons nor his grandson Shah Ismail. The superiority of Turkish artillery was the main reason of Shah Ismail's defeat in the Chaldiran battle.

Ambrosio Kontarini, a Venetian ambassador wrote the following: "The armor of Uzun Hasan's soldiers consists of a bow, a sword and a small silk-lined or wire shield. They do not use pears. High ranking officials wear quite good helmets and armors. Their horses are beautiful and of great endurance".

Uzun Hasan realized that it would be difficult to defeat a well armed Turkish army and to create conditions under which his famous cavalry would play a leading part. Nevertheless, the great military talent of Uzun Hasan and his ability to manage his reserves, allowed him to win a number of splendid victories though experiencing lack of fire-arms and not having finished the reorganization of the army. After his defeat, Uzun Hasan resumed his diplomatic efforts of the establishment of anti-Turkish coalition. There were a lot of diplomats from numerous European countries at his court again. He promised to continue his military campaign against Osmons and demanded his allies to do the same. In 1477 Uzun Hasan made his last intrusion to Georgia. From Georgia he returned with rich trophies and 5 thousand captives whom he gave to his retainers. At that time his son Ughurlu Mahammed, a talented general and a participant of the most brilliant victories held by Uzun Hasan, rebelled against his father. Pursued by his brother Sultan Khalil, he fled to Turkey. In Turkey he was accepted with a great honor by Mehmed II and married his daughter, Gebkharkhan Sultan. Ughurlu Mahammed continued his fight against his father, however soon he was captured and executed. Soon after that, on January 5, 1478 Uzun Hasan died. He was buried in Tabriz in the mosque of the *Nasriyya* complex which was later called "the Mosque of Padishah Hasan".

Uzun Hasan's descendants did not manage to retain the might of the great empire established by him. Internal fights weakened the state and in 1499 it was divided into two parts. Azerbaijan and Armenia were ruled over by Alvend Mirza Agh Goyunlu, and Murad Padishah Agh Goyunlu became the ruler of Iran and Pars. In 1501 Shah Ismail defeated the army of Alvend Mirza, and later in 1503 the troops of Murad Padishah. Thus, the state of Agh Goyunlu stopped existing.

A new state of the Safavids established by Shah Ismail was "a heir" of the Azeri-Turkic states of Gara Goyunlu and Agh Goyunlu and played a big role in the future development of Azeri literature, culture and art.

A World Famous Sufi from Bakuvi

Seyid Yahya Bakuvi

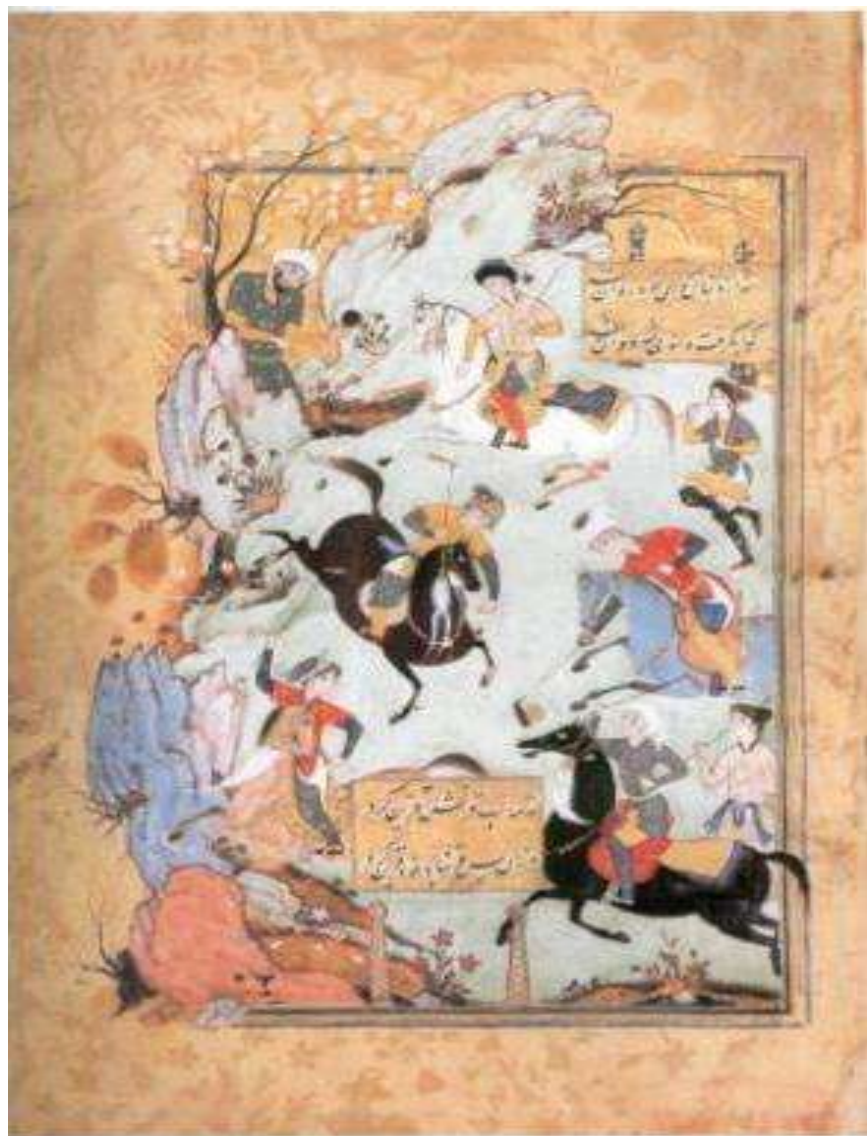


The Poor Man and the Prince,
ca. 1582. Sheikh Mahammed.

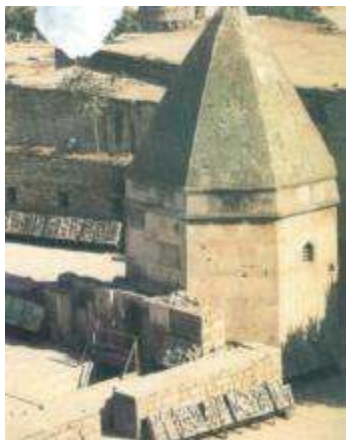
In the 15th Century, on the territory of Azerbaijan there existed independent states of Gara Goyunlu and Agh Goyunlu, grounds for the formation of new Safavi state. Under Shirvanshahs, Ibrahim I and Halilullah, Shirvan prospered. Cities, trade and workmanship flourished. This century- was very rich in outstanding scientists, physicians, poets and philosophers. Suffice it to mention names of: Jahan Shah Hagigi, Khalili, Nematullah Kishvari, Shukrulla Shirvani, Ali ul-Ala, Sheikh Ibrahim Gulshani, Qasim Anvar, Shams Maghribi, Yusif Miskuri. The said period of in the history is characterized by the development of opposition-anti orthodox philosophy and further development of philosophy of Sufizm.

Eminent representative of the philosophy of the Sufizm and one of the founders of the Sufi order *Khalvatiya* was Seyid Yahya Bakuvi. He was born in Shemakha in the prosperous family, died in Baku in 1457 and buried on the territory of a Shirvanshah's Palace. Over his grave there was erected a mausoleum, which survived to our days. Full name of scholar was Seyid Yahya ibn as-Seyid Bakha ad-Din the ash-Shirvani ash-Shama-khi al-Bakuvi. In youth, Seyid Yahya was a follower of sheikh of Ardebil, Sadr ad-Din al-Khalvati, who headed Shirwan's branch of Sufi order *Khalvatiyya*. People say that healthy and imposing Seyid Yahya went in for game of chovghan. During a game, murid of Sheikh Khalvati, Sheikh Pirzade got acquainted with him. The future philosopher had a favourable impression on him, and his daughter married him. Being acquainted with the young man closer, sheikh adopted him as disaple. When sheikh died, Seyid Yahya, after unsuccessful attempt to head a sect, moved in Baku. In Baku, Seyid Yahya headed a mosque and university under it .

Subsequently, he was invited to the court of Shirvanshah Halilullah, where he up to the end of his life used large authority as philosopher, scientist and mentor of princes. Seyid Yahya Bakuvi was the author of a number of widely known in East works on philosophy of Sufism, the most important of which were "Asrar at-Talibin" (The Secret of Selectors of True") and "Sharh-i Gulshan-i Raz" ("The



Drunk Sufis. Timurid Miniature. 1490.



The Baku Citadel. The Shirvanshah's palace group. Seyid Yahya Bakuvi's mausoleum. 15th Century.

Comments to "Gulshan-i Raz"). The last book is a commentary to famous works of one of theoreticians of sufism, Azerbaijanian philosopher Mahmud Shabustari. Besides, Seyid Yahya Bakuvi wrote a number of works on astronomy and history.

Seyid Yahya Bakuvi had numerous followers of his doctrine. Among them there was his disciple Sadr ad-Din Ardebili, the well known theoretician of Sufism, Yusif Miskuri, who together with son of Sheikh Mahammed Amin preached Sufism doctrines in Guba. From different countries many followers came to Bakuvi, a common number of which exceeded ten thousand person. Many followers of Bakuvi lived in the countries of the Middle East. Abbas Gulu Agha Bakikhanov in his "Gulistani Irem" wrote: " Seyid Yahya from Baku in the 8th

Centuary of Higira was the main spiritual master on this territory, his name is known in many mysterious sciences..." As wrote Zumrud Khanum Guluzade: "Seyid Yahya was one of ideologists and chiefs of Sufi sects *Khalvatiya*, scored of



supporters in Azerbaijan and, in particular, in Shirvan. Origin of *Khalvatiyya* goes back to order *Suhravardiyya*, set up and headed in the 11th-12th Centuries by Azerbaijanian thinker Abu-i-Najib as-Suh-ravardi (1097-1168) and his nephew Shihab ad-Din Abu Khafs Omar Suhravardi (1145-1234). It is characteristic that after sheikh Abu Abdullah Khalvati,

the name of whom was given to order, up to Bakuvi the order was headed by many representatives of Akhi (Akhi Mahammed, Akhi Izz ad-Din and other). This makes us to judge about social status of the order". As ancient chronicles noted in the end of his life Seyid Yahya Bakuvi during six months declined from food and finally passed away.

The Great Sheikh, Distinguished General, Eminent Statesman and Notable Poet

Shah Ismail

To understand the events of the background of the life of Shah Ismail Safavi - the great sheikh, distinguished general, eminent statesman, notable poet and generous patron of art - the narration should begin from beginning of the 14th Century. This is when Ismail's distant ancestor, sheikh Safi ad-Din (1252-1334) founded the Sufi order *Safaviyya* in his native Ardebil and declared himself the descendant of the seventh prophet Musa Kazim.



Jade jug. Azerbaijan.
First quarter of the
16th Century. Inscribed
with the name Shah
Ismail (ca. 1501-1524).
Nephrite, inlaid with
gold. Topkapı Saray
Museum. Istanbul.
Ashrefi. Gold. Tabriz.
Sefevids. Ismail I.

When the order was founded, its members were mainly Sunnites. Gradually, the order became only Shites, and military activity began from Ismail's grandfather, sheikh Juneyd. The fame of the order and its military success grew step by step.

Shah Ismail's father Heydar received a revelation in a dream to introduce into practice for his followers a cap with a turban put round it with 12 creases symbolizing 12 prophets. In this connection, members of the order *Safaviyya* were named "Gizilbash", which means "redheads" in Azeri. In the narrow sense of the word, Gizilbash was comprehended as the name of Azerbaijani-Turkic tribes, which formed the backbone of the order. Safavids, descendants of Sheikh Sefi-ad-Din, strove hard to come to power in Azerbaijan under the Shines' slogans.

A well-known expert in Islam Petrushevskiy wrote about the order *Safaviyya*: "The order *Safaviyya* in the 15th Century turned into a military confraternity of Turk nomads as a kind of clergy-knight order. The political interests of sheikhs Juneyd and Geidar have alwaj predominating over the religious".

By that time, the spheres of influence of the Safavids had extended. The descendants of the Great Sheikh were bent on the consolidation of Azerbaijan. However, the rulers of the new Azerbaijani states Agh Goyunlu and Gara Goyunlu stood in their way. The founder of Agh Goyunlu State, a wise politician and great general, Emperor Hasan Bey (Uzun Hasan) Agh Goyunlu, wanted to create further consolidation of the realm after its union with the Safavids. At first he married his sister Khadija Beyim to the sheikh Juneyd; then he married his daughter Marta (Alemshah Beyim), granddaughter of Emperor Trapezund, to the Sheikh Heydar.

In the reign of Uzun Hasan, the Agh Goyunlu state was converted into a powerful country. Safavids were temporarily compelled to put off the struggle for Azerbaijan and sent their warriors to the north of Shirvan, which was populated mainly by Moslems-Sunnites.



Ashrefi Gold. Tabriz. Sefevids. Ismail I

Ismail's grandfather, sheikh Juneyd, and father, Sheikh Heydar, were killed in the crusade against Daghestan and Shirvan in the battles against the Shirvanshahs. Uzun Hasan was frightened by the further strengthening of the Safavids and sent the detachment of his son Sultan Yakub Agh Goyunlu to support the Shirvanshahs in the last battle.

After the death of the Sheikh Heydar, Ismail's uncle (on his mother's side), Sultan Yagub Agh Goyunlu, seized Ardebil and took the sheikh's sons, Sultan Ali, Ibrahim and Ismail, and their sister, Alemshah Beyim, as prisoners. At that time, Ismail was not yet two years old (Ismail was born on 17 July 1487 in Ardebil). In 1490, Sultan Yagub's son, Baysonkur, came to power, but one year later his cousin, Rustam Padishah Agh Goyunlu, overthrew him. Looking for help, Baysonkur fled to Shirvanshah Farrukh Yasar, who was his father-in-law.

Rustam Padishah released Sheikh Heydar's sons and asked Sultan Ali to help him in the war against Baysonkur. He brought Sultan Ali back to Ardebil, where he became the sheikh of the *Safaviyya* order. With the help of his murids (disciples) from the tribes of Qajar, Qaramanlu and Shamlu, Sultan Ali took part in



Shah Ismail's pierced iron belt section, inlaid with gold. Tabriz. 1507/8.. Topkapi Saray Museum, Istanbul.

the battle against Baysonkur. One medieval historian wrote, "Sultan Ali showed wonders of courage and bravery. Rustam Bey was frightened and appalled by the perfection of bravery and fortitude of Sultan Ali, so

he decided to eradicate him. He sent Sultan Qajar and Husein Bey Ashkhani to Ardebil to seize Sultan Ali and his brothers. In the fight with them, Sultan Ali entered into battle and tasted the beverage of tormented death".

In the summer of 1495, Sultan Ali encountered the forces of Agh Goyunlu in a battle near the small town of Shamasi. Against a total of 700 Gizilbashs in the battle were 4,000 warriors of Agh Goyunlu.

Shortly before his death, Sultan Ali appointed Ismail as the successor of the order's sheikh. Thanks to the Gizilbashs devoted to him, the seven-year-old Ismail succeeded in hiding. First, Ismail was in concealment in Ardebil. But when the mass raids searching for the brothers began there, Ismail was removed to Resht, and then to the palace of Gilyan ruler Karkiy Mirza Ali. Here he stayed for about 6

years, continuing his lay, non-civil and religious education under the guidance of well-known emirs and scientists.



Ardebil. 1683. Drawing by Kempfner.

commanders, an offer was accepted that the first campaign of the young sheikh should be aimed at Shirvan. By the end of 1500, Ismail had passed over the Kura river without meeting resistance anywhere in Shirvan, and entered Shemakha. Shirvanshah joined battle with Ismail beside the village of Jabani, near the fortress Gulistan. His army contained nearly 25,000 men, of whom 20,000 were horse troops.



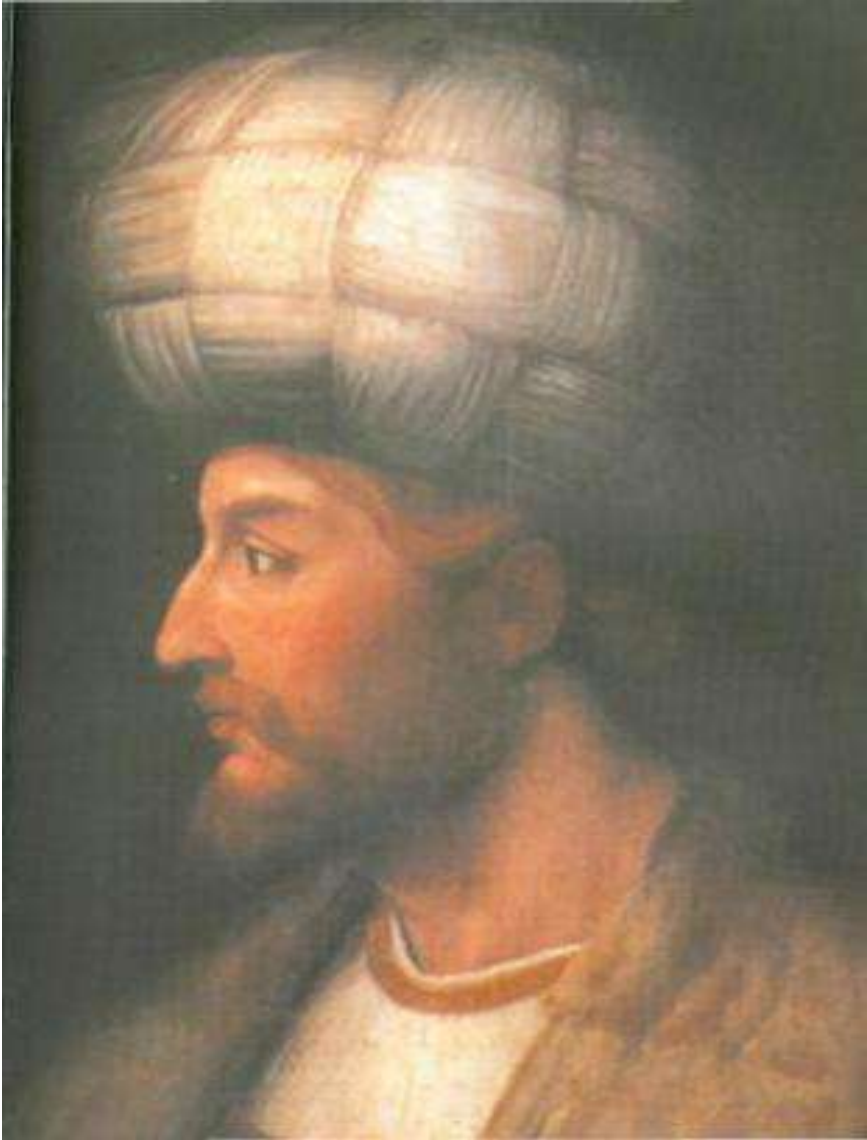
The Wooden Sarcophagus. The mausoleum of Sheikh Juneyd Sefevi. 16th Century. Khizry village near Baku.

The most devoted and talented commanders of the Gizilbashs' tribes were at the head of Ismail's army. Most of them had taken part in the removal of Ismail from Ardebil and his education and stayed with him up to the end of his life. No problem was solved in the country without their participation. They are mentioned in the historical chronicles as "pillars of state". Among the "pillars of state" who took part in the battle near Jabani were Piri Bey Qajar, Abdin Bey Tavachu Shamlu, Husein Bey Lele Shamlu, Mahammed Bey Ustajlu, Ahmed Bey Sufioglou Ustajlu, Bayram Bey Qaramanlu, Kilij Bey Qaramanlu, Garaja Ilyas Bayburtlu, Ilyas Bey Khunuslu, Soltanshah Bey Afshar, Dana Bey Afshar, Khalil Bey Mukhrdar Afshar, Husein Bey Sufrechi Afshar, Piri Bey Parvanachi Afshar, Lele Mahammed Tekeli, Bekr Bey Jajirlu, Salman Bey Khazin Zulkadarlu.

In this battle near Jabani, Ismail's small army won a decisive victory, capturing many prisoners and plentiful treasures. Shirvanshah Farrukh Yasar was killed, and the remains of the shirvanshahs' army hid in the fortress Gulistan.

When Ismail came of age (13 years old), he could start unaided political and religious activity. Ismail left Gilyan "with the hope for reign". He spent the winter with his detachments in Astara. Then he went to Erzinjan through Chukhursaad (a region around Irevan). Local sufis joined him on the way, and almost 7,000 riders were under his banners

when he arrived in Erzinjan. At the meeting of the Gizilbashs'



Portrait of Shah Ismail. Uffizi, Florence.

Afterwards, Shah Ismail won many battles glorifying him as a great general. However, for his self-assertion from the military, political and religious points of view, the battle near Jabani was very important for Ismail. It is just what motivated Azerbaijani miniaturise of that time to continually return to the theme of battle.



A battle of Shah Ismail I and Shirvanshah Farruh Yasar. 1541. Tabriz. British Museum,

Ismail besieged the Gulistan fortress, seized Baku and returned to Gulistan. Here he learned that Azerbaijani ruler Alvend Mirza Agh Goyunlu had prepared a campaign against him. Ismail summoned his "pillars of state" and asked them, "What do you want: the throne of Azerbaijan or the fortress Gulistan?" They answered unanimously: "Azerbaijan. Tabriz must be won back from the heretics-Sunnites."

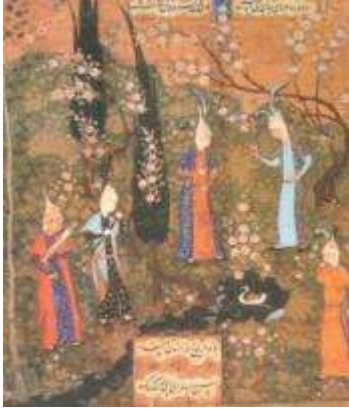
With an immense amount of loot, including the Shirvanshah's treasury seized in Shirvan, Ismail's army moved to Nakhchivan, where Alvend Mirza was. In the middle of 1501, Alvend Mirza and his army of 30,000 met Ismail's army of 7,000 horsemen on the plain of Sharur, near Nakhchivan. Here Ismail again achieved a brilliant victory with a small army. In order to prevent a stampede, Alvend Mirza protected his army by a cat of camels chained to each other. But it was little help. Ismail showed extraordinary and outstanding general abilities and bravery in the fight. He himself killed one of the leading emirs of Agh Goyunlu, Kargichai Bey, with a sword. Other famous generals were also killed, and their heads were put on the spears of the Gizilbash riders, so as to frighten the enemies.

Ismail again won large spoils of war, and the way to Tabriz had opened. In the autumn of 1501, Ismail marched into Tabriz and announced himself Shah and began to mint coins with his name and a Shiite's faith symbol: "No god besides Allah, Mahammed - messenger of Allah, Ali - a friend of Allah".

Shiism was declared the state religion and Azeri-Turkish became the language of the new Gizilbashes' state. In the period of flourishing of the Safavid's state, the large territory that stretched from Gerat to Baghdad spoke Turkish.

One year later, Shah Ismail levied war against Murad Padishah Agh Goyunlu, the owner of Persian Iraq and Farse, trying to restore the Agh Goyunlu state. In the summer of 1503, Shah Ismail encountered the main forces of Murad Padishah in a battle near the town of Khamadan. Shah Ismail was placed in the center with his bodyguard. In the flanks, there were detachments of the "pillars of state". Kulafa Bey and Mansur Bey Kipchahi were in the vanguard. Qarapiri Bey Qajar and his detachment of nearly 1,500 horsemen were in reserve. The ruler of Qum Islamish Bey was in the vanguard of Murad Padishah's army. When the

armies met, Islamish Bey broke into the center of Ismail's army. At that time, Qarapiri Bey Qajar attacked him from the ambush and Shah Ismail personally led his horse regiment into attack.



Five Youths in a Landscape. *Divan (Collected Poems)* by Khatai. Tabriz. 1515-1520. Opaque watercolour and ink on paper. Arthur M. Sadler Gallery, Smithsonian Institution, Washington DC.

Islamish Bey's army was completely smashed, and he himself was taken prisoner. The result of this skirmish had an effect on the fate of the entire battle. The army of Agh Goyunlu was completely defeated and the Agh Goyunlu's state came to an end. Nothing else was left to Shah Ismail but to strengthen his positions in the conquered regions.

That same year, Shah Ismail pursued Murad and seized Shiraz, Isfahan, Kashan and Qum. By 1508, Shah Ismail had taken possession of Arabian Iraq with Baghdad, Diyarbakir, Armenia and other regions and cities of the Middle East and Central Asia. In a short time, Shah Ismail created a great state stretching from the Uzbek state of Sheybani Khan to the frontiers of the Osman's empire.

Sheybani Khan conquered Khorasan, which had strategic importance for Ismail's government. After this, Sheybani Khan proposed to seize Iran and Azerbaijan. In his letter to Shah Ismail, he wrote, "I'll gather the armies to the frontiers of Iran and Azerbaijan, and after they are seized, the time will arrive for capturing Arabian Iraq and Hijaz". As a reply, Shah Ismail went to Khorasan with a large army.

The enemy army hid in the fortress Merv, but Shah Ismail devised a plan for drawing Sheybani Khan out of the fortress. His trick served its purpose. When the Uzbeks saw their enemies retiring, they came out of the fortress. On 2 December 1510, near the village of Mahmudi, the armies of Shah Ismail and Sheybani went into battle. The cruel battle that continued all day ended in a decisive victory for Shah Ismail. Sheybani Khan tried to run and was killed by Ismail's soldiers. Sheybani Khan's head was cut off and presented to Shah Ismail. Afterwards, this skull was gilded and used to make a wine cup.

After this battle, Shah Ismail became the owner of the cities of Gerat, Merv and Balkh. Also, all of Khorasan became his possession. The Safavids' state ranked as the strongest and richest state in this region. Its territory totaled about 2.8 million square meters. The strengthening of the power of the Shiites' and Gizilbashes' state caused uneasiness among the Sunnites' of Turkey. Additionally, Shah Ismail carried out active Shiite agitation in Anatolia and the neighboring regions of the Osmans' empire.

Turkish Sultan Selim I, who mounted the throne in 1512, began preparations for war against Shah Ismail. He executed more than 40,000 Shiites living on Turkish territory, gathered and sent 200,000 troops to the Azerbaijan frontiers and declared a sacred war against the Safavids - enemies of the Moslem religion. The battle took place on 26 August 1514 in the small town of Chaldiran. It went on with variable success for Shah Ismail, but the Osmans outnumbered Shah Ismail's forces and were greatly superior in quality. Shah Ismail had practically no artillery, whereas Sultan Selim had more than 300 guns.

As always, Ismail showed wonders of courage. He defeated the well-known Ali Bey Malkug-oghlu. Shah Ismail struck a blow of such force that his sword split



Babur kissing the Hand of Shah Ismail I. ali Qulu Bey Jahadar. Commissioned by Shah Abbas II. ca. 1665. Album. Opaque watercolour and gold on paper.

Ali Bey's helmet and head in two parts and reached his breast. At the height of the battle, Ismail forced his way to the artillery with a small detachment. At that time, his horse lost balance and fell down. The Osmans attacked him, but Soltanali Mirza Afshar, who bore a great resemblance to Shah Ismail, rescued him at this critical moment. He attracted the attention of the Osmans away from Shah Ismail by crying, "I am Shah". Shah Ismail got a horse and joined the battle, which went on for three days. The Turks won the battle.

Chasing the wounded Ismail, Sultan Selim 1 seized Khoy, Marand and Tabriz. However, Sultan Selim I could not consolidate his position in Tabriz and retreated with a large amount of booty, including the throne and treasures of Shah Ismail and Shirvanshah's treasure. Furthermore, Selim I captured many remarkable

men of art, craftsmen and handicraftsmen. In the future, they played a significant role in the development of craftsmanship in Turkey.

One of the world's richest museums Istanbul's Top-Gapi and Military has exhibited unique articles of Azerbaijani applied art, which were seized during the Chaldiran battle. Such exhibits could not be found in Tabriz, Tehran or Baku.



Among the prisoners were the wives of Shah Ismail, Behruza Khanum and Tajli Khanum, who were armored. Many armored women's corpses, as historians have reported, were found in the battlefield. Azerbaijani women admired the courage and patriotism of Selim I, who spared the fate of their husbands and ordered them to be buried with military honors.



Sandalwood and ivory sarcophagus of Shah Ismail. Ardebil. ca. 1524.

In 1515 a truce with Osman's Turkey was established. West Anatolia was passed into the hands of Turkey forever. For nearly 100 years, only the incredible efforts of the Safavids could deter the Osmans from sequential occupations. In fact, in the entire near and Middle East, only Azerbaijanis, as brave fighters as Turk-Osmans, succeeded in resisting expansion and keeping independence from the Osmans.

After the Chaldiran battle, Shah Ismail did not carry out any other military operations, with the exception of the campaigns against Shirvan and Georgia. He devoted himself wholly to the process of strengthening and developing his vast empire. Shah Ismail died in 1524. He was buried in Ardebil in the burial vault of the Safavids (Darul-Irshad).

Shah Ismail had five sons: Rustam Mirza, who died young, Shah Tahmasib, Sam Mirza, Algas Mirza and Bahman Mirza. He also had five daughters: Khanum-Khanum, Parikhan Khanum, Makhinbanu, Firangiz Khanum and Shahzeinab Khanum.

Shah Ismail was a remarkable person. However, it is not known to everybody that the ruler of the Safavids' state, the Great Sheikh of the Sufi order of *Safaviyya* and one of the most gifted poets of his times, who wrote in Azeri under the pen-name Khatai, was also devoted to races and hunting, had a fancy for painting and calligraphy, played barbat and had a good voice. Remarkable scientists, astronomers, astrologers, historians, poets, artists, calligraphers, musicians and musicologists gathered in the palace of Shah Ismail.

Shah Ismail began a new library on the base of the famous library that was founded by Uzun Hasan Agh Goyunlu in Tabriz. Scientists of Azerbaijan and neighboring countries made free use of this library. An atelier attached to this

library was a sort of Academy of Arts. The best artists, calligraphers and masters from all parts of the empire gathered here. They worked in this special atelier, where paper, cardboard, ink and dyes for painters were made. Here books were rewritten by calligraphers (khatatts), illustrated by painters (musavvirs), decorated by ornamentalists (nakkashes) and gilders (muzakhibs), and bounded by binders made from specialty cardboard (sakhafavims) and skin (mujelids).



Talented youth, members of the Shah's family, and nobility who qualified took a training course in art in the library. The greatest Eastern artist and miniaturist, Kamal ad-Din Behzad, became one of the library's head. In the times of Shah Ismail, and then of Shah Tahmasib, distinguished calligraphers and miniaturists, including Mahmud Nishapuri, Agha Mirek, Sultan Mahammed, Mir Ali Khattat, Sadiq Bey Afshar and Mir Seyid Ali Musavvir, worked in the library. The worldwide Azerbaijani miniature school (Tabriz school and Safavi school) was formed here.

Ismail created another famous library in Ardebil in the memorial complex of Sheikh Safi ad-Din. This library was enriched by gifts of pilgrims, as well as by copies of the rare books in their atelier. The library was enriched until 1828, when it was confiscated as a contribution after the Russian-Persian war.

Shah Ismail paid great attention to music, and he looked after musicians, singers and musicologists in every way, continuing the traditions of the Tabriz ruler Agh Goyunlu (about 100 musicians and musicologists worked in the palace of Uzun Hasan).

In Shah Ismail's palace, there were famous poets such as Hagigi, Shakhi, Sururi, Tufeyli and so on. They participated in the literature majlis (meeting, assembly), founded by Shah Ismail, who was one of the first poet-agitators. His poems were declared and sung by wandering dervishes and ashugs, spreading the political and religious views of Shah Ismail all over the world. Under the influence of Sheikh Ismail, the poet Khatai wrote poems rich in ideas, as well as very musical and rhythmical verses, which Shah Ismail used for his political purposes.

Khatai was an outstanding lyric poet. His poem "Deh-name", written in fine Azeri, occupies a special place in Azerbaijani poetry. The verses devoted to the spring awakening of nature find their way to all modern readers of Azerbaijani poetry:

Winter's shaken off, and spring arrives!
Rosebuds waken, garden plot revives,
Birds all trill in aching harmony.
Love's a thrilling flame, disturbing me.
Earth is dressed in furry, downy green.

Whispers press the silence once serene,
Water rills lap at the cypress root,
And turtle-doves coo plaintive notes that flute.
Nature's budding smiles on meadow-grass
Flash through dew-drop miles like beads of glass.
Seaward rain clouds... rare as precious stones,
Wings a crane and circles azure zones –
Taloned falcon brings it down to earth.
To silken blossom, apple-trees give birth;
Playful, flees the Moon from clouds in vain,
April showers drench the earth with rain.
Nightingales in trilling song repine,
Tulip petals hoard the dew's sweet wine.
Steppe-quails deep and bookish thoughts pursue.
Turtledoves keep cooing, loo-a-loo...
Drunk a mite are violets, unaware.

One Venetian merchant mentioned in his journey notes meetings with Shah Ismail in Tabriz. Devoted to the person of Shah Ismail, the notes are very impressive:

"He is 31 now. He is of medium height, very handsome and brave. He shaves his beard but he has a mustache. One can be fond of him as of a girl. He is left-handed and stronger than all his own emirs.

As a rule, music plays during the training in bow shooting, and dancing girls loudly stamp their feet and sing songs devoted to Ismail. Every day he comes to Meydan (the central square of the town) for the competition in bow shooting among emirs, and he gives out presents to the winners. At that time, everybody plays, sings and dances in honour of Shah Ismail. This sufi is loved and respected like a god, especially by his warriors. Most of them go to battle without armor and rely on Shah Ismail, who will protect them".

There is a legend about Shah Ismail's extraordinary strength. The Turkish Sultan heard that Shah Ismail cut enemies' cannon muzzles with his unusual sabre. The Sultan took interest in this sabre and asked Ismail to send it to him. The Sultan received the sabre but he didn't succeed in cutting the cannon muzzle, and he reproached Ismail for substituting the sabre. In reply to the Sultan's letter, Shah Ismail convinced him that the sabre was the same but that unfortunately the arm was not.

Shah Ismail was devoted to hunting and fishing until the end of his life. He took pleasure in the battle with beasts of prey. When he was 12, he scored a victory over a big bear that was frightening all neighboring inhabitants. At the age of 19, he killed a lion in the region of Baghdad. He was fond of big hunts too. That is why, apparently, they were often shown in the miniatures made in the atelier of his library. Ismail's final hunting spree took place in the region of Belocan during his stay in Sheki, where he fell ill. Then he arrived in Tabriz, being at death's door.

Shah Ismail was popular among the people for ages. Legends were composed about him, mugams and tasnifs were called by his name, and his heroic deeds were described in Azerbaijani fairy-tales, novels, dramatic works and operas. The manuscripts of Ismail's verses are kept in many museums and libraries around the world. The oldest of them is "Divan", which was copied by the famous calligraphist Shah Mahmud Nishapuri in Shah Tahmasib I's palace 11 years after the poet's death. It is kept in Tashkent. Nearly 500 years after seizing Baku, Shah Ismail returned there once again in June 1993 as a sculpture. He succeeded in coming only to the slums of the working suburb of Baku called by his name, but that time without horse.

**Son of the Great Shah Ismail
and Father of Shah Abbas
the Great**

Shah Tahmasib

History is illustrative that most medieval rulers of big states failed, for some reason or other, to remain in power for a long span of time. A brilliant exception to the rule proved to be the reign of Shah Ismail Safavi's elder son Shah Tahmasib, who ruled for 53 years.

The future Shah was born in Tabriz in 1506. When he was 10, Shah Ismail dispatched the boy to Herat to serve as governor of Khorasan. The young prince's tutor was Turkic Emir Khan Mausillu. Prior to 1506, Herat was the capital of Timurid, a state that was notable for its high artistic traditions. This played a formative role in the development of Tahmasib's taste. Of decisive importance there was his acquaintance with the richest Timurid court library or its remains (note that Herat was conquered by Shah Ismail in 1510), which kept a huge quantity of finely illustrated books. He probably studied calligraphy and painting in the studio under the library, which may have been headed by the famous Behzad. He moved to Tabriz in 1521 and taught Tahmasib the elements of art.

Following Emir Khan Mausillu's dismissal in 1522, Tahmasib returned to Tabriz, where he proceeded with his education. He studied artistic mastery and calligraphy in the studios under the famous Shah library, which was headed by the outstanding Azerbaijani miniaturist Sultan Mahammed. Shah Ismail had appointed Behzad to head the library (Kitabdar). Following the death of the founder of the Safavid dynasty, the new Shah Tahmasib I reappointed his teacher Sultan Mahammed as kitablar. A manuscript that has survived is of "A Ball and a Stick" by Arifi, rewritten by Tahmasib I, who had an excellent hand himself.

Since the young prince was just 10 years old when Shah Ismail died in 1524, it was emirs of various Gizilbash tribes that seized power through regency. Having lost some of their privileges under Shah Ismail, Gizilbash emirs now tried to restore them under the young Shah. Div Sultan, chief of the Rumlu tribe, became the first regent of the Shah with the consent of the chiefs of the Takallu and Dulkadar tribes. However, did not last long, and the tribe of Ustajlu entered into I



Shah Tahmasib. 1520-1530.
Agha Mirek.

struggle for regency. An internal war began in 152 which ended in the defeat of Ustajlu. The next year chiefs of the same tribes made an unsuccessful attempt to come to power. As a result, the power shifted over Div Sultan from the tribe of Rumlu and his rival Chukha Sultan from the tribe of Takallu.

However, Div Sultan failed to remain a regent, Chukha Sultan Takallu persuaded Shah Tahmasib Div Sultan was guilty of splitting the Gizilbash trib As a result, the 13-year-old Shah shot an arrow into the chest of Div Sultan, who had just entered the assembly hall, and ordered to execute him immediately. Chukha Sultan took a position of single regent and thus assumed extraordinary power, especially in the beginning of his reign.

Shah Tahmasib spent the subsequent years in military campaigns against Baghdad and Herat and succeeded in raising his authority. Meanwhile, Chukha Sultans authority increasingly decreased, especially as emirs of his tribe Takallu betrayed cowardice during their march against Herat and on the battlefield. Chukha Sultan was gravely concerned about it, so he decided to seize power but failed and was killed.

Shah's brother Sam Mirza's tutor, Husein Khan Shamlu, had distinguished himself in action against the Uzbeks. He was directly privy to overthrowing the regent and replaced him. However, court intrigues had come to no end. Emirs were dissatisfied with the growing independence of Shah Tahmasib; therefore, they hatched plots against him. In 1533/34, Husein Khan Shamlu was charged with an attempt to poison Tahmasib and for maintaining ties with Turks, with the purpose of replacing the Shah with Sam Mirza, Husein Khan's former pupil.

Shah 1 Hussein Khan's younger brother (on his father's side) was accused of collision with the Turks, who had invaded Azerbaijan in 1533/34. In response to this, Shah Tahmasib nominated Persian dignitary (not Gizilbash emir) Kadi Jahan as regent, while his brother Bahram Mirza took the leadership of the Shamlu tribe's army. In doing so, Shah Tahmasib made it clear that the period of Gizilbash regency was over and that the almost mature monarch was at the head of absolute power.

While Shah Tahmasib was struggling for power against his internal enemies and the tribe of Takallu in Azerbaijan (Ulam Bey Takallu), who plundered Tabriz in 1531, Uzbeks headed by Ubeid Khan had invaded Khorasan five times (1514, 1525/26, twice in 1528 and 1531/32). The struggle for Herat ceased only after the death of Ubeid Khan in 1559. While at Herat in 1534, the Shah was informed that a strong army of 100,000, headed by Ottoman Sultan Suleyman and assisted by Ulam Bey Takallu, had invaded and seized Tabriz and were moving toward Baghdad. At forced march, Shah Tahmasib moved from Khorasan via Iran to face the Turks.

Of interest was the fact that Shah Tahmasib tried in every possible way to drag out the confrontation with the Turks. By doing so, he created favourable conditions for his soldiers to rest and pull themselves together to thus avoid unnecessary casualties. In early November 1534, not far from the former capital of Ilkhans, Sultaniya, the army of Sultan Suleyman was caught in a terrible snow-storm, lost their provisions and ammunition and had to retreat without action.

By 1535, all the occupied territories had been fully returned. Shah Tahmasib declined from pursuing the Turks, which gave many historians occasion to put the blame on him for subsequent developments. The question is that Sultan Suleyman, having wintered in Baghdad, again attacked Tabriz. Using the so-called tactics of scorched earth, when all residents of Tabriz and its environs were evacuated deep in the heart of the country, their crops and water sources were destroyed. Shah Tahmasib had to retreat to Sultaniya. The Turks were forced to abandon Azerbaijan under the onslaught of Tahmasib's army.

During the incessant passive and defensive wars against the Uzbeks and Turks, Shah Tahmasib proved his worth as a brave and physically sturdy warrior, capable of leading troops and inspiring fear on the enemy. He also proved a prudent tactician and strategist, well versed with the unfortunate experience of the Chaldiran battle of Shah Ismail. Now that the Turks had gone, the time was ripe for launching activity, and like his father, he began with Shirvan.

I will not follow my father. This enemy (Ottoman Sultan) is very strong. I will not stand face to face to him but I will act like Hasan Padishah (Uzun Hasan Bayandur Agh Goyunlu) versus Abu Said when he was whirling around him and did not let people from that army out and into it. I will this way.

Shah Tahmasib

Concurrently with the advent of Tahmasib to power the activity of Shirvanshah Halilullah II (1524-1535) began in Safavid-subordinated Shirvan. Both maintained good relations. Of no small importance in this matter was the role of Shah Tahmasib's sister Peri Khanum, wife of Shirvanshah Halilullah.

However, in Halilullah died with no heir to succeed to his power. The Shirvan nobility elevated his near relative, young Sheikshah Shahruh to the throne (1535-1538) and actually exercised power in the country. It was the arbitrariness of Shirvan emirs that spread discord in the country, and Shah Tahmasib availed himself of the situation. Historical chronicles drop hints that according to the Shah's secret instructions, his sister Peri Khanum instigated troublemakers.



The Shah's Hunt. Tabriz. Early 16th Century St. Petersburg. SPL. Dorn.

In 1538/39, he sent an army headed by native brother Algas Mirza to conquer Shirvan. In several months. Algas Mirza succeeded in seizing all of Shirvan. The last stronghold of the Shirvanians - the fortress of Gulistan, which was to be surrendered at the discretion of the winner - was surrendered to Shah Tahmasib personally after the four-month siege. The latter arrived at the fortress from Merand and handed it over to Shirvanshah Shahruh, who in a year was secretly executed in Tabriz.

During the short span of Safavid rule, a huge treasury of Shirvanshahs had for the second time been brought to Tabriz. Shah Tahmasib appointed Algas Mirza as senior ruler - Beylarbey of Shirvan, so the state of Shirvanshahs ceased to exist independently and turned into an ordinary Beylarbey of Safavid state. Next came

Shirvan's neighbour Georgia. In 1540/41, Shah Tahmasib made his first march to Georgia. Tahmasib's army returned from Georgia with rich captured materials and a lot of captives - men, women and children.

In 1546/47, Beylarbey of Shirvan Algas Mirza made an attempt to announce Shirvan an independent state. Shah Tahmasib immediately mustered troops to advance northward to keep down his brother's strength. The frightened Algas Mirza sent his mother Khanbeyim Khanum and elder son Ahmad to ask for the Shah's pardon. Having taken his brother on trust, the Shah marched toward Georgia; however, he soon after learnt that Algas Mirza, despite his assertions, began minting coins on his behalf as independent ruler of Shirvan. Shah Tahmasib at once sent troops, headed by Ibrahim Khan Zulkadar, Gekcha Sultan Qajar and Shahverdi Khan Ziyad-oghlu Qajar, to the region. The prince sustained a defeat and had to flee to Istanbul via Crimea to ask Sultan Suleyman for military support to deal with his brother.

Meanwhile, Shah Tahmasib nominated his young son Ismail Mirza as Beylarbey of Shirvan, and Gekcha Sultan Qajar as his tutor. In the spring of 1548, Turkish troops headed by Algas Mirza invaded Azerbaijan and seized and ravaged

Tabriz. However, they had to retreat because of lack of provisions and water. It was the so-called scorched earth tactics that enabled Shah Tahmasib to accomplish his goal. Meanwhile, Algas Mirza laid siege to Khamadan, holding the wives and children of his younger brother Bahram Mirza as hostages. Note that Algas Mirza failed to enlist support both in the country and abroad (Turks); soon after he was caught and executed. Following the results of confrontation, Shah Tahmasib decided to transfer the capital of the state to Qazwin, a little farther from the militant Turks.

In 1551, Shah Tahmasib took the field against Georgia and again returned with rich spoils. Concurrently, he annexed the Sheki region and appointed Toygun Bey Qajar as ruler of the region.



Chihil Satun. The Royal Pavilion. Part of Shah Tahmasib's new palace complex. 1556. Qazwin. Iran.

Two years later, the Turks invaded the boundaries of the Safavid Empire, this time towards the Caucasus. Again the scorched earth tactics yielded its results: weakened by hard marches via lifeless territories, the Turks were defeated by Tahmasib's second son Ismail Mirza and had to retreat towards Erzerum.

Immediately after that, Sultan Suleyman at the head of big army marched toward Garabagh.

This time, the Turkish army reached Nakhchivan absolutely wasted and finally had to turn to Erzerum. The war came to an end with no peace treaty concluded. Considering the superior forces and equipment of the Ottoman army, the peace treaty entered into between Turkey and Shah Tahmasib on 29 May 1555 in Amasiye proved very advantageous for the Safavid Shah, especially as the treaty was complied with up to the final days of Shah Tahmasib and Sultan Suleyman.

Following the conclusion of the peace treaty, Shah Tahmasib move the Safavid capital to Qazwin and gradually lost his test for battle. It was no mere coincidence that the Shah took no part in suppressing the Turkmen in 1554 and 1556, the Gilyans in 1567-1571 and the ever-restless Uzbeks. From now on, the Shah was engaged in complying with behavior standards as forth in Shiism. During his Georgian campaigns, he banned attending taverns, gambling dens and brothels. Furthermore, he declined from using alcoholic drinks and prohibited depicting living thing. The famous artistic studio of Shah Tahmasib with its glorious manuscript masterpieces, such as "Shahnama" by Firdousi and "Khamsa" by Nizami, which had been created by outstanding painters Sultan Mahammed, Agha Mirek, Mir Seyid Ali, Mirza Ali and Muzaffar Ali, ceased to operate.

The Shah focused on his family matters. Beginning in 1555, seven sons from six wives were born, not to mention daughters. By the end of his life, he had nine sons: Mahammed Mirza, Ismail Mirza (Shah Ismail II), Suleyman Mirza, Mahmud Mirza, Ahmad Mirza, Imam Gulu Mirza, Mustafa Mirza and Ali Mirza.

Shah Tahmasib died during the 54th year of his reign in 1576. He was a gifted and highly educated person. Abbas Gulu Bakikhanov wrote, "He was a strong willed person, who liked justice". Guided by state interests, HE could be cruel and merciless even to his own people From this standpoint, his relations with native brothers and sons-successors were of interest. As has been noted above, his brother on his father's side, Algas Mirza, revolted against him and was executed. Another brother on his father's side, Sam Mirza, also disobeyed the Shah but was pardoned, departed from policy and lived about 10 years in literary work. Subsequently, in 1561/62 Sam Mirza was again involved in political intrigues and as a result, he was shut up, under the Shah's order, in the fortress Kakhkakh where died in 1566/67.

Tahmasib's brother Bahram Mirza was absolutely faithful to the Shah and enjoyed his support and love. Shah Tahmasib appointed Bahrain Mirza ruler of Khorasan, Khamadan and Lahijan, and entrusted him with carrying on important military campaigns. What is more, he married one of his daughters to Bahram's son. Moreover, they had much in common regarding the arts, especially in regards to the collection of works of art. Both patronized painters, calligraphers, poets and musicians.

Tahmasib's elder son, half-blind Mahammed Hudabende, was first ruler of Khorasan, then of Shiraz. Despite Hudabende's loyalty, one of his sons was kept in Qazwin as hostage. Another one of the Shah's son, Ismail (future Shah Ismail II), who replaced Algas Mirza in Shirvan, held out for just six years, after which he was imprisoned in the said fortress of Kakhkakh. Notable for his talent as commander, Ismail won several brilliant victories. Gekcha Sultan Qajar was his educator and tutor. The prince started his political career when he was 14 years old. As has been stated above, he was appointed Beylarbey of Shirvan in 1548 to substitute the rebellious Alkas Mirza. It was in Shirvan that he first proved his worth as warrior and commander. He was also skilful in combating Turks at a mature age. His unexpected tactical decisions and bold sorties inspired fear in the Turks, who named him "Dali Ismail". His exploits were legendary and frequently exaggerated; yet, his popularity among Gizilbash nobility increasingly rose.

All of these facts put Tahmasib out. Not without reason, Tahmasib was apprehensive of Ismail Mirza's temptation to seize the Shah's throne, especially as the legitimate successor to the throne, his elder son, half-blind Mahammed Mirza, was not able to compete with Ismail because of his serious physical defect. In the end, Ismail Mirza was imprisoned in the unassailable fortress of Kakhkakh

between Tabriz and Ardebil, on Mt. Savalan. He stayed there for 19 years, losing faith in humanity and justice.

Many biographers are prone to think that Shah Tahmasib did not execute Ismail Mirza, as he believed him to be the most deserved and adequate pretender to the Shah's throne. However, his hopes did not come true. A person embittered by everything came out of the fortress. Besides Ismail Mirza, there was another pretender to the throne, Heydar Mirza, born of a Georgian concubine and Shah Tahmasib's right-hand man during his last years.

However, Ismail Mirza's supporters seized the Shah's palace on the day of the Shah's death, 14 May 1576. These supporters were headed by the Shah's daughter from a Circassian woman, Peri Khanum, Husein Gulu Khalife from the tribe of Rumlu, and other Circassians. They put to death Heydar Mirza and his supporters, mainly from the tribe of Ustajlu. They also executed Georgian Guards, as well as the Shah's doctor, charging him with poisoning Shah Tahmasib. The prince was crowned under the name Shah Ismail II on 22 August 1576.

Like the Light of the Sun

Ustad Sultan Mahammad



A Camel. Sultan Mohammed (?). 16th Century.

Most of the world's famous museums, libraries and private collections preserve manuscripts executed at the royal library's atelier instituted by Shah Ismail, the first Safavi Shah in the capital of Azerbaijan, Tabriz. These manuscripts were copied and illustrated by outstanding Azerbaijani calligraphers and miniaturists. The majority of these miniatures are known not only to experts, but also to a wide range of

painting lovers.

The Safavi School of Miniature, which is frequently defined as the Tabriz School (the Tabriz School was based much earlier), brought immortal glory to Azerbaijani art. This school of miniature exerted an appreciable influence on the development of miniatures in Turkey and India, as well as some methods of coloring used by French impressionists. The Tabriz School of Miniature was headed by its founder and most outstanding representative, Ustad Sultan Mahammad, who was a native of Tabriz. The entire period of the development of

Near East painting was connected with his name, just as it was with the name of Behzad. While both prominent artists embodied the highest achievements in Oriental painting of the 16th Century, Sultan Mahammed personalized all art tendencies of the Tabriz School, during the epoch of its utmost flowering.



Portrait of Shah Tahmasib I with a Falcon. Sultan Mahammed. 16th Century.

As is the case with several outstanding representatives of science and art of the East, the biographical data about Sultan Mahammed is scant. He was born in approximately 1490 and died in the middle of the 16th century. Kerim Kerimov, a well-known connoisseur of Sultan Mahammed's work, focuses on the scanty information about medieval authors. Among the manuscripts he found was "Khalat-e Hunarvaran", written by Dust Mahammed in 1544.

Further, the author quotes "Gulistani honar dar khalat-i khatatan ve nakkashan", written by Gazi Ahmed in 1596:

"Ustad Mahammed came from the capital city of Tabriz. When Ustad Behzad arrived in Iraq from Herat, Ustad Sultan Mahammed was in the Shah's Kitabkhane (library), whose tenement was paradise, and whose abode was paradisiacal gardens. Ustad Sultan Mahammed represented *Gizilbashes* better than others. Death caught him in the capital city of Tabriz".

Iskender Munshi, a well-known historian of the beginning of the 17th Century, said, "His majesty Shah Tahmasib was a pupil of the famous painter Ustad Sultan Mahammed". He then noted: "He (Shah Tahmasib) settled incomparable experts in art in the well equipped library. Among them were such masters as Ustad Behzad and Sultan Mahammed, who reached their top and gained wide popularity for the delicacy of their brush". It is possible to find out considerably more about Sultan Mahammed, or rather about his artistic ingenuity, from the analysis of his rich creativity.

The magnificent court library, as referred to above, was similar to a modern art academy. The library was continuously filled not only with books from special buyers, but also with ones manufactured directly to the library's atelier. For this reason, the best calligraphers, miniaturists, experts in manufacturing, decorating and binding, manufacturers of inks and paints and experts in the preparation of paper were invited. The art of making the manuscripts, as A.Qaziev pointed out, was usually connected with the creation of calligraphers, miniaturists and bookbinders. Their activity was interconnected and complied with the aims of the manuscript and the status of the customer. Apart from this, the library was a good



Hunting. The left side of the miniature is from *Golden Chain* by Jami. Sultan Mahammed. 1549. SPL, St. Petersburg.

school, where young painters, calligraphers and masters of various specialties trained.

After Shah Ismail destroyed the power of Uzbek ruler Shebbany Khan, he captured Herat in 1510 and many painters moved to Tabriz. Later, as Beisil Gray assumed, in 1521 the great Behzad came from Herat, having been invited by Shah Ismail. Masters from Isfahan, Qazwin and other cities of Iran worked there. At that time, Sultan Mahammed had already become the head of the library's atelier. He was the chief painter of this library and he taught painting to Prince Tahmasib. Within a year of Behzad's arrival in Tabriz, Shah Ismail nominated him as Kitabdar (curator of books) and chief inspector of arts by a special decree. However, after the death of Shah Ismail, his son Shah Tahmasib nominated Sultan Mahammed to hold the post.

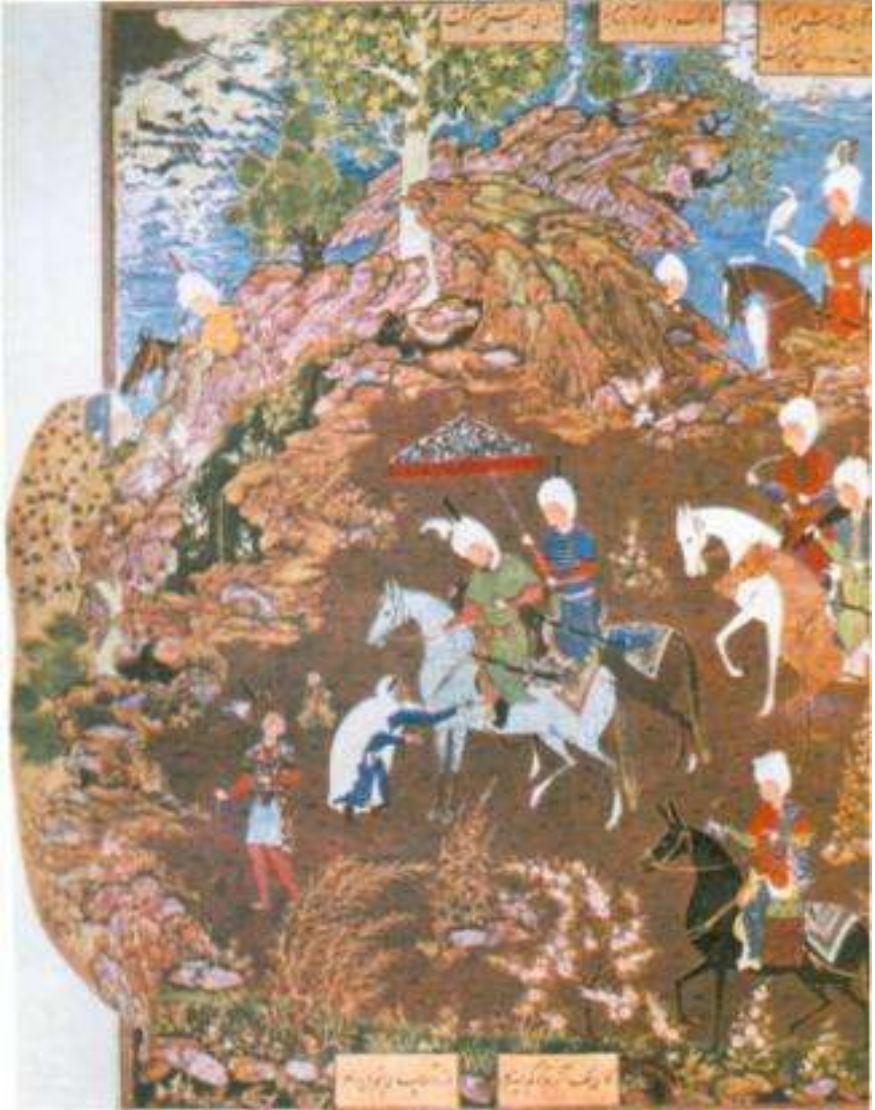


A Youth Reading a Book.
Sultan Mahammed. 16th
Century.

Budagh Qazwini (1530-1556) wrote that well-known calligraphers and miniaturists had been working on the famous manuscript of "Shah-nama" at the palace atelier for 30 years. Thus, many manuscripts executed during Shah Tahmasib's reign dated back to Shah Ismail, before Behzad's arrival in Tabriz. In addition to miniatures with which the manuscripts were illustrated, Sultan Mahammed created a number of portraits and compositions on separate sheets.

During the reviewed period, the court atelier was engaged not only in creating manuscripts, but also in manufacturing wares from ceramics and metals, carpets and silk fabrics. Rasim Effendy, a prominent expert in Azerbaijani decorative and applied arts, said that Sultan Mahammed could have been the author of drawings that are included in some artistically outstanding exhibits kept at some of the world's museums. Sultan Mahammed's miniatures, illustrating various manuscripts as well as miniatures on separate sheets, are kept at the best museums in the world and private collections. At present, the best drawings of the master are kept at museums such as the Metropolitan Museum in New-York ("Shah-nama", 1573), the British Museum in London ("Hamsa" by Nizami, 1539-1543), and the Fogg Art Museum in Cambridge ("Divan" by Hafiz).

"Khamasa" by Nizami, which was specially created for Shah Tahmasib I, is now considered by experts to be a supreme achievement in the history of book art. Sultan Mahammed shared the glory of the creation of such a masterpiece with the outstanding calligrapher Shah Mahmud Nishapuri and miniature-painters of the same atelier, Aqa Miraq, Mir Musavvir, Mir Seyid Ali, Mirza Ali and Muzaffar Ali.



Sultan Sanjar and an Old Woman. *Khamsa*, by Nizami.
1539-1543. Painted by Sultan Mahammed.Tabriz. British Museum. London.

There are no more than four miniatures of Sultan Mahammed: "Khosrov Watching Shirin Bathing", "Buhram Gur Hunting the Lion", "Ascension of a Prophet" and "Sultan Sunjar and the Old Woman". However, they are enough to immortalize this manuscript.



Tahmures Defeats the Divs (detail). Shahnama, by Firdowsi. Sultan Mahammed. 1520-1530. The Metropolitan Museum of Art. New York.

In contrast to Sultan Mahammed's time, many art critics from various countries are presently examining his creation. All scholars recognize Sultan Mahammed as the head of the Tabriz School of Miniature, as an outstanding miniaturist of the East and as the founder of the new trend in miniature painting of the 16th Century. Some of them regard Sultan Mahammed as an even more famous painter than Behzad. All three manuscripts illustrated by Sultan Mahammed - "Divan" by Khafiz, "Shah-nama" by Firdowsi and "Hamsa" by Nizami Ganjavi - were welcomed by them as masterpieces of medieval book art. Among these art critics are F. Martin, F. Shults, K. Keri-mov, A. Qaziev, G. Marteo, A. Vever, E. Qunel, I. Schukin, B. Robinson and B. Vaimern.

Sultan Mahammed, creator of Tabriz's miniature-painting school of the 16th Century, naturally had many pupils and followers. Therefore, he was named "Ustad". Among Sultan

Mahammed's numerous pupils were his sons Mirza Ali and Mahammedi Bey, his nephews Mir Zeynal abd-Din and Mir Seyid Ali, Muzaffar Ali and Shah-Mahammed. Each of the mentioned painters was, to a certain degree, great and made a valuable contribution to the further development of Azerbaijani miniature. Sultan Mahammed's pupils and painters of his school spread the tradition of the Tabriz Miniature School throughout the East. Some of these painters left for Turkey and India. Among them, Tabriz miniaturist Shah Qulu deserves special attention. He played a noticeable role in the development of miniature art in Turkey. Also, Mir Seyid Ali should be recognized, as he worked for a long time at the court of the Great Mughal Emperors of Humayun and Aqbar and left an appreciable vestige in the art of book miniature of India.

The Cavalier Lifting Clouds of Dust

Garapiri bey Qajar

Garapiri Bey Qajar was one of the most talented commanders of Shah Ismail. For his courage, resoluteness and lightning reaction, Garapiri Bey Qajar was nicknamed "Toz Goparan", which in Azeri literally means "The Cavalier Lifting Clouds Of Dust". Garapiri Bey played an appreciable role in founding the Safavi Empire. Shah Ismail's father Heydar had three sons, Sultan Ali, Ibrahim and Ismail. All his life Garapiri Bey mingled with these brothers. At first, he patronized and educated them; then he served them faithfully.



In the 15th Century, the persistent struggle for power between the successors of Timur and the Padishahs of the Agh Goyunlu and Gara Goyunlu states was waged in Azerbaijan. During this struggle, one of the most influential rulers of Agh Goyunlu's state, Uzun Hasan, asked for support from the governor of Ardebil and the head of the militarized Sufi order *Safaviyya*, Sheikh Juneyd.

He gave his sister, Khadija Beyim, in marriage to him. Then his daughter, Teodora-Alimshah Beyim (Tra-pezung Emperor Qommen's granddaughter), married Sheikh Juneyd's son, Sheikh Heydar. After the premature death of Sheikh Heydar during the Shirvan campaign, an increased military power and the spiritual authority of the Safavids frightened Uzun Hasan's successor and son, Yagub Bey Agh Goyunlu. He therefore seized Ardebil and captured Sheikh Heydar's children.

In 1490, Uzun Hasan's son Baysonqur came to power, but within in a year his cousin, Rustam Agh Goyunlu, overthrew him. Baysonqur, who was married to one of Shirvanshah Farruh Yassar's daughter, fled to Shirvan.

After seizing power, Rustam released Sheikh Heydar's children. He gave Ardebil to them and asked the oldest son, Sultan Ali, to become Sheikh of the order *Safaviyya* to help him combat Baysonqur and Shirvanshah.

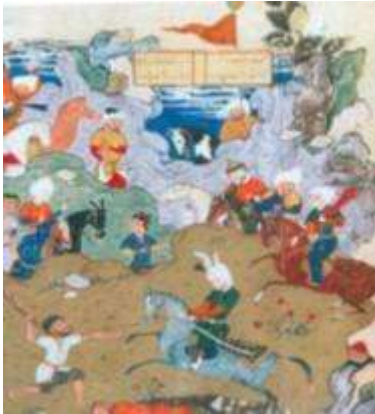
Sultan Ali agreed to partake in the campaign and the name Garapiri Bey is first mentioned as a commander in connection with the battle of Rustam Agh Goyunlu against Baysonqur, in Shirvan. Rustam Agh Goyunlu joined Sultan Ali's troops to his army. The commander of one such group of Sultan Ali was Garapiri Bey Qajar.

Sultan Ali and his troops demonstrated unusual daring and bravery. Baysonqur suffered a defeat. Sultan Ali displayed his versatile mind, courage and talent of commander, and there he signed his own death sentence.

In 1494, Sultan Ali fell in action against Rustam. Before Sultan Ali's death, he had time to name his younger brother, Ismail, Sheikh of the order *Safaviyya*.

Before attaining his majority, Ismail had to be sheltered from Rustam Shah by numerous trustees and supporters. Garapiri was beside him the entire time. At thirteen, Ismail began tireless activity. Garapiri Bey, as well as his other trustees, supported him in every possible way.

The first military campaign was decided to be led against Shirvanshah Farruh Yassar in Shirvan. There, in an attempt to subdue Shirvan, Ismail's father and grandfather perished; the young Sheikh saw this as further pretext for his campaign.



Iskandar captures a demon in the battle against the Russians. 1525. British Museum.

At the end of 1500, near the citadel of Gulistan, a famous battle took place that determined Ismail's fate and the future of the Safavid Empire. The leaders of the Gizilbash tribes participated in the battle. They were faithful to Ismail and were hereinafter nicknamed the "Columns of Power". Among the "Columns of Power" was Garapiri Bey, who did everything to raise Ismail as a warrior and ruler, and who applied maximum effort for Ismail's victory in the battle. The considerably superior forces of Shirvanshah suffered a shattering defeat in the battle with a commander who was under 14.

Shirvanians who survived were locked in the citadel of Gulistan. Ismail beleaguered Gulistan after a successful raid on Baku. This time he received disturbing news from Tabriz and invoked his "Columns of Power", including Garapiri Bey, for council. He asked them only one question: "What do you want, the throne of Azerbaijan or the citadel of Gulistan?" The answer was unanimous: "Azerbaijan". Tabriz was to be purged from the heretics of Agh Goyunlu.

This time Alvend Mirza Agh Goyunlu, ruler of Azerbaijan, directed his army towards Ismail and arrived in Nakhchivan. Garapiri Bey and Ilyas Bey Khalvagi-oghlu acted as an advance guard of Ismail's army and moved in on Nakhchivan. They overwhelmed the troops, sent for Ismail and opened a way to Nakhchivan.

In mid-1501 Alvend and his army of 30,000 troops met 7,000 troops of Ismail on the plains of Sharur. Ismail took his place in the centre of the army, and Garapiri Bey Qajar was placed on one of its flanks. Ismail's victory was complete; then he entered Tabriz with flying colours and was crowned on the Shah's throne of Azerbaijan.

That year Ismail moved his army to conquer Iraq. Shah Ismail's army and the ruler of Iraq, Sultan Murad, met in Hamadan on June 21, 1503. Garapiri Bey was kept in reserve with 1,500 soldiers. The governor of Qum, Islamish Bey, was in the advance guard of Sultan Murad's army. He stopped *Gizilbash*'s attack and rushed into the centre of their army, where Shah Ismail was.

Shah Ismail's life and the fate of the battle were under threat. Garapiri Bey entered into battle in an ambush, and the troops of Ismail Bey were completely defeated, and taken into captivity. Demoralized as a result of this attack, Sultan Murad's army was completely annihilated and Shah Ismail invaded Persian Iraq and Phars.

Even the brief information about the commander and warrior Garapiri Bey Qajar, nicknamed "Toz Goparan", is an eloquent testimony to his prominent abilities and his great role in the fate of Shah Ismail and in the formation of the Safavid Empire.

The Titan of all Turkic Poetry

Mahammad Fizuli

Fizuli is one of the most outstanding poets and thinkers of Azerbaijan. He wrote his poetic and philosophical works in Azerbaijani, Persian and Arabic, which have made them extremely popular with the nations of the Near and Middle East.



Portrait of Fizuli. Azim Azimzade. Beginning of the 20th Century. Baku. Museum of Fine Art. Baku.

Fizuli's numerous gazals and his famous poem "Leyli and Mejnun" take a special place in the life of the people of Azerbaijan. For many centuries, Fizuli's deep, thought provoking and poetically rhythmical gazals have been the foundation of the repertoire of khananda, singers of classical Azerbaijani mughams. Many Azerbaijanis love such gazals as "Who loves his soul for the sake of his beloved, believe me, does love her", "I am richer than Mejnun with my passionate love", and "I weep like a delicate reed, and passionate is my cry...", even before going to school.

Mahammed ibn Suleyman Fizuli came from the famous Azeri-Turkic family of Bayat and was born in approximately 1493/94. The date of the poet's death is more exact, as it is known that he died during the bubonic plague in Baghdad in 1555/56. In many tazkira, Fizuli is mentioned under the name of Baghdadi. How-

ever, he was not born in Baghdad itself, but in the nearby town of Karbala, the burial place of the son of Iman Husein ibn Ali, revered by Shiite Muslims.



"Benq and Bade". Qasan-pasha. 1599-1600. Baghdad. Dresden State Library.

After Iraq was conquered by the Seljuks in the 11th Century, and later by Mongols and Timurids, the number of Turks in Baghdad rapidly increased. The process continued afterwards. In 1509 Shah Ismail annexed Baghdad to Azerbaijan, having triumphantly entered the city. Later in 1534 the city became part of the Osman Empire.

According to some sources, Mahammed's father Suleyman moved to Iraq from the area of Arash in the territory of Azerbaijan. Later, Fizuli's son Fazli returned to Arash, where he stayed with his close relatives. His knowledge made him famous there. Based on the fact that Fazli was well educated, it is possible to assume that his father was well to do. The fact that he lived in the centers of the Muslim pilgrimage - Khilla and Kerbala

points to his possible involvement in religious service. In fact, it is believed that Fizuli's father was a mufti in the town of Khilla.

Fizuli completed his primary education in Kerbala, and he later continued his studies in one of the medreses (university) in Baghdad. In the introduction to his "Divan", the poet describes his school years as follows: "School was a horizon of the new-born bright-shining star of my happiness, where the most beautiful women, slender like cedars, whispered to my soul heavenly joyful news... at times my love for poetry took over my other studies and then the beauties with faces resembling the face of Leyli would gather around me to hark to my poems like Mejnun. My calling to become a poet has been realized, I have become one. The entire world has been filled with the sounds of my poetry and I have climbed to the top of fame".

As we can see, Fizuli had already realized that he was called to become a poet and a singer of love when he was at school. Fizuli's love lyrics became the crown of his creative life. The unusual poetic symbols, delicate lyrical feelings and emotional experiences of his poetry fascinate the reader. His gazals are quite different from those of his contemporaries.



Divan. Fizuli. 1628. Institute of Manuscripts. Baku.

However, Fizuli realized that love lyrics not based on deep scientific and philosophical knowledge were shortlived, so he constantly deepened his scientific knowledge.



A portrait of Fizuli. A manuscript of the 17th Century. State Library. Krakow.

At that time Baghdad was a big center of science and culture. There were many schools, universities and public and private libraries in the city. Scientists from different parts of the East came to Baghdad to work in its universities and to participate in various scientific disputes and discussions. A lot of famous Persian, Turkic, Hindu and even Chinese scientists and poets lived and worked in the city. Excellent conditions for science were created in Baghdad. In the introduction to his Persian "Divan" the poet wrote: "the decorator of my logics insisted on the beauty of my poetry to shine on the bosom of the beauty of enlightenment. The jeweler of my talent did not agree to the beads of my poems becoming the necklace of the entire world without the pearl of science in it. For poetry without science is like a wall without foundation, it will not stand.

Considering sinful the lack of scientific beauty in poetry, despising poetry without scientific knowledge, like a body without a soul, I have spent the treasures of my life on the study of theoretical and applied sciences. I have invested my life in the study of logics and geometry. Gradually, I have minted artistic laals, in order to enrich my poetry".

The years Fizuli spent on obtaining knowledge were very fruitful. He won fame as the most "educated master of poetry of his epoch", and just like Jalal ad-Din Rumi, his contemporaries called him "Movlan" ("Our lord"). Doubtlessly, Fizuli was one of the most highly educated men of his time. His works testify to the fact that besides languages, Fizuli knew theology, philosophy, poetry, mathematics, medicine, history, astronomy and astrology, as well as the theory of music.

Fizuli was familiar with literature of the entire Muslim world. In the introduction to the same "Divan", the poet himself stated with pride that he was informed about all sciences and languages.

The names of Abu Nuvas, Hasan, Khagani, Nizami, Alisher Navoi, Jalili, Salman Savaji, Kamal Khojendi, Ahmedi, Sheikhi and many other poets are mentioned in his works.



Mejnun in the Steppe. Fizuli. Divan. 1628. Institute of Manuscripts. Baku.

Though Fizuli's works were very popular throughout the entire Middle East, the poet suffered hardship most of his life. First of all, this had to do with the fact that the poet tried to be independent of the court, convinced that "he could not bear the burden of thankfulness to the Shahs". According to some scholars, Fizuli worked as a schoolteacher in his youth and for some time served at the tomb of



Expulsion from Paradise. The Garden of Happiness. Fizuli. Paris National Library.

Imam Ali in the town of Najef. He was entitled to a certain salary, but due to corruption and bribery in the country, he never received the money. Dwelling on the matter, Fizuli wrote a brilliant satire called "Shikayat nama" (The Book of Complaints).

Fizuli never left Iraq. This could have been because of the material hardship he suffered. Fizuli, however, denied this assumption: "I was born in Arabic Iraq and when it becomes known that I have not travelled outside its borders, let it not be considered to be an indication of my lack of credibility".

Fizuli's creative life is usually divided into two periods- Safavi and Osman. By 1534, when Baghdad joined the Osman Empire, the poet had written his best gazals, gassids, imams' biographies, allegorical poems and novels, such as "Bang va Bada" ("Hashish and Wine"), dedicated to Shah Ismail and "Sehbet-ul-Ismar" ("The Talk of Trees"). During the same period he worked on the prosaic religious novel "Khadiket-us-Suada" ("The Garden of the Happy"), which he later dedicated to the Turkish Sultan Suleyman (1520-1566).

In 1537 the poet finished his famous poem "Leyli and Mejnun". Fizuli continued writing his gazals and kasids in three languages. Later, Fizuli primarily wrote philosophical works, among which are "Haft jam" ("Seven Cups"), "Anio ul kalb" ("The Affection of the Heat"), "Sihhat va maraz" ("Health and Ailment"), "Rind-u-Zahid" ("Tramp and Ascet"), as well as "Matla-ul-etikad" ("Ascent of Convictions"), a philosophical treatise composed in Arabic.

During that period Fizuli wrote his Persian Divan, kasids and his Azeri "Divan". Fizuli composed an Azeri-Persian dictionary in poems. He wrote the poetic charades "Muamma" ("Treatise on Charades") in Azeri and Persian. He also translated "Forty Khadises" by Abd ur-Rahman Jami into Azeri.

The treatise "Ascent of Convictions" takes a special place in the creative life of Fizuli. It is an encyclopedia on the history of philosophy of Ancient Greece and the Medieval East. The outstanding poet was the first among numerous Azeri scholars to write a book on the history of philosophy. Fizuli wrote the treatise either as a textbook for his students and followers or as a tool to promote philosophical knowledge in general. The treatise allows researchers of Fizuli's



**Mahammads Fizulis Mausoleum.
Kerbala, Iraq.**

creative life to define the foundations of the deep philosophical reasoning of Fizuli. The volume of his knowledge of philosophical and theological teachings popular in the Muslim East and philosophical teachings of Ancient Greece is evident.

The ideology of Sufism influenced the framework and creativity of Fizuli. In the 1920s Keprulzade wrote: "As sensitivity and intellectual upbringing harmonically blended, being free from dogmatic concepts, the perception of the absolute love (which was put by many Sufi poets in the frames of dry lifeless forms) obtained a new form full of life in Fizuli's works".

Fizuli is considered to be the founder of Azeri artistic prose. His scientific treatise "Metleul-etikad", introductions to divans, "Rind-u-Zahid". "Health and Ailment" and "Shikayatnama" were written in prose. His translation of "Khidiket-us-suada" by the Persian writer Husein Kashifi is considered to be the first prosaic translation into the Azeri language.

Though Fizuli wrote in almost all poetic genres of his time, he is famous in Azeri literature as the greatest lyric poet. According to the famous literary critic, Rustam Aliyev, "The key theme of Fizuli's lyrics is the description of the suffering experienced by a man in love, his tortures when his beloved is not near, his thoughts and dreams, the caprices and cruelty of his beloved, her mercy and responsiveness... Fizuli's poetic images are original and emotionally influential. These images impress the reader with their depth, vividness and unexpectedness; they become rooted in our memory and create a visual impression".

My pain and sorrow none. I fear me, can dispel;
That you have cast me off I know, my love, too well.

And yet I am, in truth, reluctant to complain.
For though you flee from me, you flee, my love, in vain.

I feel that you are near no matter where you are;

Your lovely image sears my spirit from afar.

And should I early die of love, of love and grief.
At least, sweet love, my life would have been full if brief.

That 'tis for love alone, as I have wished, I live.
My warm and humble thanks to Heaven do I give.

My love for you is fierce; it turns my heart to flame;
I fear lest all of me the fires of passion claim.

One wish was ever mine - to love you unto death;
If this be not the truth, embrace my soul, o death!

The heart of Fisuli would long have burnt away
Had not the tears he shed kept love's hot flames at bay.

A number of Fizuli's gazals are written in the form of reply to gazals by outstanding classic poets of the East, such as Khafiz, Saadi, Nizami, Nasimi and Navoi. The creative life of the great Azeri poet Mahammed Fizuli is the greatest achievement of humanistic thought of the first half of the 16th Century, and it played an import role in the development of all Turkic literature.

In a Moscow University textbook on literature of the East in the Middle Ages, the creative life of Fizuli is summarized as follows: "Having synthesized and processed the artistic experiences of his great predecessors in the Near and Middle East, Fizuli set a path for the future development of the poetic culture in Azerbaijan, Turkey and Central Asia. Being a lyrical and epical poet, an outstanding master of all literary genres known to him, who wrote his works in three languages, Fizuli is indeed a titan of the Renaissance".

Husein Ali Makhfuz, a well-known Iraqi writer, a famous Arabic scientist and a scholar of London, Teheran and Cairo Academies, said the following: "When speaking about the poetry of the East, three names remain sacred to me: the Iranian poet Saadi, the Arabic poet Mutanabbi and the Azeri poet Mahammed Fizuli... Back home, Fizuli bears the following three titles: the best poet of the East, the greatest master and the head of poets... The works of the great poet have existed for four centuries. They have not been eroded by time: the works of his genius are imperishable. I was in Karbala, where Fizuli is buried. More than 1 million people visit the poet's mausoleum annually. I saw crowds of people coming to his tomb to bow down before the creator of immortal lines".

The famous Iranian literary critic, M. Kh. Faridani wrote, "It is difficult to find a person in Iran who would not know Fizuli's poems. His brilliant works are the spiritual wealth of our Iranian nation".

The author of a Medical Treatise Written in Verse

Yusif Mahammad ibn Yusif Tabib

Information about a famous scientist and physician of the late 15th and early 16th Centuries, Yusif Mahammad ibn Yusif Tabib, is reflected in a book by the first researcher of the history of medicine in Azerbaijan, I.Efendiyev. There was no biographical data about Yusif Tabib, so the author confined himself to the analysis of his work. Just a few works on medicine by Yusif Mahammad ibn Yusif Tabib have survived. The earliest of them is "Jame ul-Fevaid", written in 1513 and dedicated to Shah Ismail Safavi. This work was written in verse. Hence, it is possible to assume that it was designed for students of numerous medical educational centres.



The book consists of 11 chapters. The first chapter deals with questions of the symptomatology of diseases, the means of eliminating diseases and the methods of preparation of these medical drugs. The second chapter discusses the utility of various foodstuffs of vegetative and animal nature. The third chapter sheds light on the rules of individual hygiene, the question of salutary rest and movement.

The fourth chapter focuses on the norm of behaviour in society, and the fifth chapter quotes the contents of the well-known philosophical treatise "Tekhfet ul-Muluk". The sixth chapter examines the curative properties of mafirfin, and the seventh chapter analyses the rules of writing prescriptions.

The eighth chapter considers the effect of some medical drugs, and the ninth chapter focuses on the regulation of personal hygiene. The tenth chapter covers harmful habits and methods of avoiding them, and finally, the eleventh chapter deals with the state of a person depending on the arrangement of stars.

Yusif Mahammad established the principle of opposite effect in the treatment process: "Each disease may be removed by antipodes". He also focused on the principle of the prophylaxis of diseases: "First of all, it is necessary to explain to everybody how to preserve their health; this is the main thing". Thus, for the prevention of illnesses, he considered it necessary to watch air, meals, movement and rest, sleep and rest, vomit and the excretory abilities of an organism.

Tables of medicaments compiled by Tabib enjoyed wide popularity. Each table consisted of five columns and included the names of medical remedies, their

properties, whether they were healthy or destructive, and the methods of removing the destructive effect. He wrote: "Useful medicine is a substance, the destructive nature of which could be easily removed, and the best is innocuous medicine. You see, water, earth, sun and air are useful in one place, but harmful in another".

Yusif Tabib paid great attention to the collateral effect of medicine. The tables are very clear and easy to use. For a long time, they served as visual aids when training students.

The author of the Best Histories

Hasan bey Rumlu

Eminent historian of the 16th Century and author of the famous multi-volume work "Akhsatan at-Tavarikh" ("The Best of Histories"), Hasan Bey Rumlu was born in the city of Qum in 1530/31. At an early age he lost his father, of whom we have no information.

Hasan Bey was brought up by his grandfather, Amir Sultan Rumlu, who he frequently refers to in his works. For example, he wrote that when in 1536/37 the younger brother of Shah Tahmasib I came to Qazwin, he lived at Amir Sultan's place with his mother. She made him presents, among which were "tents, money, thoroughbred horses and dear things". It is evident that Rumlu was brought up in a rich and gentle family and had a good education.

In 1539/40, his favourite grandfather died and his quiet life was over. It was necessary to ensure his own future and he joined the equestrian guards of the Shah. The young man then participated in all of the Shah's campaigns and became closely acquainted with court life.

During the campaigns, Hasan Bey showed his worth as a courageous and quick-witted warrior. He joined the campaigns of 1546/47 in Georgia and of 1550/51 in Kurdistan. Hasan Bey's participation in court receptions was confirmed by Azerbaijani historian Iskender Munshi, who wrote about his presence at the state reception in the Palace during the presentation of gifts to Shah Tahmasib from Shah Humayun of the dynasty of the Great Mughals.

In his works Hasan Bey mentioned that he continued his education with the help of well-known scientists of that time, Abdulhasan and Mahmud Shirazi. After the death of Shah Tahmasib I in 1576/77, Hasan Bey came back to his native Qum and wrote the last book of his work, which was devoted to one of the most ferocious Safavi Shahs, Shah Ismail II. He wrote this despite his not being a direct participant in the events. After the death of Shah Ismail II, Hasan Bey returned to the palace at Shah Mahammed Khudabande's invitation.

Of the 12 books of "Akhsatan at-tavarikh" just two books survived. They were devoted to the history of Iran and Azerbaijan during the reign of Shahs Tahmasib I and Ismail II. Modern historians who study the history of Iran and Azerbaijan think that this work is the most complete source of the reviewed period.

In these books, Hasan Bey presented political events in these countries, as well as the biographies of feudal rulers, scholars, theologians and poets. Moreover, this work described events that took place in the neighbouring states of Timur, Agh Goyunlu and Shirvanshahs.

As well-known historian Oktay Efendiyev pointed out, "No historian of that time had ever described in detail the half-century period of Shah Tahmasib's reign, as Hasan Bey Rumlu did".

The Leading the Great Architect of the Great Mughals

Agha Mirek Mirza Ghiyas

In India in the beginning of the 16th Century, the eminent political personality and scientist Babur, a descendant of the great Timur, created a new state that was later named the Empire of Great Mughals. Unable to cope with the powerful Uzbek rulers, the Sheybanids and the governor of the Fergana region,

Babur fled to Kabul without weapons and with 200 relatives and devoted people. Having seized Kabul and having created an army, Babur moved to India instead of Fergana, where the Sheybanids were waiting for him.



In 1526, after a complete victory over the local Sultan, Babur captured Delhi and made it the capital city of the new state - the Empire of Great Mughals (Baburids). Having strengthened his authority, Babur carried out a number of martial and economic reforms. To continue the traditions of Timur, he did a lot for the development of science and culture. In every possible way, he

encouraged the flowering of poetry, literature, painting and architecture. Babur was the author of many writings in the Old Uzbek (Jaghatay) language.

After him, his son Humayun ruled. In 1544, Humayun suffered a defeat in the struggle against the Afghan governor, Shir Khan. He fled with his wife and close people to Safavi Shah Tahmasib, who received him very solemnly on his approach to Tabriz. Humayun presented Tahmasib with extraordinary and valuable souvenirs, including a huge diamond, "whose equal was not held by the eye of fortune for centuries and centuries, and which was unlike any that the ear of time

had ever heard about". In turn, Tahmasib gave a reception in honour of Humayun and presented him with souvenirs.

Humayun asked Tahmasib to help him in his struggle for authority. For several years, Shah Tahmasib had been collecting an army, which consisted of 12,000 Gizilbashes led by the talented commander Budagh Khan Qajar. This army made its way to India. Shir Khan suffered a defeat and Humayun was placed on the throne of Great Mughals.



Humayun's tomb. 1562-1571. Agha Mirek Mirza Ghiyas. Delhi.

While in Tabriz, Humayun became acquainted with the art of miniaturists, calligraphers and architects of Azerbaijan, and he became a devout admirer of them. After returning to power, Humayun invited a great number of Azerbaijani foremen to Delhi. Among them was miniaturist Mir Said Ali Tabrizi.

In what would end in a twist of fate, Humayun chose a small pavilion for astronomical observation of the sky (Humayun showed a great interest in astrology). This pavilion was built by Shir Khah and was called Shir Mandal. There, he kept a library of his valuable collection of manuscripts.

On Friday, 24 January 1565, Humayun was waiting for Venus to rise. He came out onto the roof of the library and blessed the people who were assembled at the nearby mosque. With the approach of dusk, Humayun decided to go down. When he was on the second step of the staircase, he heard the muezzin's call and wanted to bow. His foot caught his robe and he fell headfirst down the steps, receiving a mortal blow. Three days later, Humayun died.

Humayun became a great admirer of Safavid architecture after his return from Azerbaijan. Therefore, when his senior widow, Hamida Bano Beyim, returned that same year from a pilgrimage to Mecca, she brought with her an architect from Azerbaijan named Agha Mirek Mirza Ghiyas. He was entrusted with the construction of a mausoleum for the late Emperor Humayun.

The mausoleum was completed in 1573, after eight years of construction. Agha Mirek demonstrated that his significant efforts were not made in vain. Art critics in India point out that this mausoleum became a turning point in the construction of such buildings in India. It was the first garden mausoleum that the Great Mughals built. This series culminated in the masterpiece of world archi-

ecture - the Taj-Mahal in Agra (1630-1652, by Turkish architect Mahammed Isa Efendi).

While Agha Mirek preserved the monumental spatial structure of similar Safavid, Central Asian and Turkish buildings, he also added a lot of Indian aspects to Humayun's mausoleum. Instead of bright colour tiles, which Safavid and Central Asian architects used for the ornamentation of mosques, palaces and mausoleums, Agha Mirek applied a combination of white marble with stones of different hues. The mausoleum was designed as a square building (52 x 52 sq. m.). Four small chambers were adjoined to the central octagonal hall.

Agha Mirek laid out a garden according to the best Safavid traditions. The mausoleum was placed in the centre of the garden at the intersection of two wide pathways. Such palatial gardens were known in Tabriz, Qazwin and Ardebil under the name of Chakharbag (Four Garden). In the same garden there was the octagonal mausoleum of Isa Khan (1547). The mausoleums of such form had been spread earlier in India. They strongly resembled the octagonal Diwan-Khane of the Shirvanshahs' Palace.

Agha Mirek's name is well known in India, and the mausoleum constructed by him remains one of the most famous monuments of architecture in the country. In Indian history, tragic events of the struggle for independence and the last days of the Dynasty of Great Mughals are connected with this monument. In 1857, the great poet King Bahadir Shah Zafar from the Dynasty of Great Mughals headed Muslim and Hinduid mutineers against the British. When the revolt was subsided and the English seized control over the situation, Bahadir Shah took refuge with his family in Humayun's mausoleum. On September 22, 1857 the English charged into the garden, captured two young sons and one grandson and assassinated them. Bahadir Shah was exiled to Rangun in Birma, where the last of Timur's descendants died.

The name of the prominent architect Agha Mirek Mirza Ghiyas, the architect of Emperor Humayun's mausoleum, will forever survive in the history of Indian culture. At the same time, the name of Emperor Humayun will forever remain in the culture of Azerbaijan in the name of one of six main mughams. Mugham "Humayun" was formed during Humayun's stay in Tabriz under the Court of Shah Tahmasib.

The Faithful Son of Three Countries

Mir Seyid Ali

"The eye of time has never seen anything similar to this!" - Nishapuri

The British Museum in London houses the manuscript of "Khamisa" by Nizami, which was performed at the Shah Library for Shah Tahmasib I in 1539-1543. Experts consider that this book is one of the most remarkable manuscripts of all times and peoples - a masterpiece of book art of the Orient.

The manuscript has richly decorated title pages. Wide margins on each page of the manuscript are decorated with traditional silhouette drawings and executed in gold.

The book was decorated with a large format miniature by famous Azerbaijani painters of the 16th Century: Sultan Mahammed, Agha Mirek, Mir Musavvir, Mirza Ali, Mir Seyid Ali and Muzaffar Ali. On one of the pages of the manuscript, khattat, copyist Shah Mahmud Nishapuri left an inscription, the accuracy of which has survived to the present: "The eye of time has never seen anything similar to this!"

One of the best miniatures of this manuscript, "Majnun at the tent of Leyli", was completed by the magnificent painter from the school of Sultan Mahammed, Mir Seyid Ali. Highly artistic miniatures of this painter, such as "Matchmaking of Leyli", "Musical Majlis" and "Bahrain Gur and Choban", are kept at the best museums of the world.

Mir Seyid Ali was born at the beginning of the 16th Century to the family of a well-known painter and miniaturist named Mir Musavvir. He was well educated and wrote verses under the pseudonym Judai (from word separation), and he enjoyed popularity among his contemporaries. His first teacher was his father; then he continued his studies at the Shah's library.

Prominent masters, such as Behzad, Sultan Mahammed and Agha Mirek, worked during the reviewed period, so Mir Seyid passed through a good school. He started his work in the early thirties of the 16th Century. An illustration for the manuscript of "Khamisa" by Nizami is attributed to him. Well-known Azerbaijani painter, art critic, poet and tazkirisht Sadiq Bey Afshar wrote the following about him:

"Mir Seyid Ali was the son of Mir Musavvir, an excellent master and a library employee of the deceased Shah Tahmasib. Mir Musavvir was also a very skilled ornamentalist (nagkash) and painter (musavvir). Because of grievances he left Azerbaijan, migrated to India and attained high honours in Jalal ad-Din Agpar's service.

Little is known about the creative activity of his father, Mir Musavvir. Today, only one of his miniatures is known. The superintendent of court ceremony, Sirkhan Bey Sufrachi, is represented on this miniature. From sources of that time, it is known that Mir-Musavvir was among the teachers of Shah Tahmasib, who showed great interest in painting and calligraphy.



Nomadic Encampment. Mir Seyid Ali. The 1440s. Harvard University Museum. Cambridge.

Indian Emperor Humayun from the Dynasty of Great Mughals was expelled from India and lived at Shah Tahmasib's court in Tabriz from 1540 to 1549. After having been acquainted with the palatial library and art atelier, Humayun wanted to return to India to create something similar. While in Tabriz, Mir Seyid Ali came within sight of Humayun, who entrusted him to illustrate a dastan "Amir Khamza".

After coming to power, Humayun invited Mir Seyid Ali and other masters to Delhi. In India, Mir Seyid Ali and Samed Shirazi from Tabriz created a well-known work. It was a panel titled "Timur's House", on which portraits of representatives of Timurid's Dynasty were depicted.

For this picture, Humayun gave Mir Seyid Ali the title "Nadir ul Mulk Humayun Shahi" ("Rarity of the Empire of Shah Humayun"). He also entrusted him with the general guidance over the illustration of the unique edition of the dastan "Amir Khamza", which consisted of 16 large books with 2,400 pictures. Each book was kept in a specially designed art chest.

The size of sheets in the books reached nearly one metre. Under Mir Seyid Ali's guidance, 30 artists worked on this edition. Despite these efforts, when Mir Seyid Ali left for his pilgrimage to Mecca in 1570, just four books were ready.

Mir Seyid Ali's name has since remained in the history of art in Azerbaijan, Iran and India. His creative activity and the Tabriz school of miniature painting, which he represented, significantly influenced the Mughal school of miniature painting in India, just as the development of Turkish miniature influenced Tabriz artists, such as Shah Gulu Tabrizi, Velijan and Kamal Tabrizi.

A Prominent King Of Garabagh

Sultan Imam Gulu Khan Qajar

The Safavi (Gizilbash) Empire created by Shah Ismail in the 16th Century was divided into 13 regions, the so-called Beylarbeys, which were headed by a Beylarbey. During the reviewed period, Azerbaijan included four Beylarbeys: Tabriz, Chukhursaad, Garabagh (including Ganja) and Shirvan.

The Beylarbeys of Garabagh and (Ganja had for a long time been populated by different Turkic tribes, many of which were Qajars. The Beylarbeys of Garabagh and Ganja came from the Qajar family of Ziyadoghlu. The first Beylarbey of the region was Kamal ad-Din Sultan Ziyad-oghlu Qajar. Later Beylarbeys included Ibrahim Sultan Ziyad-oghlu Qajar, Yusif Sultan Ziyad-oghlu Qajar, Peyqar Sultan Ziyad-oghlu Qajar and Imam Gulu Khan Ziyad-oghlu Qajar.

Imam Gulu Khan Ziyad-oghlu Qajar was an unusually distinguished figure, an outstanding statesman and a talented commander. No biographical data on him is available. Some manuscripts refer to Imam Gulu Khan, largely due to military campaigns conducted by him when he was Beylarbey of Garabagh and Ganja.

On 22 August 1576, the son of Shah Tahmasib, Shah Ismail II, came to power in the Safavi Empire. At that time, the country was being weakened by the Gizilbash Emirs' struggle for power. Shah Ismail II took some measures to limit the exclusive powers of the Emirs, and he replaced some of the rulers with Beylarbeys.

In particular, he dismissed Yusif Khalil Ziyad-oghlu Qajar from his post as ruler of Garabagh and Ganja. Peyqar Sultan, a representative of the same family, became ruler of the region. However, by order of Shah Ismail II, Imam Gulu Khan Qajar soon replaced him. This choice proved to be rather successful. Thanks to his far-sighted policy and large military talent, Imam Gulu Khan Qajar managed to preserve the independence of Garabagh, when the whole of Azerbaijan was under Ottoman occupation. During 10 years of struggle against the Ottomans, Imam Gulu Khan Qajar followed the tactics of forestalling the enemy, and he always tried to combat outside Garabagh. Also, Imam Gulu Khan created a mobile army that was capable of retreating, where appropriate, with insignificant losses.

Shah Ismail II did not stay on the throne for long. His follower, Shah Mahammed Khudabende, reaffirmed the assignment of Imam Gulu Khan as ruler of Garabagh. Meanwhile, the Ottoman army invaded Shirvan. The Turks, who were allies in the campaign against Georgia and Shirvan, tried to attract Crimean Tatar Khan Girey, Daghestan feudals and part of the Shirvan nobility in an attempt to restore Shirvan's independence.

In 1578 and 1579, a strong Ottoman army of 100,000 troops marched against Shirvan, under the command of Mustafa Lala Pasha. Imam Gulu Khan's first battle, which was in alliance with Governor of Chukhursaad Turkman Khan against the Ottomans, took place near Tiflis. The battle was a failure for the allies, so Imam Gulu Khan came back to Garabagh. It is probable that during this period, Imam Gulu Khan was given the title of Sultan; it was no mere coincidence that Imam Gulu Khan was called Imam Gulu Sultan.

Having restored his army, Imam Gulu Khan marched against the Ottomans again, this time joined by Azerbaijani ruler Amir Khan. The Ottomans were defeated, and Imam Gulu Khan and Amir Khan seized a lot of plunder from the war. The Gizilbashes captured 1,000 camels and 3,000 horses, and they took several Turkish commanders as prisoners. The Turks elected Osman Pasha as ruler of Shirvan.

Near Tiflis, the joint troops of Imam Gulu Khan and King Simon defeated Mustafa Lala Pasha's army. More than 20,000 soldiers were killed and plentiful booty was seized from there. Imam Gulu Khan then set out for Aresh, which had earlier been fortified by the Ottomans. A strong garrison of 5,000 troops, led by Kitay Pasha, was defeated. Kitay Pasha was killed and Ottoman Commander Abdur-Rahman was taken prisoner.

Part of the garrison was defeated, and attempts of the joint armies of the Gizilbashes to liberate Shirvan from the Turks were prevented by Crimean Khan Adil Girey. In pursuing the joint troops, Adil Girey came up to the Mughan steppe, crossed the river Kura, defeated the enemy and returned to Shamakha. On 28 November 1578, the confronting parties clashed near the village of Mollahasan on the banks of the Aghsu. This was one of the most famous battles in the history of Shirvan and Garabagh.

The battle lasted from early morning to late evening. As a result of the battle, Adil Girey was taken prisoner; the same was true for Ottoman Commander Kitay Pasha. The Tatar army had to flee, the Gizilbashes seized a lot of valuables, and nearly all of Shirvan was liberated. Only Derbent remained in the hands of Osman Pasha.

In 1755 Crimean Tatars raided Shirvan, overran it and came back. In 1580/81, they marched against Shirvan for the third time. This time, the Gizilbash army forced the Tatars from Shirvan rather easily. However, a famine broke out in Azerbaijan soon after, and the Turks again invaded Shirvan. The Safavi leaders decided to continue their struggle for Shirvan.

Peikar Ziyad-oghlu Qajar was nominated as the new ruler of Shirvan. He was granted the title of Khan. The tribes of Qajar and Otuziki, among others, made their way to Shirvan from Garabagh. In the spring of 1581, Crimean Tatars led by Qazi Girey and Safi marched against Shirvan for the fourth time. The battle occurred at a location between Shamakha and Shabran. The armies of Qajars,

Jigurlues, Garamanlis, etc., headed by Peyqar Khan Qajar, won a victory. The Qajars captured Qazi Girey. However, the death of Peyqar Khan a year later enabled the Turks to restore their power in Shirvan.

In the spring of 1583, Imam Gulu Khan made an attempt to force the Turks out of Shirvan. In a battle near the village of Niyazabad, the Turks suffered a decisive defeat, and many Turkish commanders fell in action. Imam Gulu Khan's army pursued the retreating Turks up to Derbent. On the banks of the Samur, the Turkish army, reinforced by troops from Derbent, tried to tight Imam Gulu Khan's troops. The "battle under torches" lasted for a few days, and was lit day and night by torches. On the fourth day, the advantage of the superior forces of the Ottomans became obvious, so Imam Gulu Khan had to retreat.

In the summer of 1584, the Ottomans again marched to the Chukhursaad region. The Beylarbeys of Chukhur-saad applied for help from Imam Gulu Khan. However, taking into consideration the overwhelming superiority of the enemy, Imam Gulu Khan did not want to take the risk. The Turks, therefore, first occupied Irevan, and a year later they seized Tabriz. Only Garabagh remained independent.

At the same time, some Gizilbash tribes rebelled against the Shah. After suppressing the revolt, the Shah and his follower Khamza Mirza arrived in Garabagh, escorted by Imam Gulu Khan's warriors. Following talks with the Turkish Pasha near Ganja, Khamza Mirza's personal barber assassinated him, and disorder broke out in the country. Soon, the son of Iranian Shah Mahammed Khudabende, aged just 16, was proclaimed Shah Abbas I,

The new Shah transferred the capital of the country to Isfahan. According to Azerbaijani historians, the Gizilbash state of Azerbaijan founded by Shah Ismail I ceased to exist. It is symbolical that this event coincided with the death of the outstanding commander and patriot Imam Gulu Khan Sultan Ziyad-oghlu Qajar. Mahammed Khan Ziyad-oghlu Qajar replaced him as ruler of Garabagh. However, the days of Garabagh were already numbered.

Meanwhile, Turkish commander Jafar Pasha attacked Garabagh in 1588/89, and the aged Mahammed Khan Ziyad-oghlu Qajar surrendered his country to the enemy without any resistance. The Turks conquered a large part of Azerbaijan. However, the Qajar tribes besieged Ganja a year later, but it brought no desirable results. In order to preserve his power, Shah Abbas signed a peace treaty with the Turks and persuaded the residents of Garabagh to remove their siege of Ganja and yield Garabagh to the Turks. When Shah Abbas I won a victory over Garabagh and Ganja in 1605, he nominated Mahammed Khan Qajar from the same family of Ziyad-oghlu to rule these regions.

At the end of the 16th Century, nearly all of Azerbaijan was occupied by Turks-Osmans. The famous Tabriz library with art ateliers was ruined. Painters, miniaturists, khattats and other masters had to move first to Qazwin, and then to Isfahan because of the transfer of the capital cities of the Safavid state.

The Greatest Among The Greats

Shah Abbas The Great

In the last quarter of the 16th Century, there was a serious crisis in the great Safavi Empire, which was created by Shah Ismail and extended from the borders of the Osman Empire to the borders of India. The continuous destructive intertribal wars of Turkic-Gizilbash emirs resulted in the easing of royal authority. Shah Mahammed Khudabende, who was almost blind, weak and flabby, came to the throne. The state was actually ruled by his wife, Kheyr an-Nisa Beyim, who had the nickname Mahdi Ulya ("A High Cradle"), and her son Khamza Mirza, who was a talented commander and gained a number of victories over the Turks.



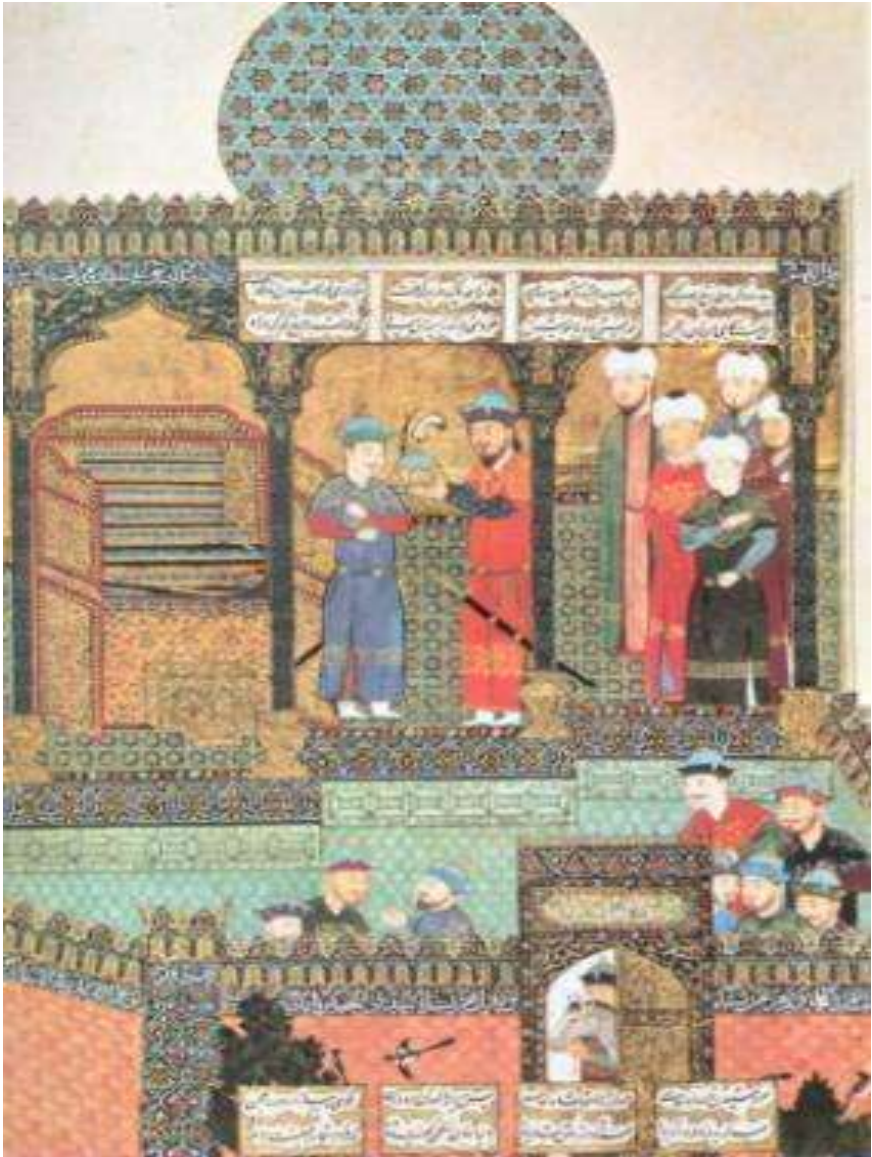
Gates of Shah Abbas the Great in the fortress of Baku. 17th Century. Post-Card, Late 19th Century.

They unsuccessfully aspired to strengthen central authority in the struggle with the Emirs of the Gizilbash tribes, who were almost completely independent and continuously hostile among themselves. The treasury was devastated, and the people were ruined. Using the country's difficult situation to their advantage, Osman Turks and Crimean Tatars repeatedly invaded Shirvan and

Azerbaijan. The aggravated relations between the Gizilbash Emirs and Mahdi Ulya weakened the struggle against the occupants. She was accused of infringement of the Turkic Emirs' rights and of promoting Persian nobility. Eventually, the emirs organized a conspiracy against Mahdi Ulya, killed her and her mother in the palatial harem, and again became sovereign owners of the country.

Khorasan was also experiencing hard times. Shah Mahammed Khudabende appointed the vicegerent of Khorasan, Ali Gulu Khan Shamlu, to the post of governor of Herat. He also appointed him as mentor of his son, Abbas Mirza. In union with Murshid Qulu Khan Ustajlu, Ali Gulu Khan Shamlu refused to submit to royal Qazwin's government, and they chose Ali Gulu Khan as their leader. They called him "Khanlar Khani" ("Ruler of the Rulers"). In response, the Qazwin Emirs, who were supporters of the Shah, put to death the mother and father of Ali Gulu Khan, as well as other members of his family.

Then, in 1581, the Emirs of Khorasan announced the prince Abbas as Shah. A struggle arose between the leaders of the families of Shamlu and Ustajlu, the victor of which was Murshid Qulu Khan Ustajlu. At this time, Khamza Mirza ruled



Shah-nama" of Shah Abbas I. Kay Khosrov offering the Crown to Luhrasp. 1614.
The Spencer Collection, New York Public Library.

in Qazwin with variable success, beating off attacks of the Osman Turks and Crimean Tatars.

In the autumn of 1585, the Turks seized Tabriz. In the city, they destroyed palaces, mosques and houses, and they carried out a terrible massacre. Tabriz, which had been one of the most beautiful cities in the Middle East, turned into a dead city.



Shah Abbas and a young man. 1628. Mahammed Hasim. Opaque watercolour on paper. Shah Abbas' audience. Second half of the 18th Century. Opaque water colour and gold on paper.

Because of the policy of Khamza Mirza, dissatisfied Gizilbash notables killed him. They sent a barber - an Armenian from Khoy to kill the sleeping prince. It happened near Ganja in December of 1586, during peace negotiations with Turkey, near the entombment of the great Azerbaijani poet, Sheikh Nizami. At that moment, taking advantage of the confusion in the courtyard after the assassination of the prince, the Turks occupied almost all of Azerbaijan.

Meanwhile, Uzbeks invaded Khorasan, and Shah Mahammed Khudabende crossed swords with them. At the height of the war with the Uzbeks, Abbas Mirza invaded Qazwin and accepted the title of Shah. The old Shah, his father, was persuaded to abdicate in favour of Abbas Mirza. The new Shah took about 12,000 Georgians, who adopted Islam and reformed their military

and civil administration.

Don Juan Persian (Oruj Bey Bayati), a participant in these events wrote:

"On the first day, when the new monarch took oath, Shah Abbas ordered all Khans and commanders to come unarmed to his palace the following day to begin planning the parliament's foundation. On the next day, when all were gathered in the palace, Shah Abbas gave a secret command to his Georgian guards to close all entrances and exits. Then he asked them how a person who killed his own prince would be punished. Eventually, everybody agreed that such a person must be killed. As soon as this sentence was pronounced, the Georgian guards attacked the attendants and killed all of the mutineers. Then 22 heads on spear heads were exposed from the palace windows in view of the people - an awful show causing irrational fear in the hearts of even the most self-confident".

After this, the young king, who was only 15 years old, killed the claimant to the regency, Murshid Gulu Khan Ustajlu, and others, desiring to rule from his name, and he completely took authority in his own hands. However, the basic struggle was way ahead. Turks seized Azerbaijan, and Uzbeks seized Khorasan with the cities of Merv, Herat, Meshhed and Nishapur. The long-time internal areas of the country left from the submission of royal authority. The first thing Shah Abbas did was to promulgate a number of laws, which limited the rights of Gizilbash Emirs and expanded the rights and privileges of Persian civil bureaucracy. Thus, he carried out a number of military and civil reforms.



Shah Abbas and Khan Alam. 1633.
Rizayi Abbasi. SPL, St. Petersburg.

However, it is impossible to exaggerate the process of Persia-fication of the country and army carried out by Shah Abbas, as some historians do. The Turkic-Azerbaijani language remained the official language of the courtyard and army, as many European travellers wrote. Don Juan Persian, a contemporary of Shah Abbas, wrote, "Now with us are 32 clans of noble families, who are recognized in Persia and have huge superiority in the country". All 32 families, including Ustajlu, Shamlu, Afshar, Turkoman, Bayati, Tekelu, Kharmandalu, Zulkardarlu. Qajar, Qaramanlu, Beyburtlu, Isnirlu, Oryat, Chaushlu, and others, kept their Turkic - Azerbaijani surnames. Many names of military and courtier grades also remained Azerbaijani. Some examples were Khan, Beylarbey, Gizilbash, Qullar, Eshikaghasibashi, Kurchi, Kurchibashi, Yasavul, Ovchibashi, Munajimbashi, Cufrachibashi, Kanugi-bashi and Chalchibashi.

Azerbaijan remained the major administrative unit of the country, and the governor of Azerbaijan was considered to be the successor of the throne and commander-in-chief of the army. If one may put it that way, the Safavi Empire ceased to be Azerbaijani, but Safavi Iran, created by Shah Abbas, still remained, to any degree, a Turkic-Gizilbash State (Memleket-i Gizilbash).

To gain a foothold in Qazwin, Shah Abbas set off on the first of numerous victorious campaigns. In a short time, he released Khorasan from the Uzbeks and he dreamed of releasing his native Azerbaijan. However, for this purpose, it was necessary to win time, and in 1590. Shah Abbas concluded a peace treaty with the Osmons. Up to this point, he had in every possible way limited the struggle for independence on occupied territory. So, before signing the treaty, the Gizilbash tribes, Qajar and others led by Mahammed Khan Ziyad-oghlu Qajar, won



Shah Abbas' audience. Second half on the 18th Century. Opaque water colour and gold on paper.



Shah Abbas' Georgian guard.

Garabagh from the Turks and besieged Ganja. Under the request of Shah Abbas, which the Turks complained about, the siege was removed. Under the treaty, a large part of the country passed into the hands of the Osmans. They received Shirvan, Garabagh, Tabriz and neighboring areas.

The territory Shah Abbas called "Azerbaijan" remained in his hands as one entire administrative unit Iskender Munshi, an Azerbaijani historian of the 16th Century, wrote that Shah Abbas kept "proud the name Azerbaijan - hereditary possession of the Safavids". Ardebil was announced the capital of Azerbaijan. Zulfugar Khan Qaramanlu was nominated as the first Beylarbey of Azerbaijan in 1592. A year later, Shah Abbas solemnly entered Ardebil. In 1598 Shah Abbas transferred the capital to Isfahan, which was in the centre of the state.

Shah Abbas received news that Uzbeks had seized Meshkhed and had put to death more than 40,000 people there. Shah Abbas did not have enough means for the recruitment of an army, and he gave the order make coins out of all available magnificent gold and silver crockery. He said, "My father, blind king Mahammed Khudabende, frequently said that good payment will bring many more victories than the best luck can bring".

On September 14, 1603 Shah Abbas began a military campaign to liberate Tabriz. For 14 days the young commander brought his army from Isfahan to Tabriz, unexpectedly for the Turks. On the road, the troops of Amir Gulu Khan Qajar and Zulfugar Khan Qaramanlu joined him. When the army approached Tabriz, the people of the city rose, which helped Shah

Abbas take the city in a short time, and in a month the fortress.

After that, by defeating the Osman army to the west of Tabriz, Shah Abbas moved his army in the direction of the Araks River. Nakhchivan and Julfa were surrendered to him without a struggle. Soon Ordubad joined them. Under the petition of Shah Abbas's Grand Vezir, Ordubadian Hatem Bey, the city of Ordubad was declared all tax-free.



Shah Abbas' mosque. 17th Century. Tiflis.

It was the most difficult to take the strongly fortified Irevan, the siege on which began on November 16, 1603. Here Shah Abbas used for the first time guns of large caliber, which had been cast by the known Azerbaijani foreman and gunner, Bahadir Bey Topchibashi. For the first time in about 100 years, the army of the Safavi State was attacking, and the Turkish army was defending. At

the head of the army stood a clever, vigorous, courageous and ambitious 16-year-old man, who set for himself the noble task of restoring the huge Safavi Empire of Shah Ismail. The fortress was taken in the summer of the next year. Amir Gulu Khan Qajar was appointed governor of Irevan's region, and Magsud Sultan



Shah Abbas I's edict on limestone. 1615. Usta Sayid Taab en-Sayyid Amir Badkui. Friday Mosque. Icheri Sheher, Baku.

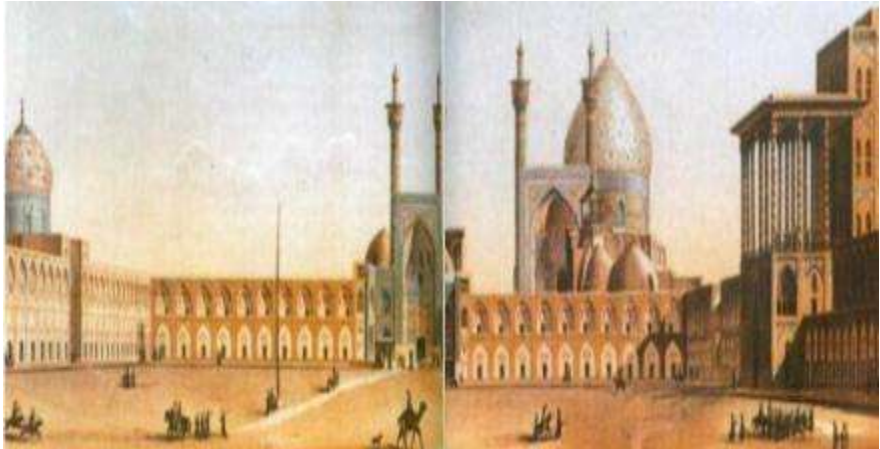
Kengerli was appointed governor of Nakhchivan. After this, Georgia recognized the vassalage of Shah Abbas. Now all that remained was to return Garabagh and Shirvan. Beforehand, Husein Khan Musahib Qajar was nominated as Beylarbey of Garabagh. However, confrontation with the general forces of the Osmans was still waiting

ahead.

Understanding the danger of the forthcoming battle for the fate of the entire country, Shah Abbas used traditional tactics of the Safavids - tactics of "scorched earth". On the scale of cruelty, however, he exceeded all that had been done until that time. The vast territory that divided Turkey and Shirvan was devastated; the cities were destroyed and the people resettled in the central regions of Iran. Julfa, Nakhchiwan and Irevan were destroyed. After coming to Irevan, Turkish troops headed by Jalal-oghlu Sanan Pasha ended up without food and habitation and were compelled to return to Van. The troops of Shah Abbas launched an unexpected attack on the road to Van and defeated the army of Jalal-oghlu.

Then and there Shah Abbas used the tactics of "scorched earth". On the way from Salinas to Tabriz, a distance of almost 250 km, the country was turned into

scorched desert. Despite this, Jalal-oghlu again collected a huge army of almost 100,000 people and moved in the direction of Tabriz. On 7 November 1605, one of the largest battles in the history of Shah Abbas' wars took place. Here his military talent was discovered especially brightly. All of the battles were conducted under Shah Abbas' command. He distributed the basic forces and reserves, which managed to overpower the superior forces of the enemy. He used unexpected military cunning. The army of Shah Abbas seized many trophies, including about 100 cannons.



Shah Abbas Meydani. Esfahan. Pascal Coste. 1847.

At once after the victory, Shah Abbas invaded Garabagh and besieged the fortress in Ganja. The capture of the fortress became possible after only four months, in the summer of 1606. Mahammed Khan Ziyad-oghlu Qajar was nominated as governor of Garabagh, taking the place of former governor, Husein Khan Musahib Qajar. Afterwards, Shah Abbas took Lori, Dmanisi and Tiflis, and he directed the army to Shirvan. The siege of Shemakha lasted almost half a year. At this time the people of Baku and Derbent rose and executed the Turkish garrisons. Thus, in the middle of 1607, all of Azerbaijan, East Kurdistan, Armenia and Georgia had ended up in the hands of Shah Abbas. Turkish historian Ibrahim Pechevi wrote about it with despair: "Thus, all that was conquered by Islam warriors in 10-12 years was completely lost. This godless Shah won all from the Turks in two years".

The Turks could not agree to the loss of the territories won by Shah Abbas, and they required a return to the treaty that was signed in 1590. This led to continuous wars, which ended in the signing of a new peace treaty in 1612, fixing

borders. Actually, the Osman government recognized Shah Abbas' conquest. After the signing of the peace treaty, Shah Abbas invaded Georgia, ruined East Georgia and took prisoner 30,000 of the peace inhabitants. In reply to this, the huge Turkish army of 100,000 troops was directed to the Caucasus.

In 1615, following traditional tactics, Shah Abbas ordered Mahammed Khan Ziyad-oghlu Qajar, Beylarbey of this region, to destroy the Ganja fortress and to move the capital city area to the Tiflis fortress. Shah Abbas avoided battle and limited his own actions by blocking communications of the Turkish army with back areas. In the winter of 1616-1617, the Osmans, who were suffering from famine and epidemics, retired, carrying huge losses.

During the next year, Khalil Pasha, with a huge army of Turks and Crimean Tatars, was directed to Tabriz, and then to Ardebil. Shah Abbas had previously left both cities without battle, by evacuating the population. After refraining from the general's battle, Shah Abbas at last decided to launch a battle near the place Siniq Kerpi. Tired by their long march, the Osmans and Tatars suffered a shattering defeat. Commander of the Osman army, Hasan Pasha, died in the battle.

After that, the Turks agreed to sign the next peace treaty, in September of 1618. Peace, however, was not kept for long. This time, the treaty was violated by Shah Abbas. In 1622-1623 Shah Abbas invaded Arabian Iraq, including the cities Baghdad, Kerbala, Najaf, Mosul, Kirkuk and others, as well as Akhaltsikh in Georgia. In a year, Georgia, under the command of George Saakadze who had received good military training from Shah Abbas, rose in a struggle against the Safavids. Saakadze's troops liberated East Georgia and invaded Ganja.

To suppress the revolt, Shah Abbas sent a huge army, which won the battle over Georgia at Gumushlu on 30 June 1625. Shah displaced the governor of Garabagh, Mahammed Gulu Khan Ziyad-oghlu Qajar, for cowardice.

Shah Abbas died on 19 January 1629 in the city of Ashraf in Mazandaran at the age of 58.

An outstanding historian, poet and public figure of Azerbaijan in the 19th Century, Abbas Gulu Agha Bakikhanov, summarized Shah Abbas's government in his widely known work, "Gulistan-i Irem". In it, he wrote:

"Shah Abbas, known by his wise management and organization of the state, constituted civil and military rules and laws, by which Persian Shahs have been guided until now. Even in European histories, where the advantage of governors is strictly understood, Shah Abbas, patron of sciences and arts, deserved a name - Great. The people of Asia, for whom the memory of this great person has become an ideal of justice and wisdom, deify him. He erected so many public buildings that any King of the East cannot be compared to him in this respect.

Mosques and schools in cities, caravanserais and waterworks in the desert, which spread out over all of Persia and the Caucasus, will yet for a long while testify about his benefactions. Shah Abbas lived in friendship with all

contemporary writers and scientists of Persia, who appeared in greater number in his time. He himself also sometimes composed verses, which have been highly esteemed in Persia until now".

Shah Abbas was so popular that he became the hero of Azerbaijani dastans and fairy tales. He himself wrote verses and patronized scientists, physicians, poets and painters. It is enough to say that in different times at the Court lived such known figures of Azerbaijani culture as the poets Masihi and Saib Tabrizi, and the painters Sadiq Bey Afshar, Ali Riza Tabrizi, and Mir Mahammed Qazwini "Imad ul Muluk" ("The Support of Power"). There was a palace orchestra conducted by "chalchibashi". In Shah's library were a lot of religious and everyday books. It was dignified by the name Blooming Library. The first guardian of the library was the famous poet, painter and historian, Sadiq Bey Afshar, who obtained the name Sadiq Kitabdar. After him, it was led by the poet Ali Riza Tabrizi, who was dignified by the title Abbasi and otherwise known as Shah Navaz (Shah's flatterer).

Shah Abbas completely re-planned Isfahan. On the straight and wide streets, he had constructed magnificent palaces, mosques, caravanserais, and public houses embellished by multicoloured tiles. In the center of Shah Abbas's capital was a big rectangular Royal Square, Shah Meydani, which looked onto Shah's mosque, palace and park. Shah's mosque (Mosjid-e-Shah) was constructed in 1616 and was one of the best architectural monuments in the world. All buildings and mosques were decorated with extravagant gleaming compositions of flowers, geometric designs and Koranic inscriptions in the distinguished style that started at the Gey Masjidi (Blue Mosque) in Tabriz. At the time of Shah Safi, the mosque was decorated with silver gates and marble. Military parades and games of chovqan (polo) took place on the square. By the planning and structure, and even by the names of the buildings situated here, the square looked like the squares of Azerbaijani capitals Tabriz and Qazwin, also called Shah Meydani. There were also Shah masjide (Shah's Mosque), Chehel Sotun (Forty Columns), Ala Gapi (palaces) and Haft Beheshi (Eight Paradises). The architects, calligraphers and builders from Azerbaijan—Shams ad-Din Mahammed Tabrizi, Qasim Tabrizi, Abdulatif Tabrizi, Molla Abdulla Tabrizi and others - actively participated in the construction of Esfahan. Shah Abbas built a special quarter in Esfahan for craftsmen and masters resettled from Azerbaijan.

A Star of First Magnitude in the Constellation of Talents

Sadiq Bey Afshar

Without art, a life is not a life.
Sadiq Bey Afshar

Eminent painter and miniaturist Sadiq Bey Afshar stands out as a star of first magnitude in a constellation of talents, which Azerbaijan is rich in. As a prodigy, Sadiq Bey could not limit his creative work to only painting. He tried his hand in calligraphy (his name is mentioned among the calligraphers of Shah Abbas I), music, verse, prose, historical chronicles and tazkiris (biography, history and memoirs). Sadiq Bey was just as talented in all of these areas as he was in painting.



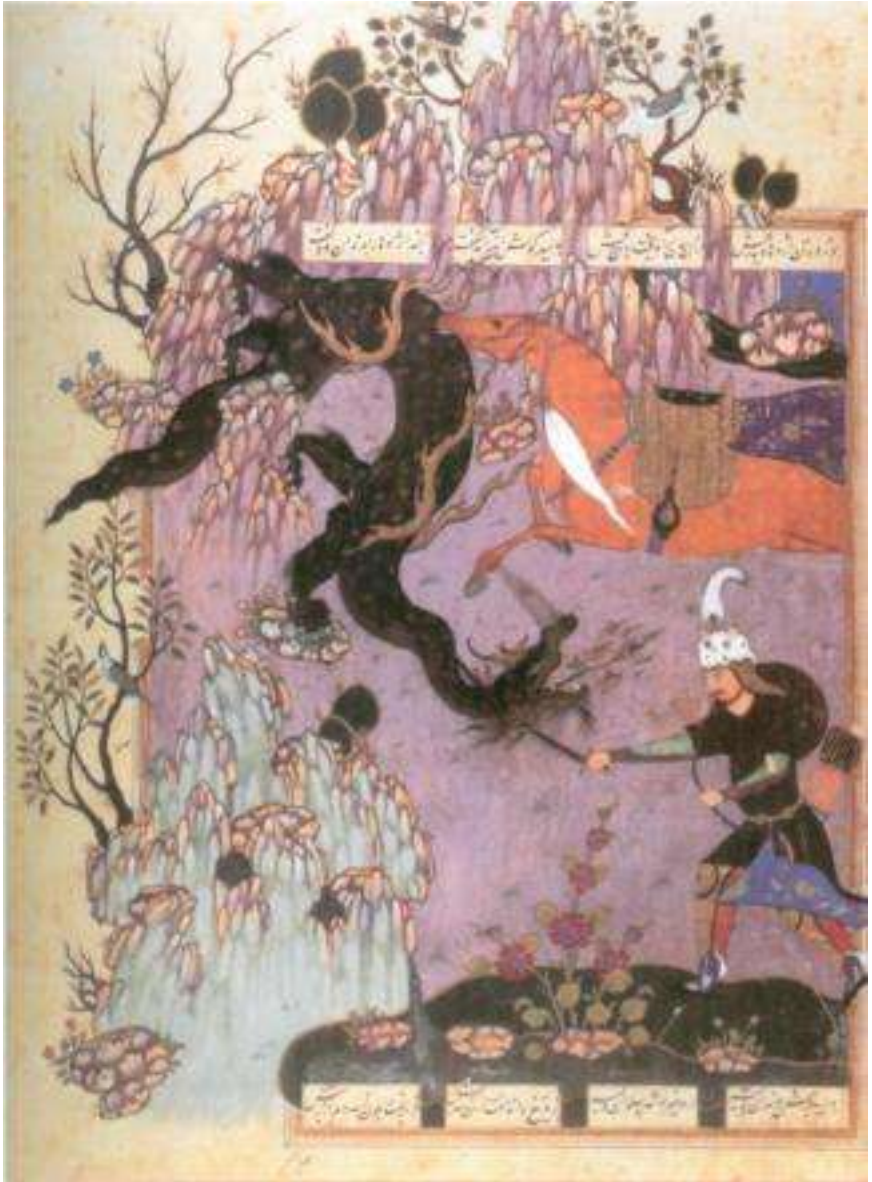
Rustam Kills a Dragon. Shahnama. Sadiq Bey Afshar. Qazwin. 1576/77. Opaque watercolour and ink on paper. Collection of Prince and Princess Sadruddin Aga Khan.

The biography of this unusually talented man is reminiscent of an adventure story. During his life, he was a wandering dervish, as well as a manager of property for a minor ruler. Through some time, he became a battle hero, and in intervals between palace carousals and battles, he became a hard-working disciple and apprentice. At last, he was appointed

manager of a famous library and art atelier in the royal palace.

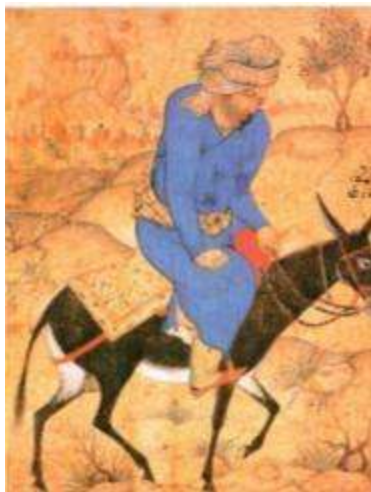
Historians who were Sadiq Bey's contemporaries highly valued his poetry. He wrote under the penname Sadiqi, which means Devoted. Sadiq Bey was the author of 10 various literary essays in prose and in verse, including "Divans" ("The Corpus of Poetry"). He also wrote Azerbaijani and Persian verses, as well as a historical epic poem called "Fathname Abbasi-nama" ("The Book of Victories of a Famous Abbas"), which consisted of several thousand accurate verses about the campaigns of Shah Abbas I. A well-known Azerbaijani historian from the 17th Century, Iscander Munshi, compared this poem with Firdowsi's "Shah-Nama", which was written in the same metre.

In Sadiq Bey's book, "Tazkire Mejmaul-havas", written in Azeri, a lot of valuable information is given about 480 poets, painters and calligraphers of the Safavid epoch. This tazkire presents significant interest for those who study



Balqis and the Hoopoe. Sadiq Bey Afshar. Qazwin. 1590. Opaque watercolour and ink on paper. British Museum, London.

Azerbaijani and Persian literature and art. Only recently was it translated into Farsi and issued in Teheran.



Dervish. Sadiq Bey Afshar. 16th Century. Separate Miniature.

The treatise "Ganun as-Sovar" ("Canon of the Images"), written in verse, was devoted to the technique and practice of painting and had a character of pedagogical edification. It brought fame to Sadiq among experts. Such treatises in the East were scarce (the majority of the treatise was devoted to the art of calligraphy encouraged by the clergy). Consequently, it became a significant piece of work used in the study of the theory and practice of medieval painting. Furthermore, for modern copyists and restorers, this is an invaluable handbook that permits reproduction using the techniques of miniature painting - from the preparation of brushes and papers to the manufacturing of natural pigment and glue paints. This is clearly one of the reasons for the increased interest in this treatise among scholars in

Europe.

Sadiq Bey Afshar was from a noble family of the Azerbaijani-Turkic tribe Afshar. He was born in Tabriz in 1533, and during his childhood he took a great interest in poetry and painting. At the age of 20, he lost his father and began his pilgrimage through the Arabian world, dressed in the garb of a dervish. After Sadiq Bey returned home, he worked in the palaces of various minor rulers. Due to the vigorous and gifted nature of Sadiq Bey, he soon found palace life idle and dull, whereupon he wrote, "As long as you live, go for craft and art, and improve your skill in them as much as you are able. Without art, a life is not a life".

He decided to continue his education and became a pupil of the famous Tabriz miniaturist, Muzaffar Ali, who was the nephew of the great Behzad.

Sadiq Bey said, "Any work, in my hands, seemed to me simple and easy. My only dream was possession by Behzad's art...and I spent many years looking for an ustad (master) similar to Behzad before I found him. At last, I found a teacher ... who is a rare ustad and one of the pupils of Behzad's brush".

During his years of training, Sadiq Bey found time to earn fame with his own courageous, daring and reckless bravery in the battle against the Astrabad Turkmans. Sadiq Bey explained that these distinctive features of his temperament came from his Azerbaijani-Turkic origin. He said that displaying a "Turkic nature

and following a gizilbash tradition", he considered himself a very soldierly and courageous person.



Old Man on a Mule. Sadiq Bey Afshar. Late 16th/early 17th Centuries. Bibliotheque Nationale. Paris. Separate Miniature.



Teymur Khan Turkemens' Portrait. Sadiq Bey Afshar. 1594. Separate Miniature.

Eight years of training did not pass in vain. Sadiq Bey, as wrote one of his contemporaries, "has reached huge success and has become an unsurpassed painter with thin brushes. He depicts thousands of amazing portraits".

Sadiq Bey was invited to the royal palace, and under Shah Ismail II, he worked in the atelier of the royal library. Then under Shah Mahammed Khudabende (1578-1587), he was in charge of this famous library and accepted the name Sadiq Kitabdar (Sadiqi-Curator of Books). This library, which had in previous times been headed by the great artists Behzad and Sultan Mahammed, was considered to be the Academy of Arts. In the library's workshops and ateliers, books were rewritten, illustrated and embellished. Also, technologies of manufacturing paints and paper were developed, and art bindings were manufactured. The staff, consisting of a calligrapher, an ornament maker, painters and a gilder, prepared bookbinders on cardboard and on leather.

For some time he worked in this position and under Shah Abbas I. Then he was replaced by a talented calligrapher and an even more talented courtier, Ali-Riza Tabrizi, called "Shah-Navaz" ("Flatterer of the Shah"). However, as wrote Iskander Munshi in "Tarich-e Alem ara-e Abbasi", Sadiq Bey formally stayed in his position as kitabdar.

Sadiq Bey's works were highly appreciated in his country and beyond. He presented some of his drawings to the poet Goruri, who had written a panegyric in his honour. Upon seeing the drawings, Goruri forewarned Sadiq Bey: "merchants

purchased each sheet of my work for three tuman for delivery in India. Be careful: I would not sell them cheaper!"

Among the well-known pictures by Sadiq Bey are portraits of Imam Gulu Khan, Teymur Khan Turkoman, Emir, vagrant dervishes and others. They are stored in museums in Istanbul, Paris, Boston and St. Petersburg. All of them are



Seated Prince. Sadiq Bey Afshar. Separate Miniature.

executed in a manner characteristic of Sadiq Bey, transmitting the individual features of each particular person. Some books illustrated by Sadiq Bey have disappeared.

Sadiq Bey died at the age of about 80. In the history of Azerbaijani miniature painting, Sadiq Bey has remained a magnificent portraitist and innovator in the realistic reproduction of his surroundings, and he showed an aspiration to represent perspective. Modern experts believe that his creative activity has played a significant role in the evolution of miniature painting in general, and in particular, in the evolution of the Isfahan School of Miniature Art in Iran.

The Sheikh of Calligraphers

Ali Riza Tabrizi

At the end of the 16th Century nearly the whole Azerbaijan was occupied by Turks-Osmans. Famous Tabriz library with art atelier was ruined. Painters miniaturists, khattats, other masters had to move at first to Qazwin, then Isfahan due to the transfer of capital cities of Safavid state.

Among these refugees was a very talented calligrapher, decorator, painter-miniaturist and poet, Nizami ad-Din Ali Riza Tabrizi. He wrote in seven scripts but succeeded in *nastalig* and *naskhi-suls*. His biographical data is very scarce. It is only known that Ali Riza Tabrizi spent his youth in Tabriz, where he learned the *naskhi-suls* script from Al ad-Din Mahammed Tabrizi, and *nastalig* from Mahammed Husein. The latter wrote in verses to teach Ali Riza about the role of handwriting in art.

After the Turks captured Tabriz in 1585, Ali Riza moved to Qazwin and settled there. He participated in the decoration of the mosque of Qazwin, rewrote a few highly artistic copies of the Koran and started teaching.

Soon Ali Riza took service with the Khorasan sardar, Abul Mansur Farhad Khan Garamanlu. Stories about the works of the talented master reached the court, and Shah Abbas took on Ali Riza.

Ali Riza succeeded not only in the art of calligraphy, but also in the art of intrigue and flattery. His success was so great that he was titled Abbasi. Besides, Ali Riza Tabrizi wrote verses and had the literary pseudonym Shah-Navaz (Flatterer of the Shah).

Ali Riza was nominated as the head of the Shah's library, which had been managed quite deservedly by the well-known poet and painter Sadiq Bey Afshar since the time of Mahammed Khudabende's rule. Straight after his appointment, Ali Riza, by order of Shah Abbas, created an album composed of the best works of famous calligraphers and painters.

From 1602 to 1604, Ali Riza was in Meshhed, where he made inscriptions and ornaments on the entombment of the eighth Shii imam-Musa ar-Riza. The



Sufi Poem by Jami. Ali Reza Tabrizi. 1598. Isfahan. Opaque watercolour, ink and gold on paper.

work was done on such a highly artistic level that Shah Abbas asked Ali Riza to decorate the most important governmental buildings and mosques in Isfahan. Among them were inscriptions in large *suls* on the gates of the mosque of Magsud Bey, the mosque of Sheikh Lutfullah and the mosque of Shah Abbas I.

Several manuscripts executed by Ali Riza are presently well known. Among them are medieval manuscripts of Azerbaijan, in which the scholar Kaziyev mentioned "Timur-nama" by Khatifi, 1568; a book of conversations between Shah Tahmasib I and Ambassador of Turkey Sultan Suleyman I, which was copied with the *nastalig* script in 1601/02; "Sahbat ul-Abrar" by Abd ur-Rahman Jami, 1613; a corpus that consists of different verses; and a copy of "Mehr-i Shafai".

In 1616, Ali Riza and other masters and astronomers designed the plan of the restoration of the Maragha observatory. He also tried his forces in the art of miniature and poetry.

One of his biographers, Mirza Sanglah, wrote that Ali Riza died at the age of 125 and was honoured one more title: Sheikh-ul Khattatin (Sheikh of Calligraphers).

Ali Riza Tabrizi's son, Badi az-Zaman Tabrizi, chose his father's path and became known as a talented calligrapher. He possessed perfect *nastalig* handwriting.

ing and was nicknamed Nikni-gar (Having Beautiful Handwriting). Badi enjoyed authority among scientists, due to his deep knowledge of Persian, Azeri and Arabic. Badi was also a well-known poet. A fragment of his verse, which he wrote on a separate sheet, is stored in the Institute of Manuscripts of Azerbaijan.

If you go to Meshhed or Isfahan, please look at the arabesques that decorate the mosques and entombments of these famous cities, and take note of our outstanding countryman Ali Riza Tabrizi.

Azerbaijani Don Juan at the Spanish Royal Court

Don Juan Persian

Oruj Bey, an Azeri from the Turkic-Gizilbash'sian tribe Bayat, wrote "Don Juan Persian", which was published in 1604. The book was written in Spanish and published in Valladolid, the capital of the Spanish Kingdom, just one year before the appearance of "Don Quixote", by Servantes. Oruj Bey arrived in Spain as a secretor of the Safavid Embassy, and he decided to stay there for good. The publishing of the book was an outstanding event because it was the first book by an Azeri writer to be published in Europe. In addition, the issue of the book and the reception for Oruj Bey at the Royal Court proved to be the highest level of education of Azeri graduates of universities of that lime. The sonnets written in honour of Oruj Bey at the Royal Court of Spain described his aristocratism, his high level of education and his love of painting. The members of the Royal family sought out his company.



**Mahammed Riza Bey -
Safavid ambassador in
France. 1715. Jermen Gilon.**

In 1926, after long years of oblivion, the book was translated into English and published in London, and in 1959, it was translated into Persian. The book was translated into Russian and published in Baku by the famous Azeri historian-medievalist Octay Effendiev, with the help of Akif Farzalliyev, with comments and introduction.

The biography of Oruj Bey (Don Juan), included afterwards, was made on the basis of the information given by Oruj Bey himself in his book. Oruj Bey, as some researches had supposed, was born in 1560. His father, Sultan Bey Gizil, a noble representative of the Turkic-Gizilbash an tribe, was a close retainer of Mahammed Khudabende, Safavid Shah and his son Khamza Mirza.



**Mahammed Riza Bey -
Safavid Ambassador in
Paris. 1715. Jermen Gilon.**



Shah Abbas I with Osman Ambassadors. 1609.

During the years of Khudabende's rule of the country, Osmans occupied almost all parts of Azerbaijan. Therefore, the Safavid government concentrated all their forces on releasing Tabriz from the Osmans. Young Oruj Bey and his father participated in the battles for Tabriz. Sultanali Bey sacrificed his life heroically in one of those struggles in 1585, and Oruj Bey took the detachment of 300 people under his command, which was gathered by his father's own account. Oruj Bey participated in most of the military actions led by Hamza Mirza. After Shah Abbas, an outstanding general and statesman, took the Safavid throne, Oruj Bey participated in a lot of his military actions. After taking Gerat, Oruj Bey was promoted to a higher post in the army.

As Oruj Bey's authority of honorable military and political figure was strong enough at that time, he was the first candidate nominated by Shah Abbas for an anti-Osmanian Embassy directed to Europe. The Embassy, headed by Huseinali Bey, left the country in 1599. The mission consisted of four secretors and five service assistants. Oruj Bey was assigned first secretor of the Embassy. The diplomatic mission, authorized by Shah Abbas, was to visit eight European countries, including Russia, Germany, Spain, France, Poland, Venice, England and Scotland.

The Embassy went from Esfahan through Qum and Qazwin, directly to Gilan, and from there, to Astrakhan by ship. Then they sailed along the Volga to Kazan, and continued in a sledge through Nijniy Novgorod and Vladimir to Moscow.

Tsar Boris Godunov warmly accepted the delegation in Moscow. Because of the rain and snow, they had to stay in the city for five months.

In the beginning of 1600, the Embassy, with many presents received from the Tsar, continued to the West. From Arkhangelsk, the mission went by ship to the mouth of the Elba and sailed up the river to Emden. They went through

Germany in eight coaches. During their entire journey to Prague, they were greatly accepted by all the landowners in Bohemia.



Shah Ismail I with Osman
Ambassadors. Zeynalabdin Tabrizi.

The Embassy was solemnly met in Prague by Emperor Rudolf II (1576-1612), grandson of Ferdinand I. The travelers rested in the Imperial Palace for three months, and in the spring of 1601, their path led through Nuremberg, Munich and other towns in Germany, to Italy. The Embassy was met by the duke of the famous family Bonzaga in his residence in Mantua. Then Oruj Bey went with other delegates through Verona and Ferrara to Florence. They stayed for two days in the palace of the Grand Duke of Tuscany, Ferdinand I. The Prince himself and his wife Christine, granddaughter of Queen Catherine Medici, met them in Pisa, where the delegation stayed for 10 days. From there, the mission went to Rome to visit the Pope. More than 1,000 carriages, 4,000 riders and crowds of people met them in front of the gates of the city.

The delegation paid a visit to the Pope and stayed in Rome for two months.

From Rome, Huseinali Bey and the rest of delegation went to Florence on freighted galleys, and then on horseback through Avignon, Montpellier and Perpignan to Barcelona. From there, they took occasional breaks to the capital of the Spanish Kingdom, Valladolid. There, having given the message of Shah Abbas to the King of Spain, Philip III, the diplomatic mission had accomplished its task, and having made the trip around Spain, the Embassy arrived at the time to return home. Everything was well except for one unpleasant surprise: three secretors of the Embassy decided to convert to Christianity and to stay in Spain.

King of Spain Philip III himself became godfather to Ali Gulu Bey and gave him the name Don Philip Persian. Bunyad Bey was the second christened and was given the name Don Diego Persian. Our Oruj Bey turned out to be the last apostate and was named in his new religion Don Juan Persian. Margarita Austrian, the Queen of Spain, was his godmother.

Almost nothing is known about the further life of Oruj Bey in Spain. There is only one piece of information from his contemporaries: Oruj Bey had a bickering with the Persian Ambassador on 15 May 1605 and killed the latter in a duel.

The information about the historical events, gathered from Oruj Bey and his travel notes, show him as an observant person with the habit of generalising substances. For example, speaking about Safavid Iran, he wrote: "Now we have 33

clans of noble families, having been recognized in Persia, and they have had a great influence in the country". Here he named the following: Ustajlu, Shamlu, Afshari, Turkomani, Bayati, Tekelu, Kharmandalu, Zulkardarlu, Qajar, Garamanlu, Beyburtlu, Ispirlu, Oryat, Chaushlu, Asoyishlu, Chamish-Kazaklu, Saruzolaklu, Garabajaklu, Bakhaarlu, Kuyniorilu, Kirklu, Boshalu, Haji Phakilu, Hamzalu Zolahlu, Mahmudlu, Garachomahlu, Gara Goyunlu, Gezi-Bayizlu, Peiklu, Inazlu and Khuh-Giluyalu. Referring to this, he stated that even with Shah Abbas, who always tried to decrease the authority of the Gizilbashian noble society, the ruling of all of Iran was still in the hands of the Azeris.

The lines written by Oruj Bey about Spain were very similar to what was reported on television from the Olympic Games in Barcelona in 1988, although they were written almost 400 years ago: "All those folk festivities, as it seemed to us, were celebrated in Spain much better than in any kingdom or country we had visited before, because Spanish people inherent a magnificence and self-mastery which most people lack".

Reading Oruj Bey's description of the life in Moscovia, we are reminded of the past years: "Nobody is accepted to be treated if he is a foreigner. Nobody, in the scare of death, is allowed to go to a different country and to have communication with other people and to study there". About Persian people, he wrote, "They are always jealous of their wives. This is their ancient characteristic feature".

In conclusion, it must be stated that Oruj Bey was, no doubt, an outstanding personality, and his work, written without the conventional Shah's censorship, is a valuable source of historical information about Azerbaijan, Iran, the Caucasus, and other bordering countries.

Oruj Bey himself compared his traveling, without a sense of confusion, with the travels of Marco Polo and Magellan. However, there is one more question which still remains unclear: if Oruj Bey could have served as a prototype of the Ladies' man, Don Juan, described by the Spanish dramatist Tirso de Molika in his 1630 drama "Sevilian Mischief-Maker or Stone Guest". Or, vice versa, if during his christening, Oruj Bey was given the name popular in Spain due to some resemblance to the real hero.

A Famous Doctor and Poet

Rugn ad-din Masud Masihi

Masihi is one of the most outstanding poets and physicians of the 17th Century. He came from a hereditary family of physicians. His father Nizam ad-Din Ali was the court doctor of various governors of Iran and India. His brothers Nasir and Qutba and son Mahammed Husein also were doctors. All of them like most

educated people of their time wrote verses. Nizam ad-Din Ali dealt with medical education of his son and from young age Masihi not only began medical practice, but also wrote for physicians- practitioner, a book called "Zabibat ul-alaj" ("Rules of the Treatment"). However, Masihi is now known more as poet, though a large part his poetic heritage was lost. Except for number of lyrical and epic writings, there survived and brought him glory the only poem " Varga and Gulsha ", written in 1629 in Azeri. Unique manuscript copies of the poem are kept at the British Museum and the library of Teheran University.



Mughal Miniature. 18th Century. Jahangir seated next to Safavid Emperor Shah Abbas I and attended by Asaf Khan, the Queen's brother; Nur Jahan (left); and Khan-i Alam (right), the Mughal ambassador to Persia.

The second manuscript, as it follows from an inscription, belonged first to Beylarbey of Garabagh, Ughurlu Khan Ziyad-oghlu Qajar (appointed as Beylarbey in 1664), who always patronized scientists and poets and was not a bad poet. Then somehow it got in Moscow, whence a certain Huseingulu, son of Mahammed Khatamis Kadkhamini in 1749/50 redeemed it and brought to Teheran.

The London manuscript was copied in 17 years after the completion of the poem, but the Garabagh copy in four years. Copyist's name became known from Ughurlu Khan's manuscript. It was well-known Khabibullah ibn

Asadullah Dumbuli. The work "Dane va Dan" (" Grain and trap") and " Zanbur vaasal " (" Bee and Honey "), written also in Azeri, havn't been discovered so far. Works of Masihi written on themes of Nizami's poems are not found either.

The information on life and creativity of Masihi is collected on the basis of the analysis of medieval tazkirishts' works by Aliyar Safarly.

The time of life of the physician - poet goes back to approximately 1579/80 - 1655/56. Masihi was born in Tabriz. It is known that Masihi's father at first removed from Tabriz to Qazwin after removal of the Court of

Shah Tahmasib, and then, when the Shah Abbas transfereed the capital further away east wards, the court doctor appeared in Isfahan.

Full name of the poet was Ruqn ad-Din Masud Masihi. Frequently he was called simply doctor Ruqna. Masihi (Masikh, Masikha) -is his literary pseudonym. Masihi was educated in Isfahan. He perfectly knew Azeri, Persian and Arabic, studied medicine, philosophy, logic, astrology, theology and versification. Like many of his contemporaries, Masihi was devoted to calligraphy, gained great

successes on this track. Verses he wrote in Azeri and Persian. His writings number about 100,000 beyts(distich).

Like his father, Masihi as court doctor of Shah Abbas came to the Palace. Owing to his erudition high level of poetical skill, Masihi became closer with Shah, became his nearest adviser.

Medieval tazkirists wrote, that Shah frequently stayed at Masihi's home and attended his majlises. Masihi was regarded as Shah's adviser and accompanied him in many campaigns. After quarrel with Shah, Masihi left for India together with an other doctor Heydar.

Doctor Heydar, like Masihi, was talented poet, writing in Azeri. It is known that Shah Abbas issued a decree of the translation of his poetical stories into Persian.

In India, Masihi held medical practice under the court of hakims of different ranks, including Shah Akbar and Shah Jahangir from dynasty of Great Mughals. The authority of Masihi as doctor, at the court was very great. A testimony to the fact is an episode from his life under the court of Shah Jahangir.

Following an insignificant fault, proud doctor Ruqna was asked to leave the court. However, in a year, when Shah was gravelly ill and no court doctors could help him, he with apologies was invited to return and continue to perform his as doctor.

He lived and worked in Agra, Allahabad, Jeypur, other towns of India. Here he frequently met with his countrymen. In particular, Masihi met well-known Azerbaijan poet Saib Tabrizi. Many tazkirists considered Saib as Masihi's disciple. Their friendship had a positive effect on the creativity of both poets.

One of the first "Divans" of Masihi after his death was compiled by Saib Tabrizi. Tazkirist Mirza Tahir Nas-rabadi, familiar with Masihi, wrote that in Saib's home there were ten "Divans" of Masihi. In Bengal, Masihi met with Azeri sciens Husein ibn Kalar Burkhan Tabrizi, author of the dictionary "Burkhane-Gate".

In 1632, Masibi came back home from India, after having stayed there for more than 20 years. On the occasion of his return, poet Ovji Nazari wrote verses: "Thousand gratefulness to God that I had saw doctor Ruqna. His treatment, like old wine, is fresh and perfect, gives doctors an idea of natural life. Let wine cup be filled who helped my hands reach up to wineglass".

On return home, Masihi presented his poem " Varga and Gulsha " to Shah Sefi. The court, however, him did not recieve him properly, he spend the rest of his life in poverty. Doctor Ruqna died at the age of 81 in the town of Kashan, not decliming from medical practice to last days of his life.

The Last Great Classical Poet of Iran and Azerbaijan

Saib Tabrizi

One of the most prominent poets of the Orient of the 17th Century was Saib Tabrizi, who wrote in Azeri and Persian. Mirza Mahammed Ali Saib Tabrizi was born in 1601 in Tabriz, the capital of Azerbaijan, where he received primary education. His father, Mirza Abdulrahim, was a merchant and, as well known tazkirst Nasrabadi pointed out, was a reputed bargainer, "worthy of trust". His paternal uncle, Shams ad-Din Mahammed Tabrizi, was a magnificent calligrapher, famous under the name of Shirin-Kalam (Sweet Pen).



The Osmons invaded Tabriz during the reign of Tahmasib at the end of the 16th Century, after which Shah Abbas moved many Tabrizians to Isfahan. Among them was Saib's father. There, Saib continued his studies and poetic activity. His teachers were prominent scientists of that time, Kashi and Shafai. By the end of his studies, he was already well known in Isfahan as a well-educated figure and a talented poet.

Further, as it was accepted in that period, Saib started his life of wandering. He visited Mecca and Adina, and he went to Turkey, where he met scientists and poets and acquainted them with his own poetry. In Isfahan, where Saib soon returned, the poet faced a cold reception, and in 1625 he left for India. From Isfahan, he moved to Kabul. Governor of Kabul Mirza Ahsanulla Navvab, who was known in the poetic world under the pseudonym Zafarkhan, received Saib as a respected guest in his palace.

In 1630, Zafarkhan brought Saib to the Palace of the Great Mughal Shah Jahan. (Later, Shah Jahan became known throughout the world as the creator of the mausoleum for his wife, the Taj Mahal). Shah Jahan received the poet with significant homage and honoured him with high status.

At this court, Saib met Masihi, the famous Azerbaijani physician and poet who wrote the poem "Gulshen and Varga". Masihi performed the duties of the Shah's chief physician.

The friendship between the poets lasted for many years and positively influenced the creativity of both of them, though many tazkirsts considered Masihi to be Saib's teacher. Saib highly appreciated the poetical talent of Masihi and was

one of the first people to put together his "Divan" straight after his death. Tazkirist Mirza Tahir Nasrabadi wrote that there were 10 of Masihi's "Divans" in Saib's house. A few years later, Saib's father arrived in India, bringing with him permission for the poet to return to Isfahan. Zafarkhan, already governor of Kashmir, let Sahib go home in 1633. However, for some reason the poet did not stay in Isfahan for long and again started travelling.



He visited Meshhed, Qum, Qazwin, Yezd, Ardebil and Tabriz, and then came back to Isfahan. There, Saib was received with great honours and was invited to the palace of Shah Abbas II (1642-1666). In the palace, Saib was given the title Maliki-Shuara, or head of court poets. He composed several lyrical verses and kasids. Saib Tabrizi created a new trend in poetry, which Iranian scholars define as the Isfahan style. Here it would be appropriate to note that he is known in India as the founder of the Indian school Persian poetry.

While at the court, Saib wrote about the Shah's feats of arms in his kasids and epic poems. Of particular significance from a literary standpoint was the poem Kandahar-name. It was devoted to the military campaign of Shah Abbas II in Afghanistan and the capture of Kandahar in 1649.

After the advent of the rule of Shah Suleyman (1666-1694), Saib's status at the court weakened and he had to leave Isfahan.

Saib devoted the last 10 years of his life to putting his own works in order and classifying them. He compiled thematic volumes of verses: Mir'atul-Jamal, Arayishenigar and Vajibul-Khifz.

Saib created a huge poetic heritage. Some scholars believe that he was the author of about 300,000 beyts (couplets). The well-known Azerbaijani scholar Mahammed Ali Tarbiyat wrote about Saib's Divan in his book "Prominent Figures of Azerbaijan", indicating 120,000 beyts (not including poems).

Saib Tabrizi died in 1677 in Isfahan, where he was buried.

Seyid Azim Shirvani, Husein Efendi Gayibov, Firidun Kocharli, the scholar Arasli and Azeroghlu all studied Saib Tabrizi's creativity. His poetry was carefully analysed in Iran, India and in the West. Saib's talent and his leading position in the poetry of the Orient are generally recognised. Czech orientalist Yan Rinka considers that after Hafiz and Saadi, Saib Tabrizi was the brightest poet in Iran. Crimski believes that Saib was the teacher of the Iranian poets of the 17th Century. Bertels saw Saib as the Hafiz of the 17th Century. Outstanding Indian scholar

Shibli Neman considers Saib to have been the last great poet of Iran. Saib Tabrizi was the last poet of the old school.

The history of literature is noted for its regularity. The higher the authority of the poet, the more cities and countries regard him as their own poet. So it was with Homer, Nizami, Nasimi, Shakespeare and many others. These disputes have proceeded for many centuries, and it will probably never be resolved as to where each personality belongs. The destiny of Saib developed a little differently. The poet is considered to be native Azeri, Iranian and Indian. Nobody casts doubt on it, since Saib did so much for each of these nations. Saib, however, always emphasized the role of Tabriz in the formation of his poetic talent, and he stressed his Tabriz origin. He praised the beauty of this city:

If Saadi is from the clay of Shiraz,
Saib is from the clean ground of Tabriz.

The Shah of Persia Elected by the Great Azeri-Turkic Gurultay (Congress)

Nadir Shah Afshar

Safavi Iran experienced a terrible economic and political crisis at the end of the 17th and beginning of the 18th Centuries. The central and eastern parts of the country fell under the authority of the Afghans. Turkey had occupied Azerbaijan, Shirvan and neighboring provinces. Russia had intensified its activities in the Caucasus. In 1723, Peter I launched a campaign against Baku and occupied the entire Caspian area.

Only Mazandaran actually remained independent. Governor of Asterabad, Fatah Khan Qajar, ruled there. He received prince Tahmasib, son of Sultan Husein Shah, who had escaped from the Afghans and soon after proclaimed himself Shah.

In the country, tensions intensified between the nobility and both peasantry and the urban population. There was no leader to take the lead of the struggle against the conquerors. Such a person soon appeared. It was the little known Nadir Gulu Khan Afshar.

Nadir Gulu Khan, future Shah of Iran, came from the Qirqlu family of the Azeri-Turkic tribe Afshar, who had been resettled by Shah Ismail I from Azerbaijan to Khorasan. Nadir Gulu was born in 1688 to a poor family of sheep skimmers.

When the young man was 18 years old, he and his mother were abducted into slavery, after the raid of Khorezm Uzbeks. Nadir Gulu soon escaped from captivity and on his way back to Khorasan, he joined the army of Baba Ali Bey,

governor of Abiverd. He mastered a small army and gradually subordinated a few provinces of Khorasan.



Nadir Shah Receiving an Ottoman Envoy. 1730s-1740s. Opaque watercolour and gold on paper. Private Collection.

Nadir Gulu Khan's further victorious drive on Khorasan was stopped by the powerful feudal lord Melik Mahmud.

Nadir Gulu Bey sought help from Tahmasib. When Shah Tahmasib and Fatali Khan Qajar arrived with troops in Khorasan in 1726 to overthrow Melik Mahmud and restore the power of the Shah in Iran, Nadir Gulu and his soldiers joined the Shah's army.

Tahmasib nominated Nadir Gulu as vicegerent of Khorasan, and he adopted the name of Tahmasib Gulu Khan. Shah Tahmasib needed Nadir Gulu Khan, among other reasons, to neutralize Fatali Khan Qajar, whose influence was quickly growing. However, it seemed insufficient for the Shah, and not to a smaller degree to Nadir, and during the siege of Meshhed,

Fatali Khan Qajar was killed on Shah Tahmasib's order. Nadir's report to the Shah that Fatali Khan had allegedly held a secret alliance with Melik Mahmud served the occasion.



Nadir Shah's Equestrian Statue. Meshhed, Iran.

Nadir Gulu Khan was appointed commander-in-chief of the Shah's army. Soon Nadir defeated Melik Mahmud's army and killed Melik Mahmud. Afterwards, Nadir's standing at the court strengthened significantly. In 1727, Nadir

completely broke off with Shah Tahmasib and began his struggle for power in the whole of Khorasan.

Nadir gained a number of victories over Kurdish and Turkman tribes who got out of his control, as well as Shah Tahmasib's army.

The Shah recognized his defeat and searched for ways of reconciliation. By that time, Nadir had united all of northeast Iran by launching a number of successful campaigns. His success greatly worried the Afghan Shah in Iran, Ashraf. The latter moved his army to Khorasan for the struggle against Nadir.

On 30 September 1729, Ashraf was overwhelmed in a battle on the river Mihmandost. This battle of Nadir was a brilliant victory to liberate the country

from foreigners. Ashraf's army receded to Teheran, and then to Isfahan. The Turkish Sultan sent a large army to the aid of Afghan Shah Ashraf, realising correctly that having finished with the Afghans, Nadir Shah would make his way to Azerbaijan.



Battle Scene with Nadir Shah on Horseback. Ali Qulu Jabbadar. Isfahan. Mid-18th Century. Opaque watercolour and gold on paper. Museum of Fine Art. Boston.

The decisive battle between Nadir and Ashraf occurred on 13 November 1729 near Isfahan. This time, Nadir gained a victory over a united Afghan-Turkish army. The chaotic escape of Afghans began. They were so frightened that they left Isfahan without a battle. Nadir solemnly entered the city and, with his own hand, he put an Iranian crown on Shah Tahmasib's head. After some time, Nadir directed his troops after the Afghans to the province of Fars. Nadir again won a victory, and Ashraf died during the escape. The eastern part of the country was completely liberated. It was then necessary to liberate Azerbaijan and some neighboring regions from the Ottomans.

In 1731, Nadir Gulu Khan defeated the Turks and liberated Azerbaijan, Hamadan and Kermanshah. Turks remained only north of the Arax.

In an attempt to enhance his authority, Tahmasib decided to liberate the region using his own forces.

Tahmasib suffered a defeat, and in 1731 he concluded a shameful peace treaty for his country, under which all of the areas north of the Arax and some areas of Kermanshah were to pass over to the Turks. Nadir Gulu Khan did not recognize this treaty. Observing an ancient Turkic custom, he invoked in 1732 a Gurultay (congress) of Kfians and nobility, which overthrew Tahmasib. His eight-month-old son Abbas III was announced Shah. All power fell completely in the hands of Nadir. Then he won victory after victory, and within two years he had liberated all of Azerbaijan and East Georgia from the Turks.

Bakikhanov wrote that the military talent of Nadir Gulu Khan manifested itself during the siege of Ganja, where there was a Turkish garrison to defend it. The siege was delayed, however, and the garrison did not surrender hoping to get aid from Turkish Commander Abdulla Pasha. He camped in Kars and supported the spirits of the besieged troops by constantly promising to help.

Leaving a part of the army at the walls of Ganja and blocking the road to Daghestan, Nadir and 15,000 soldiers moved to Kars. Not wanting to risk entering into battle with Nadir, Abdulla Pasha proved his worth as a gifted warlord and

locked in the fortress to prepare for a long siege. Wishing to speed up events, Nadir lifted the siege at night and fell back.

Abdulla Pasha swallowed this bait and began pursuing Nadir up to Irevan with a strong army of 100,000 troops. There, in the south-west of Ichmeadzin Nadir unexpectedly turned back and came upon the Turkish army. The unexpected attack brought panic to the Turkish soldiers and Nadir Gulu Khan won a complete victory. After this, the garrisons of Irevan and Tiflis surrendered at the discretion of the victor.



Abbasi. Silver. Nadir Shah Afshar. Daghestan. 1154 (1741).

By the end of 1735, the Caucasus were completely cleared of Turkish troops, which was possible due to the great victories of Nadir. It is important to stress the local population's help to Nadir Gulu Khan in his struggle against the Turks, and their later struggle with Nadir Gulu Khan. In this struggle, the future independent Azerbaijani Khanates were shaped. The first that came out of submission to Nadir Shah became the Sheki Khanate.



The throne of Nadir Shah. 18th Century. This throne was presented by Nadir Shah to Ottoman Sultan Mahmud I (1730-1754). Gold, precious diamonds and enamel embellish the throne.

According to the Ganja treaty of 1735, Russia ceded Baku to Nadir, and Peter I seized Derbent on condition that he would continue the struggle against Turkey and not make a separate peace agreement with Ottoman Turkey.

In 1736 a peace treaty was concluded, under which all the territories within the borders of Safavi Iran in 1722 were returned to Nadir. Only the peoples of Daghestan remained recalcitrant, always orientating towards Sunni Turkey. Nadir directed troops to Daghestan, nearly reached Qazy Qumukh and came back.

Nadir nominated his native brother Ibrahim Khan as Governor General of the newly established areas of Azerbaijan.

For the first time in many years, the huge territory of Great Azerbaijan was administratively subordinated to one person. Now the borders of Safavi Iran had almost completely been restored, and it was necessary to restore its destroyed economy.

The representatives of the old the Safavi Dynasty had lost their authority among the feudal nobility and people, and they were hardly capable of saving the country from breaking up. Nadir decided to choose the next Shah. For this purpose,

he again invoked the Gurultayin the Mughan steppe, observing ancient Turkic customs. At the Gurultay, he gathered military, civil and religious nobility, as well as town and country leaders. On the whole, there were about 100,000 people there, including servants. About 12,000 temporary buildings were erected for them out of wood and reed, including mosques, bath-houses and bazaars.

On the New Year holiday, Novruz Bayram, on 21 March 1736, Nadir Gulu Khan suggested that the Gurultay select a Shah from their people, as Shah Abbas III was a baby and Nadir Gulu Khan had become tired from the affairs and declined from authority.

The *Gizilbash* (the Azerbaijan military nobility) was obliged with their rise to the Safavids and, certainly, opposed to changing the dynasty. However, it was only Beylarbey of Garabagh and Ganja Ughurlu Khan Qajar who spoke openly about it; as a result, he lost a greater portion of his possessions. He owned the region of Ganja and therefore bore the title of Ganja Beylarbey. A larger part of Qajars from Garabagh was resettled in Khorasan.

When the Gurultay crowned Nadir under the name Nadir Shah, he had to be entreated for a long time before he agreed to accept this title. Then Nadir gave all the participants of the Gurultay expensive souvenirs, including slaves that were mainly of Armenian and Georgian origin.

After the advent of his power, Nadir Shah waged war and his military genius did not let him down. During his campaigns, Nadir Shah hoped to restore the national economy and win over the *Gizilbash* nobility, who were dissatisfied by the change in the dynasty.

In 1737 Nadir Shah marched out against the rebellious Afghans and occupied Herat and Kandahar. Then he started a campaign in India, which received the Afghan refugees. Without difficulty, Nadir's army approached Qarnalu (northwest of Delhi), where on 24 February 1739 he defeated the army of the Great Mughal Mahammad Shah, and on 20 March he occupied Delhi.

The Mughal State paid a huge contribution worth 6 million rupees in cash and 500 million rupians in precious stones. The military booty was estimated at 700 million rupees. A greater portion of the riches was taken to Qelat, where it was kept until the death of Nadir Shah. Nadir Shah withdrew some precious stones and kept them for himself. This displeased the warriors. The contribution included a diamond called Qukhi-Nur (A Mountain of Light), which was famous throughout the world. It also included a "peacock throne", which was spangled with precious stones. After conquering India, Nadir subjugated Sind and undertook an expedition to Central Asia.

Despite persistent resistance, Nadir Shah annexed Bukhara and Khiva Khanates to his state in 1740. In 1741 Nadir Shah launched a campaign in Daghestan. The fact is that while Nadir Shah was capturing India, the highlanders had got out of subordination. Their troops regularly made attacks on Derbent,

Shemakha, Kakheti and Jaro-Belokan. In 1738 during the battle of Janika, the troops of Ibrahim Khan, Nadir Shah's brother, were defeated by allied troops of the highlanders. Ibrahim Khan and Uhurlu Khan Qajar, Beylarbey of Ganja, were killed.

In Daghestan, Nadir Shah met persistent resistance. Despite a number of victories in the beginning of 1743, Nadir Shah had to retreat from Daghestan. However, in order to maintain his prestige in Daghestan, a coin with the name of Nadir Shah was made.

Aspiring to restore his reputation that had been undermined in Daghestan, Nadir Shah waged war against Turkey with the purpose of occupying Arabian Iraq. However, this war proceeded with variable success and did not lead to a victory, since part of the army had to be transferred to Iran and neighboring countries to suppress overt actions against Nadir.

In 1746 Nadir concluded a peace treaty with Turkey, under which the previous borders remained as they were. Nadir Shah transferred the capital from the ruined Isfahan to Meshhed, where he built the fortress Qelat on an unapproachable mountaintop and where he kept treasures. For the construction of the fortress, Azerbaijani peasants dragged marble blocks weighing up to 15 tonnes.

Approximately at the same time, he began building a fleet in the Persian Gulf and the Caspian Sea, hoping this re-equipped army would attract European experts. A special place in the army was occupied by artillery and tufankchi infantrymen armed with heavy muskets. A huge fortified centre was created in Merv to cast new guns, mortar and cannonballs. Nadir Shah's only interest was war. When he learned that there was no warfare in paradisc, he asked, "How then can there be any delight there?"

All this entered into Nadir Shah's extensive plans for further conquest. He dreamed of seizing the entire coast of the Caspian Sea, subduing China and creating a large state. However, his plans failed to come true.

The policy of centralization, which he pursued, did not coincide with the interests of the determined feudal nobility. In 1741, when he was moving through the Mazandaran forest, an attempt was made on him. Then the failures in Daghestan and a number of uprisings in 1743-1747 followed. Disappointed by these misfortunes, Nadir Shah began to resort to mass execution, which involved members of his own family. As part of a conspiracy in June 1747, Nadir was killed at night in his tent. So tragically came the end of the life of the Napoleon of the East, as many historians titled him.

The Courageous Freedom Fighter

Haji Chelebi



Panel on the wall of the central hall on the first floor in the palace of Sheki Khans.

The outstanding political figure and talented commander Haji Chelebi Shekili entered into history as the founder of the independent Sheki Khanate. He was a distant relative of Danish Khan, who in 1551 led the revolt of Shekinians against Safavi Shah Tahmasib I.

Haji Chelebi was one of the first Khans who ceased to obey Nadir Shah and announced the Sheki Khanate as independent. Everything began with mass protests against Nadir Shah's severe tax policy in Shirvan and Daghestan. The wave of disorder went beyond the boundaries of Sheki.

Melik Najaf was appointed by Nadir Shah to govern the region, but by unreasonable exaction and cruelty he managed to get the local population against himself. The inhabitants of Sheki lodged their complaints to Nadir Shah, who at that time was near Derbent. Nadir Shah was frightened by the growing discontent of the people and decided to smooth out the incident.

He offered the Sheki dignities to choose an authorized person to send to his encampment. At the end of 1741 a representative was chosen: it was the prosperous Haji Chelebi, who enjoyed high authority. The Shah nominated him as vekil of the Sheki region, and he was authorized to supervise Melik Najaf`s taxation.



Abbasi. Silver.
Sheki. 1189 (1775).
Sheki Khanate.

Hence, Haji Chelebi actually seized power in Sheki. He openly interfered with affairs, compromising Melik Najaf`s competence. Najaf, in turn, lodged a complaint against Haji Chelebi. Nadir Shah, not desiring to lose such a rich territory, demanded Haji Chelebi to come to the camp, where Nadir sentenced him to death by hanging. However, the courageous Haji Chelebi, with the noose around his neck, convinced Nadir Shah of the falsity of the accusation: "Melik", he said, "having any order from the Shah always adds to it his own orders". Nadir Shah excused Haji Chelebi and conferred to him even larger authority than before. Also, he addressed the emirs with reproach: "While nobody dares to even give a hint to

me, this Chelebi from Nukha (Sheki) ventured with a noose around his neck to offer me his own opinion".



When Nadir Shah left Shirvan in 1743, new disorder began. Profiting by it, Haji Chelebi and people faithful to him attacked the residence of Nadir Shah's protege Melik Najaf and killed him. Then Haji Chelebi announced the Sheki region as an independent Khanate.

Fuad Aliyev wrote, "This act saw the beginning of the establishment in the territory of Azerbaijan of small-sized state formations - independent Khanates. It is remarkable that while an overwhelming majority of independent khanates was formed after the disintegration of the state of Nadir Shah, the Sheki Khanate declared its independence during the reign of Nadir Shah".



Panel on the wall of the palace of Sheki Khans. 18th Century. Wall painting.

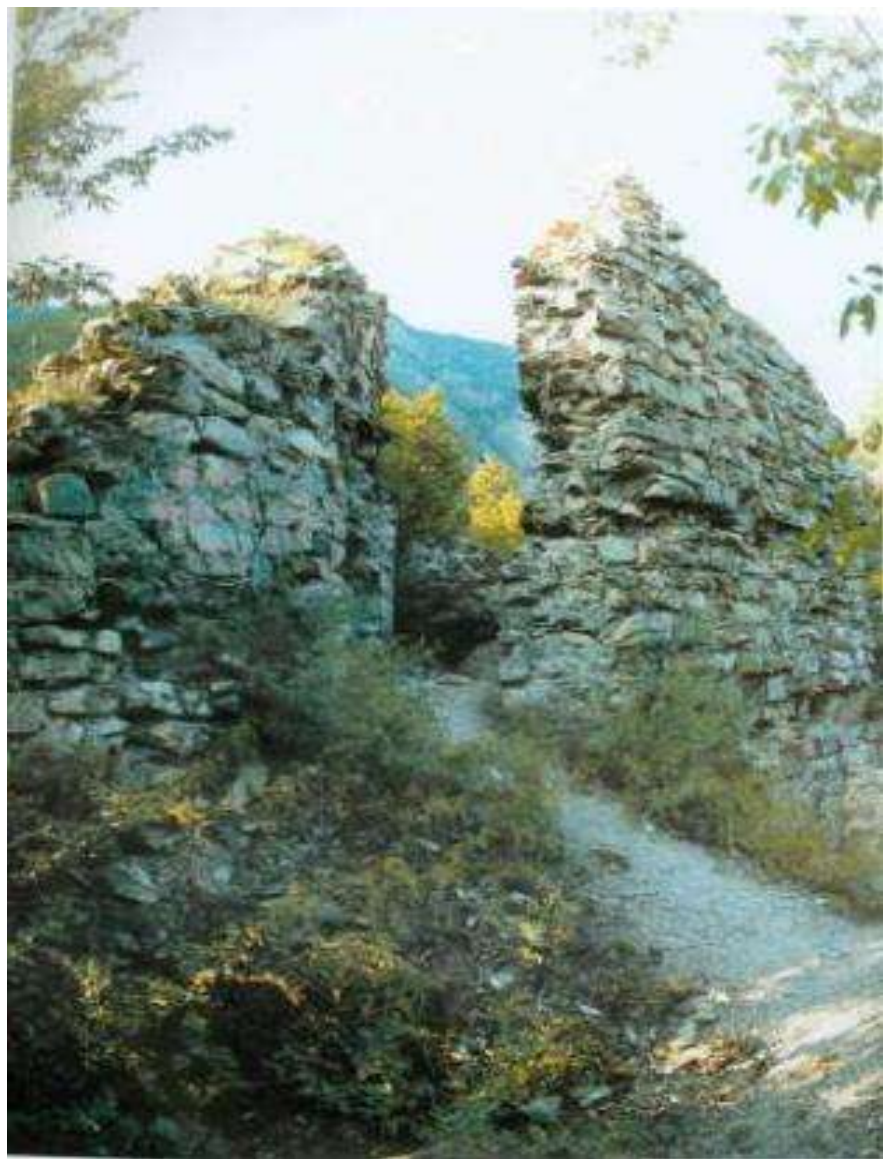
In the winter of 1744 Nadir Shah sent an army to suppress a rebellion of Haji Chelebi. The latter anticipated such a step and urged the people of Sheki to go to a newly fortified citadel that was supplied with provisions. After he arrival of Nadir Shah, this fortress was called Gelsen-Gorasan ("Come and see").

Nadir Shah went to the citadel with a group of 15,000 well-trained warriors. However, he retreated a few days later, not even having organized a siege. Nadir Shah's army suffered essential losses as a result of frequent attacks from the Shekians. The people of Sheki seized rich trophies. Nadir Shah hardly escaped death. After this, Nadir Shah withdrew his army to Barda.

From there, he went to Derbent with an army of 30,000 troops at the end of 1744.

In February, he again marched against Haji Chelebi. The siege of the "Gelsen-Gorasan" stronghold gave no results. Then Nadir Shah burnt ancient Sheki and adjacent villages. For nearly three years, the people of Sheki suffered terrible deprivation in the citadel "Gelsen-Gorasan", struggling with the superior forces of Nadir Shah.

Finally, in March 1746, Haji Chelebi concluded an agreement with Nadir Shah. The latter sent a new Melik to Sheki; it was Najaf's nephew. However, at the



The Fortress *Galarsan Gorarsan*. 18th Century. Sheki Khanate.

same time he entrusted Haji Chelebi with the powers of a Melik and sent him money as compensation. It was a far-reaching victory for Haji Chelebi.



Woman's highly decorated headdress. 19th Century. Village of Ilisu, Gakh region. Gilt silver with semiprecious stones. Museum of Azerbaijani Crafts and Carpet-making, Baku.

A year later, after a sharp rise in taxes, Ganja, Nakhchivan, Tiflis and Irevan disobeyed Nadir Shah; Haji Chelebi was prepared to act against the Shah. Haji Chelebi's popularity was so high, and his army was so mobile and well armed, that various regions of the Caucasus offered to help him. Historical chronicles wrote that representatives of Ganja asked him to come to Ganja, for fear of the *Gizilbashes*. He arrived there in the middle of the summer of 1748 with Ali Khan Qajar, and both stayed there.

When Panah Ali Bey received the title of Khan and began the construction of a citadel in Bayat at the end of 1748, his hostile neighbours asked for Chelebi's help. A Garabagh historian of that time, Mirza Adigezal Bey, pointed out that they addressed Haji Chelebi Shekili as the sovereign ruler of Shirvan.



Gulu beys House. 19th Century.

However, Panah Khan was able to organize a reliable defense, and Haji Chelebi and his army had to recede. Coming back, he said: "Panah Khan has so far been similar to silver without hammering. We have come and hammered the silver and have returned back".

Haji Chelebi continued strengthening the military and economic power of the Khanate, frequently on account of his neighbours. After leaving Garabagh, Mahammed Hasan Khan Qajar failed to beleaguer Shusha. Panah Khan Garabaghli, Kerim Khan Garadaghli, Heydar Qulu Khan Nakhchivani and Shah-verdi Khan Qajar Ganjali arrived at the meeting, which condemned the behaviour of Haji Chelebi, who was inconsiderate of them and "did not go with them to the part of peace and friendship".

They brought their notice of their decision to begin a struggle against Haji Chelebi to the Georgian King, who invited them for negotiations. In 1752 near Ganja, Georgian King Teymuraz and his son Irakli took into captivity all four

Khans and arrived in negotiations to seize Ganja and Garabagh. One of Shahverdi Khan Qajar's servants informed Haji Chelebi about it. Haji Chelebi, therefore,



Sheki Khans' Palace. 18th Century. Sheki. Common view.

moved towards the allied forces with a strong army and settled on the opposite bank of the Kura river. (According to another version, the informant was one of Panah Khan's sons named Ibrahim Khalil Khan.)

Before the meeting with his emirs, Haji Chelebi said a famous phrase: "Whatever decision you adopt: the Kura shall be crossed".

The Meliks said, "We came to this meeting only to solve this problem

without crossing the Kura. But if you wish, let it be so. Order your army to act". Haji Chelebi led his army across the Kura and started fighting near the mausoleum of the great Azerbaijani poet, Sheikh Nizami. "At the sacred entombment of



Sheki Khans' Palace. 18th Century. Sheki. The central hall on the first floor.

Sheikh Nizami, bless him the Most High God, from whence emanates celestial light to illuminate the hearts and heads of people. Two armies have confronted each other and the battle has started".

The Georgian army suffered a terrible defeat. Irakli II sought safety in escape. Chelebi pursued the Georgians almost up to Tiflis and nominated his son Agha Kishi Bey as governor of all the liberated regions, Ganja, Gazakh and Borchali. It was already the second confrontation between Chelebi and the Georgians.

Earlier, a united Georgian-Kakhetian army under the command of Kings Irakli II and Teymuraz II had marched against the Khan, who was rapidly becoming stronger. In the first battle against the Georgians, the Shekians retreated; this was a military trick. The Georgian army lost vigilance, was suddenly attacked by Chelebi and had to retreat in disorder.

In 1755, Haji Chelebi moved to Shirvan with a huge army and began to attack Aghsu. Guba Khan Husein Ali came to Shirvan's aid. Chelebi suffered a defeat and had to retreat.

Haji Chelebi died in 1755. At that time, the Sheki Khanate was one of the most powerful and advanced Khanates in Azerbaijan. Chelebi did a lot for the

reconstruction of the capital city of Sheki; mosques, caravanserai, bathhouses, schools and a madrasah were built in the city.

The Great Khan of the Garabagh Khanate

Panahali Bay Javanshir

Panakhali Bey Sarijali Javanshir, the founder of Garabagh Khanate, an outstanding commander and renowned statesman, was born in 1693 in a noble family of the Javanshirs tribe in Garabagh. Being still very young, Panakh Khan



**Panahabadi. 1199 (1785).
Silver. Panahabad. Garabagh.**

joined the army of the Iranian Shah Nadir Afshar. It should be noted that Nadir-shah was one of the most talented commanders of his time; under his leadership, Panakh Khan gained all the necessary skills of military strategy and tactics - but not only that, under him, Panakh Khan learned to rein a state.

Having noticed the outstanding abilities and high personal courage of Panakh Khan, Nadir Shah drew him to the close circle of his entrusted people. However, soon after, as a result of the court intrigues, Panakh Khan fell into disfavor and had to return to his motherland escaping from the Shah's wrath.

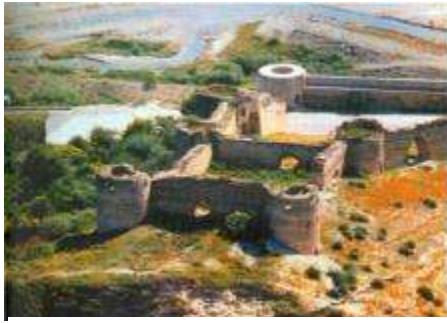
Having formed mobile detachments from people loyal to him, Panakh Khan hid in the mountains of Garabagh and Sheki region.

In 1747 after the assassination of Nadir Shah, Azerbaijan split into the independent Khanates of Ganja, Shirvan, Sheki, Guba, Baku, etc. Having defeated Garabagh emirs and meliks fighting against the centralization of power, Panakh Khan founded united Garabagh Khanate.

Garabagh-Ganja Beylarbeynate, established in 1551 split into Garabagh and Ganja Khanates. Power in Garabagh Khanate passed from the Qajars to the Javanshirs (the Ziad-oghlu Qajars remained the rulers of Ganja Khanate). Before mass expulsions of *Gizilbash* tribes from the Caucasus by Shah Abbas and Nadir Shah this Beylarbeynate had been mainly inhabited by the Turkic tribes of Qajar, which were led by the descendants of Ziad-oghlu Qajar who in 1547 was awarded the title of Sultan. Qajars could not put up with the loss of their dominion over Garabagh and tried to gain it back during numerous military campaigns.

The Bayat Fortress, which was built in an impressingly short period of time, became the capital of the Khanate. Hoping to play the leading role in the region, the Sheki Khan, Haji Chelebi, formed an alliance with the Khan of Shirvan and besieged the young capital. However, the Bayat Fortress did not surrender even

after a month of siege and the enemies had to move back. According to the historian Mirza Jamal, Haji Chelibi Khan said the following, leaving the foot of the



The Askeran Fortress. 18th Century. Garabagh.

Bayat Fortress: "When we came, Panakh Khan was a Khan. We fought with him and could not win. We are going back having made him a Shah". Later Panakh Khan built a new capital in a place called Shahbulagh, near modern Aghdam. He continued to unite and expand the territory of his Khanate, annexing neighboring Khanates. The authority of Panakh Khan grew. The Khans of Sheki, Ganja, Irevan and Tabriz sought after his friendship and union

with him.

Panakh Khan matured grand plans for the future; however, he needed to be sure that his family and treasure were safe. Thus, he decided to build a third fortress for the capital - quite impregnable this time. The place for the fortress was picked by specialists invited from all over the region. In 1750 the foundation of the fortress, initially named Panakhabad in honor of Panakh Khan, was laid in dense forest, surrounded by rocks. Later the fortress was called Shusha after the name of a nearby village. Architects and constructors were invited from all over Azerbaijan to build the fortress and the city. Inhabitants of the neighboring settlements and villages moved to the newly built capital. Magnificent Khan's palace, mosques, bathhouses and mints were erected in it. The coins of Garabagh Khanate "Panakhabadi" were minted there. These coins were in use all over Azerbaijan and Iran.

At that time in Iran, representatives of the tribes of the Afshars, Qajars and Zends were fighting for power. Mahammed Hasan Khan Qajar was the most successful among them. He controlled the largest part of Iran, considered himself to be the Shah of the country and even minted his own coins.

In 1751 Mahammed Hasan Khan Qajar led his army to Garabagh. He with his numerous troops planned the siege of Shusha for over a month. However, having received the news that Iran had been attacked by Kerim Khan Zend, he with his army had to return home. Panakh Khan followed him and conquered the province of Ardebil.

The people of Garabagh had not yet recovered from the campaign of Mahammed Hasan Khan, as they met one of the most prominent commanders of Nadir Shah, the ruler of Urmia, Fatali Khan Afshar with his thirty thousand army at

the walls of Shusha. Having suffered defeat in the first battle, Fatali Khan promised to give his daughter as a wife to Panakh Khan's son as a sign of reconciliation, if the captives were released. Panakh Khan accepted Fatali Khan's proposal and sent his son together with the freed captives to the camp of Fatali Khan. However, Fatali Khan broke his promise and having captured Ibrahim



School in Shusha. 19th century. Garabagh. Drawing by Vereschagin.

Khalil, the son of Panakh Khan, fled to Urmia. Heart-broken Panakh Khan sought for a chance to revenge Fatali Khan on the battlefield. Soon he was granted the chance. Kerim Khan Zend, having been defeated in the fight for the Shah throne by Fatali Khan at

Isfahan, proposed to Panakh Khan establishing an alliance against their common enemy. Panakh Khan accepted the proposal and the united troops of these two khans defeated Fatali Khan's army in Urmia. Fatali Khan was captured.

The authority of Panakh Khan as a statesman and commander in Iran and the Caucasus rapidly grew. Being worried of the fact, Kerim Khan Zend sent Ibrahim Khalil to Garabagh, "invited" Panakh Khan to Shiraz.

Soon in 1758 Panakh Khan died in Shiraz, not being able to cope with the compulsory "hospitality". He was buried not far from Aghdam with great honors. There is a legend, according to which, "Panakh Khan decided to take opium and fell asleep, pretending to be dead. In his "will" he asked to bury him in his motherland. Only a handful of very close to him people knew of the real plan. However, as it was summer, Kerim Khan ordered his court doctor to dissect his stomach, after which Panakh Khan died".

According to the above-mentioned historian, Mirza Jamal, "for the twelve years of Panakh Khan's reign after the death of Nadir Shah, he proved to be an outstanding commander and statesman. The biggest part of the territory called Azerbaijan was under his dominion".

The One Who Restored Azeri Iran

Agha Mahammad Shah Qajar



Aga Mahammed Shah.
*Shahinshahnama. Shaba. 1810. Opaque
watercolour on paper.*

The Turkic-Qipchak tribe of Qajars, like the tribes of Afshar, Bay at, Kengerli, Zulkadar, Shamlu and others, played a significant role in the origins of the Azerbaijani people. The history of the Qajars is fascinating and dramatic. They went through a difficult period of centuries of struggle, accompanied by brilliant victories and crushing defeats, prompt rises and even faster falls. The Qajars lived, basically, in the northern part of Azerbaijan in the regions of Garabagh, Ganja and Irevan.

Outstanding Azerbaijani historian Iskander Bey Turkman Munshi (1560-1634) wrote the following in his famous work, "Tapikh-i alam arayi Abbasi": "Garabagh is a gorgeous territory with gishlaghs and yaylaghs, clean air and luscious greenery. The ancient inhabitants of Garabagh Qajars and their kindred tribes cultivated here perfect gardens". The memory of it was saved in the name of a village Qajar near Fizuli, a city in the Zangezur region Qajar (at present Qajaran).

During the last six to seven centuries, the best representatives of Qajars have engaged in the most active participation in the tempestuous historical events occurring in the territories of Iran and Azerbaijan. According to the Qajar chronicle:

"The noble tribe of the Kajars, forming a part of the body of the *Eel* and *Alous* in the regions of Turkistan, had long spent their lives happily, passing the summers amongst the pasturages of the mountains, and descending in the winter to the southern plains of those delightful countries. The commencement of their power begins with a family of five brothers, who were uniformly ambitious of greatness and elevation, and who attained celebrity in battles and daring exploits. On account of their inbred valour and innate magnanimity, every one, without premeditation, exclaimed, agreeably to the purport of this tetrastich:

We five Brothers spring from one root:
We are the five fingers in the hand of Fortune:
When erect, we form the standards of victory;

When collected, we inflict blows on the faces of our enemies.

The eldest brother was named Qajar Khan; and his tribe, the Qajar Khani; just as the Seljuk Turks are called Seljuki, after the name of Seljuk Bey; and the Oguz Khan are called the Oguz Khani: so (the tribes of) Jen-gheez Khan and Jagatay are called the Jengheez Khani and the Jagatayi; the Beydali Khan, the Beydali; and the Afshars are so named after Afshar Khan, the fourth son of Oguz Khan. At the period of Oguz Khan's invasion from Turkistan, for the purpose of subduing Persia, this tribe served under his orders, and formed part of his army; so that, in the course of time, their abode, and summer and winter cantonments, were fixed in the districts of Diarbekr and Erlat".



Image of the Qajar symbol of Lion and Sim on a coin of Seljuqs. 1234/35. Sivas. Private Collection.

During the reign of Sultan Hasan Bey Agh Goyunlu (1453-1478), Qajars were rehoused from Diyarbakir to Azerbaijan. During the rule of Sultan Yaqub and Alvend Mirza, the noble rulers of Qajars tribe governed the majority of the cities in Azerbaijan,

Iran and Phars.

According to the same Qajarian legends and chronicles, the Shah's dynasty of Qajar descended from Kaan Loo, the son of Chingiz Khan. One of the Qajars' ancestors married his son to the daughter of Kaan Loo. Allegedly, since then they were referred to as Kaan Loo Qajar, as opposed to Dovanlu Qajar the other branch of the tribe. According to another legend: " Qajars are the descendant of Qajar Noyan son of the Mongol general Sertaq Noyan son of Saba Noyan". Abbas Gulu Agha Bakikhanov (1794-1847) Azerbaijani scientist and historian, states that Qajars are originally Jalayers that came to the Caucasus at or (and) before the time of the Mongol inroad. Jalayer, whom the Jalayer, a dynasty of rulers of Azerbaijan (1336-1432) are named was great-great grand father of Qajar Noyan.

Available historical documents testify that the last time the Qajars came to Near Asia was as part of the army of Hulagu Khan, grandson of Chingiz Khan, in the 13th Century (1256). These groups of Qajars settled in Iran and then, after the fall of the Ilkhans' rule, they migrated to Syria (or rather to Armenia, between Syria and Iran). During Timur's rule they were relocated to the regions of Garabagh, Ganja and Irevan, among their kindred tribes. The influence of the Qajars increased during the first Safavids.

Shah Ismail transferred to them the captured grounds, legalising their possessions. The Qajars joined the number of *Gizilbash* tribes, with the help of whom the Safavids had established their authority in Azerbaijan, and then in Safavids' Iran. By then, there was no city or province in either Iran or Azerbaijan,

in which at some point in time a representative of the Qajar family had not ruled. Thus, Toygun Bey Qajar was nominated the first Safavids ruler of Sheki (16th Century).

Approximately at the same time, Kamall ad-Din Khan Ziyad-oghlu Qajar, an important Safavids political leader who had received the title of Sultan in 1547, became the governor of Garabagh and Ganja. The first governor of the Irevan region was Gulu Khan Qajar, and the first governor of Irevan Khanate became Hasan Ali Khan Ziyad-oghlu Qajar (d. 1783).

Representatives of the Ziyad-oghlu Qajar family ruled these regions with almost no interruption from the 16th Century to the beginning of the 19th Century, when the regions were joined to Russia. Beylarbey (the governors) of Shirvan in the years during the Safavids were Ali Gulu Bey Qajar and Peyqar Khan Ziyad-oghlu Qajar, and the Beylarbey of Azerbaijan was Murtuza Gulu Khan Qajar (d. 1664).

Shah Abbas, who decided to weaken the increasing authority of the Qajars and at the same time strengthen the borders of Iran, relocated them from the Caucasus to the border regions of Iran. Some Qajars moved to Khorasan to protect the northeast borders from the Uzbeks; some migrated to Astrabad on the river Gorgan, separating Iran from bellicose Turkmen; and some remained on the borders of Georgia.

The Khorasan Qajars quickly assimilated, and the Astrabad and Garabagh ones started active participation in the political life of Iran and Azerbaijan. There were many eminent people who came out of these branches of Qajars. The Astrabad Qajars, who lived on the right high coast of the river Gorgan, were referred to as Yukhari-bash, or Dovanlu (upper), and the ones living on the left coast were called Ashaghi-bash, or Govanlu-Goyunlu (lower). There was a continuous struggle between them for leadership in Astrabad. The Govanlu Qajars happened to win more often.

The first outstanding representative of this family was Fatali Khan Qajar Govanlu (1685/6 or 1692/3-1726). He became governor of Astrabad and successfully expanded his properties. Shah Tahmasib II (1722-1732) appointed him commander-in-chief of the army, and he conducted a successful fight with the Afghans. However, when Nadir Quly Khan, future Shah Nadir, presented himself as a candidate for the post of commander-in-chief, Tahmasib hastened to get rid of the Qajar who had risen too quickly and too high. In 1727, under Tahmasib's order, with a hint from Nadir Quly Khan, Fatali Khan was killed.

The next rising of the Govanlu Qajars occurred during the rule of Mahammed Hasan Khan (b. ca 1722-1758/1759), son of Fatali Khan. He seized authority in Astrabad and expelled the administration of Nadir Shah. In response, Nadir Shah sent his army, and Mahammed Hasan Khan was compelled to run to Turkmen. He returned to Astrabad only after the death of Nadir Shah.



Agha Mahammed Shah's capture and the sack of Kirman. *Shahinshahnama*. Shaba. 1810. Opaque watercolour on paper. Copies of this manuscript were sent by Fatahi Shah to English, Russian and Austrian rulers.

For the purpose of attracting the powerful Qajars to his side, the successor of Nadir Shah, Ali Gulu Khan Afshar (Adil Shah), nominated Mahammed Hasan Khan Qajar to be the Eshikaghasibashi (Great Master of Ceremonies) at his Court in Meshhed. However, Hasan Khan, who was independent and accustomed to managing, soon quarreled with the Shah and had to flee to Turkmen. The young sons of Mahammed Hasan Khan, however, fell into the hands of Adil Shah. The cruel Adil Shah, who destroyed almost all the relatives of Nadir Shah, did not govern for long.

Mahammed Hasan Khan helped Shahruh Mirza, grandson of Nadir Shah, to come to the throne. The new-Shah, therefore, gave him expensive gifts and nominated him as governor of Astrabad. Shahruh Mirza, however, did not hold authority for long either. He was blinded and displaced from the throne by Suleyman, grandson of the Safavid Shah Suleyman, who accepted authority under the name of Shah Suleyman Sani.

Suleyman Sani Shah nominated Mahammed Hasan Khan to be the sardar (military ruler) of Astrabad. This allowed Hasan Khan to gather forces and strengthen in Astrabad and Mazandaran. He restored Shahruh Mirza to the throne and began a struggle with Kerim Khan Zend, who fought to restore the authority of the Safavids. For a long time, Mahammed Hasan Khan enjoyed success in this struggle.

Mahammed Hasan Khan had two daughters and nine sons from five wives. From Fatima (Jeyran) he had Agha Mahammed Khan and Husein Gulu Khan (Jahansouz Shah). From other marriages he had Murtuz Gulu Khan, Mustafa Gulu Khan, Jafar Gulu Khan, Mehdi Gulu Khan, Abbas Gulu Khan, Reza Gulu Khan and Ali Gulu Khan. His son, Agha Mahammed Qajar, founder of the ruling dynasty of Qajars in Iran, was born on 26 October, 1741.

Hasan Khan's wife, Fatima Khanum, was the sister of a nobleman from another Dovalu Qajar family, Mahammed Khan Dovalu.

Fatima Khanum was a very beautiful, brave and clever woman. She was well educated and did everything possible to educate her son, Agha Mahammed. She helped her husband manage Astrabad and, being a perfect horse rider, she always tried to be beside her husband in important battles. Many historians believe that if it was not for Fatima Khanum, Mahammed Hasan Khan could have never reached a position of importance, and Agha Mahammed Khan would have never become the Shah.

Hasan Khan literally possessed all of central Iran (Irak-a-Ajam) and Azerbaijan, and he was considered the non-crowned Shah of Iran. Coins were even minted under his name. His thirteen-year-old son, Agha Mahammed Khan, participated for the first time in one of his campaigns: he commanded the advanced troops. After that, young Agha Mahammed Khan frequently accompanied his

father in war campaigns, and at different times his father even entrusted him with the management of Azerbaijan and Astrabad.



Murtuza Qulu Khan's Portrait. 1796. Borovikovskiy. Oil on canvas. Russian Museum. St. Petersburg.

In 1759 Mahammed Hasan Khan died in a fight with the Zends for Shiraz. This transferred the struggle for authority in Iran from the father to his oldest son, Agha Mahammed Qajar. It is clear from the above mentioned that the struggle of Agha Mahammed Khan Qajar for the throne did not start from scratch. His father's authority was very high and the road to the throne was thoroughly paved. Thus, for a successful struggle for the throne, Agha Mahammed was only required to display high personal qualities.

After his father's death, Agha Mahammed fled to the Turkmen steppe, where he assembled a group consisting of his tribesmen and Turkmen. He began a guerrilla war against the Zends and even tried to seize Astrabad. In 1761 or 1762, a 4,000-troop army of Kerim Khan Zend surrounded Agha Mahammed Khan's group. About 500 of Agha Mahammed Khan's cavaliers decided to break through the surrounding enemy. The battle continued almost a full day. Only 10 young men led by Agha Mahammed Khan succeeded in surviving. Agha Mahammed Khan received 10 bad wounds but forced himself to remain in the saddle until the end of the battle.

The tired and wounded warriors stationed themselves overnight near the city of Najaf, leaving one guard. There, they were found by the troops of the governor of Mazandaran, who awoke them. Agha Mahammed Khan tried to resist, but his strength left him. He was fettered and sent to Tehran to Kerim Khan Zend, who kept Agha Mahammed Khan as either a hostage or an honorary "guest" for 16 years. Historians are still wondering why Kerim Khan Zend did not take Agha Mahammed Khan's life, or at least blind him, which would have been the usual way for rulers to deal with their contenders in those times. Legends explain it rather simply.

According to one legend, after Kerim Khan Zend learnt that Agha Mahammed Khan was castrated, he ceased viewing him as a competitor for the throne and let him live. During the whole time of his captivity, Agha Mahammed

Khan conducted himself in such a way to convince Kerim Khan Zend that he had lost any interest in politics.



Portrait of young Agha Mahammed Khan. 18th Century. Iran. Mahammed Sadiq. Oil on canvas. Collection of Amery.

The circumstances of the emasculation of Agha Mahammed Khan are described very poorly in different sources. Some say that Adil Shah castrated Agha Mahammed Khan when he was seven years old. However, if that is the case, why was his brother Husein Gulu Khan not castrated as well? Also, the change in the looks of Agha Mahammed started unusually late, so other versions of the sad circumstance also deserve

attention. According to one of these versions, his emasculation took place as the result of a vital wound in the pubic area in the battle near Najaf.



Flags of Irevan Khanate and Iran (above). Early 19th Century.

Another version says that Agha Mahammed Khan fell in love with the beautiful daughter of Zaki Khan Zend. They had intimate pre-marital relations and the dishonoured father of the girl swore to revenge Agha Mahammed Khan. During the battle with the Zends, in which Mahammed Hasan Khan died, both Agha Mahammed Khan and Fatima Khanum were captured. Despite the mother's begging, Zaki Khan Zend, obeying the rule of vengeance of those times, emasculated the young man, who had dishonoured his family. Then the mother and son were released. Agha Mahammed Khan here swore to revenge Zaki Khan and to destroy his whole family. When he came to power, Agha Mahammed Khan fulfilled his oath.

In his aspiration to neutralise the Qajars, Kerim Khan Zend married Mahammed Hasan Khan's sister, Khadija Beyim, and sent the rest of the relatives to Qazwin. He also appointed Husein Gulu Khan, Agha Mahammed Khan's brother, as ruler of Damghan. In Damghan, Husein Gulu Khan got married and had a son, Baba Khan, who would become the King of Iran known as Fatali Shah.



Husein Qulu Khan Govanlu (Goyunlu) Jahansouz, brother of Agha Mahammed Khan Qajar. This painting was presented by Fatali Shah to Napoleon. Thirty years ago the painting from Bonaparte family return back to the Qajar family. "Journal of the International Qajar Studies Association"

Kerim Khan Zend ordered Husein Gulu Khan to create an army and subdue the governor of Astrabad, Mahammed Khan Qajar, from the Dovalu family branch.

Husein Gulu Khan conquered Astrabad and immediately got out of Kerim Khan Zend's control. He announced himself as Shah and built the plans for conquering Mazandaran and Gilan. Kerim Khan Zend could not allow this to happen and in 1755, he sent an assassin to kill Husein Gulu Khan. Husein Gulu Khan was buried next to his father in Astrabad. In the meantime, Fatima Khanum and the younger brother of Agha Mahammed Khan, Abbas Gulu Khan, died.

As mentioned above, Kerim Khan Zend kept Agha Mahammed Khan in Tehran without the right to leave. In those years, Agha Mahammed Khan conducted a very modest life and began to visit the university (madrasa) where a known theologian and philosopher, Sheikh Ali Tajrimi, was a teacher. Every day he rose early, exercised and went to the madrasa, where he listened to lectures and participated in disputes. He also kept constant correspondence with his relatives and countrymen.

Agha Mahammed believed in his lucky stars. Thanks to being incredibly moderate (he was very undemanding in food and consumed it by weight rather than taste) and constantly exercising, he kept a youthful stature and was in fighting shape. Agha Mahammed Khan passionately loved hunting. He especially liked to hunt foxes with falcons. He gave the killed foxes to his neighbours as a symbol of luck a belief existing at that time.

When Kerim Khan Zend transferred the capital of the Khanet to Shiraz, he took Agha Mahammed Khan with him. Now that Agha Mahammed Khan was in one of the ancient cultural centres of Iran, he continued his studies and achieved great success. He studied theology, philosophy, mathematics, astronomy, astrology and poetry. In the future, due to his outstanding memory, Agha Mahammed Khan could easily quote the Koran, fragments from philosophical works and even verses of the least known poets. In literary Majlises, he had great authority and was sought after for advice and information.

Ibn Tufail, an Andalusian philosopher of the 12th Century, became his favourite philosopher. Intense interest in this philosopher remained with Agha Mahammed Khan for the rest of his life. Ibn Tufail's philosophical novel, "Khay,

son of Yakzan", was always with Agha Mahammed Khan, both in campaigns and in the Palace. He quoted it and constantly referred to it.

When Agha Mahammed learnt about a threat to his life, as well as the lives of his brothers and a small group of servants devoted to him, he pretended to go hunting and escaped from Shiraz to Mazandaran.



Agha Mahammed Shah in Battle.
*Shahinshahnama. 1810. Opaque
watercolour on paper.*

By the beginning of 1780, he had won a long lasting struggle with one of his brothers, Rza Gulu Khan, for the government of Qajars and subordinated all of Mazandaran and Astrabad. The rest of his brothers stood on his side in this struggle. In 1782 Agha Mahammed came to Astrabad with all of his brothers and relatives to visit his father's tomb.

After the death of Kerim Khan Zend, his relatives started a fight for authority over the country. The fight among them went on for several years. Agha Mahammed Qajar took advantage of this and went from Mazandaran to Esfahan with a small group of 500-600 people.

In 1785 he took this city, expelled the Zend governor and then, after a number of brilliant victories over the representatives of the Zends, he released almost all of Central Iran.

Important help came from a talented commander, Jafar Gulu Khan, brother of Agha Mahammed Khan. The small town of Tehran, which in 1786 was announced to be the capital of the new state, was chosen to be the residence of Agha Mahammed Khan. In the same year, he won a victory over Jafar Khan Zend, who considered himself the Shah of Iran. The defeated Jafar Khan fled to Shiraz, where he died as a result of a conspiracy.

After conquering Gilan, Agha Mahammed Khan nominated his brother, Murtuz Gulu Khan Qajar, to be the hakim of both Gilan and Astrabad. However, his brother turned against him and joined the side of the Zends. From here, he fled to Talish and asked for protection from Catherine II. With the support of the Russian flotilla, Murtuz Gulu Khan came back to Gilan, but after receiving news of the approaching large army of Agha Mahammed Khan, he fled to Russia again. He died in 1798 in St. Petersburg.

In 1795 after the campaign in Georgia, Agha Mahammed Khan punished the Talishs for supporting Murtuz Gulu Khan. This time many rulers of Azerbaijan, Kurdistan and Central Iran (Iraq-eAjam) joined the side of Qajars. By the beginning of the 1790s, almost all of Iran was under the authority of Agha Mahammed Qajar.

The Turkman-Yomuds, who refused to accept the Qajars' authority, were crushed in a fight, and the heads of the killed warriors were piled up in a pyramid. The remains of Kerim Khan Zend, whom Agha Mahammed fervently hated, were dug out from the grave and buried under the doorway of the Shah's Gulistan Palace in Tehran.

In 1791 Agha Mahammed proclaimed himself the Shah of Iran, but he postponed the coronation. He took measures to consolidate his royalty by disposing of the disobeying Khans and restoring economic and trade communications inside the country. No serious administrative reforms, however, were conducted.



Presentation coins of Agha Mahammed Shah and Fatali Shah. Teheran and Esfagan, Iran. Gold. 1795-1797. Heberden Coin Room, Ashmolen Museum. Oxford.

The last battle between the Qajars and the Zends took place in the summer of 1794 in Kerman and ended in a complete victory by Agha Mahammed Qajar and the dethronement of the Zends dynasty in Iran. In Kerman, Agha Mahammed learnt about the intentions of Georgian King Irakli II to go under the protection of Russia and (not without the assistance of Ibrahim Khalil Khan Garabaghli) to transfer to Russia Garabagh and Irevan Khanates, as well as Ganja hereditary lands of the Qajars.

Agha Mahammed perceived the intentions of the Georgian King as treason of the subject of Iran and the interference in the internal affairs of Azerbaijan Khanates, which for many centuries had been populated and controlled by the Qajars.

In April 1795, Agha Mahammed Shah Qajar directed an army of 60,000 to the Caucasus. A small part of the army moved through Mughan to Daghestan, while Agha Mahammed himself led the main part of the army to Shusha. Shah's brothers led the third brigade to the Irevan Khanate. To occupy the inaccessible Shusha in a short time without special preparation was impossible, and Agha Mahammed Shah turned in the direction of Tiflis. Almost effortlessly, Agha Mahammed's troops put to rout the militiamen of Irakli II and entered Tiflis. Irakli fled to the mountains, and 22,000 civilians were sold into slavery. Tiflis was plundered and completely destroyed.

The reason for the quick removal of the Shusha siege and the campaign against Tiflis was the military expedition against Ganja, organised by Irakli II during the siege of Shusha. The most active support for Agha Mahammed was offered by the Ganja Khan Javad Khan Ziyad-oghlu Qajar, who wanted to get back at Irakli for continuous predatory forays on Ganja. After the rout in Tiflis, many

Azerbaijani Khans announced their obedience to Agha Mahammed Shah. Only Irevan and Garabagh Khans did not want to recognize him.

In the summer of 1796, an army of 20,000, under the command of Agha Mahammed Shah's brothers, approached Irevan. The siege there lasted five weeks, after which the fortress surrendered and a peace agreement was signed.

Finally, while returning from the campaign, Agha Mahammed Khan organized the solemn ceremony of his coronation in the Mughan steppe. He refused to put on the crown of Nadir Shah, whose coronation also took place in this region of Azerbaijan. The crown contained four feathers symbolising the domination over Iran, India, Afghanistan and Central Asia. Agha Mahammed Khan was coronated with a small diadem and a shah's sword, consecrated on the entombment of the Sheikh Safi ad-Din in Ardebil. This symbolised the transfer of the Safavids' authority to the Qajars. Agha Mahammed-Shah dreamt of restoring the Great Safavids Empire.

In every possible way, Agha Mahammed Khan emphasised the leading role of the representatives of the Qajar family in the state affairs. In his struggle for authority, he leaned on the Azeri-Turkic tribes of Afshar, Khalaj, Bayat and Garagezlu.

In his verbal will about the succession of the throne, Agha Mahammed Shah told his nephew Baba Khan that "a daughter of Beylarbey Mirza Mahammed Khan -Dovalu Qajar should be given to Abbas Mirza, who is Dovalu by his mother and who will become the successor of the throne (after Baba Khan), so that his son, who will be named after me as Mahammed Mirza, would descend from the two great Qajar tribes. My uncle Suleyman Khan did a lot for this state. Marry your daughter to his son, and their daughter I designate for Mahammed Mirza. This way, the son of Mahammed Mirza, will be your grandson from both sides". This meant that Agha Mahammed wanted the crown to belong to the Qajar princes whose fathers belonged to the Govanlu family, and whose mothers belonged to the Dovalu family. Therefore, the successor of Baba Khan (Fatali Shah) became not his elder son, who was born of a Georgian mother, but Abbas Mirza.

According to Manuchehr M. Iskandari-Qajar "Though Agha Mahammed Khan could not have children of his own, he nevertheless married and had a harem. Personal reason aside, his dynastic instinct dictated that necessity for him. As the first ruler of the dynasty, he knew that he must set the guidelines for succession. By marrying the widow of his brother Husein Gulu Khan, and declaring her his Queen Mother (Mahdi Ulya) of his valiahd, he ensured the succession for his son, Baba Khan. "

After the coronation, Agha Mahammed Shah conquered Khorasan, where the ruler was the grandson of Nadir Shah Afshar, Shahruh. On his way to Khorasan, Agha Mahammed Shah suppressed Astrabad Turkmen, who went out of control. When in 1796 Agha Mahammed approached the walls of Meshhed,

Shahruh himself came out to greet him with honours. But Agha Mahammed was not satisfied. He demanded the famous treasures of Nadir Shah. Only under horrible torture, during which melted lead was poured down the old man's head, did he reveal the places where the treasures of Nadir Shah and the jewelry of the Meshhed's mosque of Imam Rezi were hidden. Exhausted by torture, the last political opponent of Agha Mahammed died.

In response to the campaign of the Russian general V. Zubov on Georgia in 1797, Agha Mahammed moved again to the Caucasus. On his way to Georgia he seized Shusha. Garabagh Khan, Ibrahim Khalil, fled to northern Azerbaijan. However, the campaign on Georgia did not take place after all. Agha Mahammed Shah was killed by his servants.

According to one version, the conspiracy against Shah was organised by his commander, an outstanding Azerbaijani Khan, Sadiq Khan Shekkaki, who was connected with Azerbaijani Khans, as well as the Georgians living in Iran. According to another version, among the murderers was a Georgian, Sadiq Gorji (Andrey from Mtskheta), who acted on behalf of Georgian authorities. According to the information of some chronicles, Agha Mahammed was killed at night by his servants, Georgian Sadiq Gorji, Isfahanian Khodad and Mazandarani Abbas, who were supposed to be executed by the Shah the next day for some delinquency. Shah's jewelry was transferred to Sadiq Khan Shekkaki, which hints at the existence of a conspiracy against the Shah.

A palatial historian described these events: "As soon as this adventurous enterprise and important event was carried out so criminally and unholy by the villains, who had no shame, they stole the crown and diadem of the Shah's authority, on which each pearl was of incomparable beauty, and the price of each stone was equal to yearly taxes (from a territory as large as Seven Climates). Also, subjects of the imperial estate were taken, such as the diamond armband, the destroying enemies' swords decorated with precious stones, a casket with jewelry, as well as the diamonds 'Kokh-i-nur' , 'Darya-i-nur' and 'Taj-i-Makh,' and majestically illustrated manuscripts, each of which would honourably decorate the chest and shoulders of any monarch in the world".

Noble Qajares, including the mother of Baba Khan and the Shah's aunt, stabbed the murderers. The body of the Shah was transported to Meshhed and buried. The head was sent to Belokan to Ibrahim Khalil Khan, who buried it with honours at the cemetery of various famous people. Shah's army returned to Iran and his nephew Baba Khan was proclaimed the Shah under the name of Fatali Shah.

Such is the sad history of the founder of the dynasty of the Qajars in Iran, which reigned until 1925 when it was replaced by the Pehlevy dynasty. It has a continuation, representing interest for our readers.

In 1847-1848, as a result of palatial intrigues, Bahman Mirza Qajar grandson of Fatali Shah, son of Abbas Mirza, governor of Azerbaijan, Persian Crown prince was compelled to run to the Caucasus and seek refuge in Russia. The Russian government accepted him with great honours, gave him an imperial pension and promised to grant him residency anywhere in Russia. After some hesitation, Bahman Mirza asked for permission to settle in Shusha. He moved there with a large harem, children and confidants. His treasury and rich library were delivered from Iran to Shusha. Bahman Mirza gave his children and grandchildren a European education in the best-privileged educational establishments of Russia. He himself departed from politics and started writing the history of Iran and Azerbaijan.

Most of his 33 sons became military. By the beginning of WWI, eight of them were generals and a number of them were officers. The children of Bahman Mirza did not accept the Socialist revolution in Russia, and most of them had to pay for this with their lives. The Caucasian branch of Bahman Mirza's family literally ceased to exist. The memory about Bahman Mirza, a talented politician, commander and scientist, remains in his works, and also in the manuscripts and subjects of fine art from his rich collection scattered throughout museums and libraries in Azerbaijan, Russia, Ukraine and Georgia.

A Life Sacrificed for Azerbaijan

Abbas Mirza, son of Fatali Shah Qajar



**Qajar Palace. Teheran. 1848. Oil on canvas.
Painted by F. Colombari.**

Fatali Khan (Baba Khan) Qajar (1797-1834), nephew of Agha Mahammed Shah Qajar, founder of the Qajar dynasty in Iran, and elder son of Huscin Gulu Khan, was born in 1771/2 in Damghan to an Ezzet Dinlu mother, daughter of Mahammed Khan Ezzed Dinlu. He was tenderly nicknamed Baba Khan by Agha Mahammed Khan (Baba is grandfather in Azeri) because he was the namesake of his grandfather Fatali Khan. Fatali Shah was portrayed in

scores of canvases of the so-called Qajar school of painting, which arose during his reign. This was a rather short man of imposing appearance with grey eyes and bushy eyebrows, typical of all Qajars. In addition, Fatali Shah was famous for his

huge beard, which accentuated his male dignity in contrast with the sleek, beardless face of his emasculated uncle, and his luxurious enormous harem.



Fatahi Shah in Armor.
Mir Ali. Teheran.
1814-1815. Oil on
canvas.

As has been noted above, in his verbal condition of will regarding succession to the throne, Agha Mahammed Shah, as witnessed by Qajar Prince Azad od-Doule, ordered the following to Baba Khan (Fatahi Khan): "a daughter of Beylarbey Mirza Mahammed Khan-Dovalu Qajar should be given to Abbas Mirza, who is Dovalu on his mother's side and who will become the successor of the throne (after Baba Khan), so that his son, who will be named after me as Mahammed Mirza, would descend from the two great Qajar tribes. My uncle Suleyman Khan did a lot for this state. Marry your daughter to his son, and their daughter I designate for Mahammed Mirza. This way, the son of Mahammed Mirza, will be your grandson from both sides".

In other words, the Shah's throne, according to the will, could take Qajar princes from the Qovanly family, born by Qajar women from the Dovalu family. Agha Mahammed Khan chose the first wives for his heir. Agha Mahammed Khan Qajar named Baba Khan as his heir. Baba Khan took part in the campaigns of Agha Mahammed Shah and was reputed to be one of his best commanders. Besides, Agha Mahammed Shah believed Baba Khan would be able to come to terms with the chiefs of the Qajar tribes and thus prevent disorder after his death. According to the same will, Fatahi Shah's heir was to be not his elder son Dovlet Shah, born by a Georgian woman from the Tsiskarishvili family, but Abbas Mirza, and following his death (still in Fatahi Shah's reign), his son Mahammed Mirza.

Agha Mahammed Shah was killed in 1797. At that time Baba Khan was ruler of Fars and quartered in Shiraz. He left with his army for Teheran, where disorder had already begun. Pretenders to the throne were Baba Khan's brother Husein Gulu Khan, Sadeq Khan Shekkaki, Agha Mahammed Shah's brother Ali Gulu Khan Qajar (soon after he was blinded), and Nadir Mirza, the son of Shahruh Shah Afshar, who demanded to grant him the throne of his ancestors.

Baba Khan succeeded in his uncle Husein Gulu Khan's renunciation of any claims for the throne, and was crowned on Novruz in 1798 under the name of Fatahi Shah. The last wish of Agha Mahammed Shah was fulfilled. The new Shah defeated Sadeq Khan Sheqqaqi - who had been successful in conquering all of Azerbaijan and seizing Qazvin - and directed his steps to Herat where the second pretender for the throne Nadir Mirza and his army were stationed. As a result of fierce battle Nadir Mirza was defeated and fell in action. It was this moment that

Fatali Shah pronounced his famous dictum: "Nadir killed Fatali, and Fatali killed Nadir" (in the first case, he meant Nadir Shah who killed Fatali Khan Qajar, Baba Khan's great grandfather; in the second case, he meant himself, Fatali Shah who killed Nadir Mirza).



The Court of Fatali Shah. Teheran. 1815.

After the way to throne was clear, Fatali Shah returned to the capital and started reigning against a background of struggle against internal and external enemies. While he succeeded in coping with intrastate problems, and his reign proved to be the longest in the history of Qajars, Fatali Shah came to grief in his conflict against Russia despite

his effort to enlist the support first of Napoleon, and then of the English.

Having come to the throne, Baba Khan as a brave and clever military leader handed over the command of the army and, to an extent, the country to his son, the talented political figure and commander Abbas Mirza, ruler of Azerbaijan since 1798/99. According to his far-sighted plans of land campaigns in India, Napoleon tried to arrange matters with Fatali Shah about the unimpeded passage of his army via Iran. However, the English had forestalled him, and a treaty aimed both against France and Russia was concluded between England and Iran in 1801. England's support gave confidence to Fatali Shah in his relations with Russia.

After Eastern Georgia voluntarily joined Russia in 1801, and Russians seized Ganja in 1803, Fatali Shah demanded to withdraw Russian troops from the Southern Caucasus. This led to the first Russian-Persian war of 1804-1813. During this war, Abbas Mirza was in command of a strong army of 30,000 troops. However, Abbas Mirza's poorly equipped army was defeated, so he had to sign the Gulistan Treaty of 1813, following which Russians assumed possession of Armenia, Georgia and Northern Azerbaijan, except for Irevan and Nakhchivan Khanates. The military genius of Abbas Mirza proved insufficient to defeat an enemy furnished with strong artillery, fire-arms and an army that applied the strategy and tactics of European armies, particularly those of Napoleon. Abbas Mirza realized this, so he decided to reform his army.

With that in view, he sent students to Europe to improve their battle training. In 1812 Abbas Mirza ordered the installation of printing presses in Tabriz to print manuals for military training. Also, he built factories for the manufacture of powder and cannons. To improve military training, Abbas Mirza invited English military advisers to improve the fighting efficiency of the new army. As a result,

the army demonstrated its might during the war against Ottoman Turkey in 1821-1823 through seizing Van, Bayazid, Suleymaniya and other towns. These victories inspired Abbas Mirza: in the summer of 1826, instigated by the English, he launched an attack against the Russians in the environs of Irevan, Garabagh and Talish. So started the second Russian-Persian war (1826-1829).



Cotton plain weave. Qajar period. Victoria and Albert Museum. London.

In the first year of the war, Abbas Mirza managed to return nearly all of the Russian-occupied lands. In particular, his troops liberated Ganja and reached Derbent. However, the war dragged out and Abbas Mirza had neither the funds nor resources to proceed with it. Even worse, Fatali Shah and his sons declined from compensating for losses incurred.

It was the numerical superiority, equipment and discipline of the Russian army, as well as a change of command that enabled the new commander of the Russian army, General Paskevich, to make headway to the south and seize nearly all of Azerbaijan, including Ardebil and Tabriz. Abbas Mirza had nothing to do but sign a new humiliating Turkmanchay treaty (1828), which officially reaffirmed the transfer of all the northern part of Azerbaijan (now the Azerbaijan Republic), including Nakhchivan Khanate, to Russia.



Qajar royal tent. Wool with embroidered resht Woolen applique. Victoria and Albert Museum. London.

As Iranian historians noted, this was the most humiliating treaty in the history of Iran. Iran had to pay 20,000 Russian gold roubles as indemnity. Fatali Shah agreed to surrender 17 towns to the Russians but declined from paying money. In order to indemnify, Abbas Mirza and his companion-in-arms had to sell the jewelry of their wives.

The nobility and the people were dissatisfied with the tough line of Russia regarding Armenians' resettlement to the South Caucasus with the purpose of establishing a buffer Christian state and the payment of indemnity under the Turkmanchay treaty. This dissatisfaction, coupled with the arrogant behaviour of the Secretary of the Russian Mission A. Griboyedov, resulted in tragic consequences. On 19 February, an infuriated crowd attacked the Russian Embassy. As a result, nearly all the members of the mission were killed. One reason for the massacre was the concealment in the Embassy of the Shah harem's eunuch, treasurer and chief custodian of precious stones Armenian Yakub Markaryan and two Armenian women from Allahyar Khan Qajar's harem. The eunuch was conversant with

scores of state and intimate secrets of the court, and the Shah issued an ultimatum to Griboyedov to deliver them up. However, Griboyedov refused to comply with his demand. All things considered, Fatali Shah failed to deter gusts of indignation of his citizens. With the consent of both sides of conflict, the incident was settled in a diplomatic manner. With that in view, an expiatory mission was forwarded to St.Petersburg headed by Abbas Mirza's younger son Khosrov Mirza. In the northern capital, Khosrov Mirza was received with regal honours and, even better, Russian Emperor Nicholas I declared: "I consign to oblivion the ill-fated Teheran incident".



Fatali Shah Attended by a Prince, Smoking a Water Pipe. Mehrali. Oil on canvas. Collection of Mrs. Eskandar Aryen.

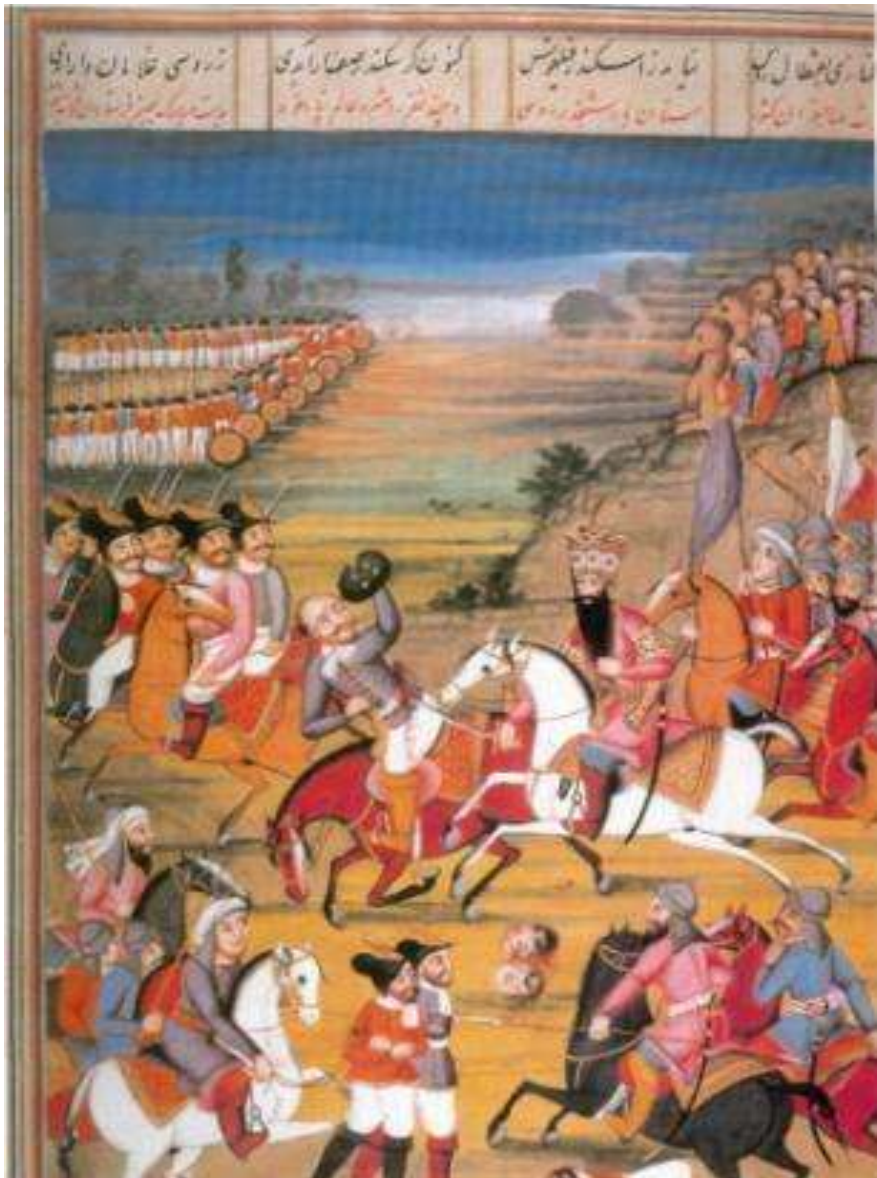
In his turn, Khosrov Mirza presented the Emperor with gifts brought from Persia. The court was particularly impressed by a huge diamond, once brought by Nadir Shah from India. Now at Diamond Fund of Russia, St.Petersburg, the diamond was to serve as expiation for bloodshed, according to ancient Turkic traditions (Gan pulu). Among the gifts, there were also 18 valuable manuscripts, including an excellently illustrated lacquered binding of "Divani Khagan" (an anthology of verses by Fatah Ali Shah). It was Shah's origin of Khosrov Mirza, his handsome, exotic appearance and courtly manners that allowed him to win court salons. It was not astonishing that two memorable medals with texts in Persian and Russian were issued to mark his visiting St.Petersburg and the Mint Place.



Seal of Fatah Ali Shah. 1822/23. Iran. Emerald in a setting of sheet gold, filigree and applique. Nasser D. Khalili Collection of Islamic Art.

It has to be kept in mind that wars and bitterness of defeat were the last straw that brought Abbas Mirza to his grave. The glorious successor to the throne died from tuberculosis in 1833 and was buried in Mashad, near Imam Reza's tomb. These were the highest ever honours to be rendered, according to Iranian traditions. As fate willed, Abbas Mirza's descendants proved scattered all over the world, from Azerbaijan to the USA. Note that the father outlived his son one year. He reigned for 36 years. In spite of the fact that Fatah Ali Shah at the time of his death left 59 sons and 46 daughters, he named Abbas Mirza's son

Mahammed Mirza as his successor. Fatah Ali Shah made this decision despite protests of his mighty uncles Ali Khans and Mahammed Ali Mirza.



Fatah Shah Qajar killing the Russian General. Shahinshahnama.
Shaba. 1810. Opaque watercolour on paper.



Portrait of Fatali Shah Qajar Standing with a Sceptre. Mehrli. Oil on canvas.

Fatali Shah's harem numbered approximately 150 wives and upwards of 900 concubines, served by several thousand attendants, including eunuchs who were Christians, mostly Armenians. Women and girls were conveyed to the Shah's harem from many countries of Asia and Europe. Among them were daughters of the chiefs of Iranian militant tribes and heads of neighboring states that contributed to the settlement of intrastate and interstate disputes. Wives-minions were actively involved in court and country management, even interstate relations. For several years, Shah had favourably been disposed toward the elder daughter of Garabagh ruler Ibrahim Khan, the beautiful Agha Beyim (b. 1782), aunt of the famous poet Khurshid Banu Natavan. In March 1798, escorted by 200 horsemen and scores of maidservants, she was brought to Fatali Shah's harem in Teheran on the occasion of his crowning. The following

are verses ascribed to Agha Beyim:

I'm enamoured of Garabagh
Sheki, Shirvan and Garabagh,
Should Teheran turn into paradise,
I'll never forget Garabagh.



Portrait of Abbas Mirza.

Clever, energetic and incredibly beautiful, Agha Beyim took an active part in court and in the country's life. She learnt French to maintain ties with Europeans and to be in correspondence with prominent figures, in particular Napoleon and Catherine II. She wrote verses under the penname of Aghabaji. Agha Beyim died in 1831 and was buried, like Fatali Shah, in Qum. The mausoleum of Fatali Shah in Qum was destroyed following the revolution in Iran. It was rebuilt into an office, and the tombstones disappeared without a trace.

Fatali Shah applied efforts to arrange the harem's work on a scientific basis. The head physician of the harem was Scotsman Yohn McNeel who, jointly with a midwife from Switzerland, was responsible for the Shah's rendezvous schedule with wives and concubines, and for the registration of newly born princes and princesses. On Thursdays, on the night to Muslim festal Friday, the Shah received his minions in a bedroom of the Gulistan palace. A cut-

glass bed an "eternal bed for the luminary of mankind to sleep" was in his bedroom. It was a gift from Nicholas I.



Palace of Sardar, 18th Century. Irevan. Irevan Khanate.



Goblet. Silver, gold plate and enamel. 1796. Baku. History Museum. Moscow.

Fatali Shah Qajar's reign was marked by an unprecedented upsurge in the arts of Iran and Azerbaijan. For unknown reasons, scores of researchers pay no heed to this circumstance; rather, they regard it as decadence, ignoring both the country and the structure it was accompanied by. Even worse, most researchers are prone to underestimate the role of Fatali Shah in the advancement of arts. Canvases

depicting Fatali Shah, his numerous children and Qajar offspring, court musicians and dancers are currently decorating the world's best museums.

It was no coincidence that a brilliant, life-asserting original Qajar school of painting was created at the court at the Shah's initiative. Termed "Qajar painting" in Europe, it could as well be called as "painting of the Qajar family". The same goes for the so-called varnish painting. Culminating under Fatali Shah were gunsmiths, or rather metallurgists who in collaboration with metal workers and painters succeeded in creating masterpieces of arms with blades made of damask steel. Flourishing as well were jeweller's art, filigree, enamel, inlaid work, carving, etc. A school of Qajar architecture sprang up, including such a brilliant specimen as Sardar's Palace in Irevan. Notable for their high quality and design are handmade carpets and pieces of fabric manufactured in the reviewed period.

One Struggle More, and I am Free

Javad Khan Ziyad-oghlu Qajar

After the formation of the Sefevids' state, Azerbaijan was divided into semi-dependent princedoms, ruled by Beylarbeys. From that time, the hereditary Beylarbeys of Garabagh and Ganja came from Qajars, a family of Ziyad-oghlu. The first Beylarbey of Garabagh and Ganja was the prominent political figure and commander Kamalladdin Shahverdi Sultan Ziyad-oghlu Qajar (died 1568).

After the death of Nadir-Shah Afshar, in place of Beylarbeys when independent Khanates sprang up, governors of Ganja Khanate again remained Qajars. The first Khan was Shahverdi Khan Ziyad-oghlu Qajar (1747-1760).



Bonchuk of Javad Khan Ziyad-oghlu Qajar. 18th Century. Ganja. Ganja Khanate.

The last Khan of Ganja Khanate was a famous political figure of Azerbaijan at the end of the 18th and beginning of 19th Centuries, Javad Khan ibn-Shahverdi Khan Ziyad-oghlu Qajar. He was born in 1748 in the city of Ganja. Javad's father Shahverdi ruled the Khanate of Ganja from 1756 until 1761. His mother, Sharaf Jahan Beyim, came from a noble family as well. Javad Khan had three sisters: Khurshid Beyim, Tuti Beyim and Kheyransa Khanum. In 1780, Javad Khan married an ordinary country girl named Shukufe Khanum, and in 1790 he married the Sheki Khan's sister, Maliknisa Beyim. The first died in 1812, and the second died in 1830.

After his death, Javad Khan's second wife came back to Sheki to her brother and died there as widow. Her grave is in Sheki. Javad Khan and Shukufe Khanum had three sons: Ughurlu Khan, Husein Gulu Khan and Ali Gulu Khan, and four daughters: Pusta Beyim, Tuti-bike, Khatun Beyim and Balaja Beyim. In 1801 Ughurlu Khan married Mammed Khan's daughter, Jahan Beyim. Their son was named Javad. Husein Gulu Khan (1784-1804) married one of Kasib Sultan Shamshadil's relative, Zeynab Khanum.



Abbasi. 1189 (1775). Silver. Ganja. Ganja Khanate.

After Shahverdi Khan, Mahammed Hasan Khan Ziyad-oghlu Qajar came to power in Ganja. He displayed the abilities of an outstanding state figure, which contributed to the independence of Ganja Khanate and its prosperity.

After his brother Mahammed Khan murdered him, instability came to Ganja. As soon as the flabby and savage Mahammed Khan ascended his brother's throne, he and his son Aghabey were seized by the allied Garabagh - Georgian army, blinded and put in a Shusha prison.

During this period Russia, which was struggling with the Turks for Crimea, started actions in the Caucasus in order to distract Turkey's attention in this direction. Caucasian policy was entrusted to Potemkin, favourite of Catherine II, the ruler of Russia. Potemkin's chief adviser on the Caucasus was Armenian archbishop Jozef Argutinski.

As far back as 1783, a treaty between Georgia and Russia was concluded at Potemkin's headquarters in Georgievsk, under which Georgia fell under the protectorate of Russia and Russian troops entered there.



Portrait of Javad Khan Ziyad-oghlu Qajar on a carpet. 19th Century. Ganja.

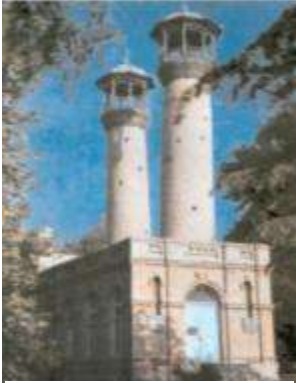
Georgian King Irakli laid claim to possess Ganja, Irevan, Akhaltsikh and Nakhchivan. He wrote: "I suppose that Russia has occupied Adribijan, and that a part of it is kindly granted to me". Georgia's plan became known to Ibrahim Khan, who then organized Ganja residents to set out for the Georgian garrison. Key Khosrov fled Ganja, and Irakli decided to put Mahammed Khan - who was one of Ibrahim Khan's captives - on the throne in Ganja. On learning this, Ibrahim Khan killed the captive. However, the protege of Ibrahim Khan, Hazrat Gulu Bey, did not remain long in Ganja. After the Ganja revolt, Rahim Bey came to power, and was followed some time later by his brother, Javad Khan.

Javad Khan came to power, obviously, not without Erakli's help. It was no mere coincidence that he paid 10,000 roubles annually to the Georgian king. To put an end to the dependence and continuous forays of Georgia in Ganja, Javad Khan joined Agha Mahammed Khan Qajar's army in 1785, and moved on Tiflis. After the return of Agha Mahammed Khan's army to Iran, the relations between Javad Khan and Irakli II became increasingly hostile. The troops of Irakli II, Khan of Garabagh, Ibrahim Khan and Khan of Avars, Umma (his relative) besieged Ganja. Though the siege was unsuccessful, Javad Khan had to return prisoners of war captured in Tiflis and pay war costs to Ibrahim Khan in order to lift the siege.

After the death of King Irakli, Javad Khan struggled to regain the territories of Borchali and Shamshadil, which had been given to Georgia by Nadir-Shah. However, he managed to liberate only Shamshadil, where he later sent his son, Ughurlu Khan.

By the order of Catherine II in 1796, a campaign of the Russian army on the Caucasus began. The army was under the command of General Valerian Zubov, brother of Platon Zubov, a favourite of Catherine II. As an official purpose of the campaign, there was restoration of calmness in the region, which had been disturbed by Agha Mahammed Khan. More than 30,000 troops took part in the campaign. In a short time, Russia invaded eastern regions of Azerbaijan, almost without struggle. The majority of Khans were compelled to fall under the protection of Russia on the condition of the preservation of Khanates and Khan authorities, although there were representatives of pro-Turkish and Persian among them.

The Caucasian corps approached Ganja under the command of General Roman Korsakov on December 13, 1796. Javad Khan left the city to meet the army and presented Ganja's keys to Roman Korsakov.



**The Mosque of Shah Abbas.
17th Century. Ganja. Ganja
Khanate.**

Benevolent in the beginning of the campaign, Azerbaijan's attitude toward Russia sharply worsened after Argutinski was appointed as Zubov's adviser to Garabagh Meliks. He declared, without agreeing with Zubov, that Russians came to Azerbaijan with the plan "of relieving Armenians from the yoke of Muslims". Armenian Meliks laid claim to Garabagh and Zangezur.

As soon as the Russians appeared in the Caucasus, Georgians and Armenians began dividing the territory of Azerbaijan. In exchange for Georgia's assistance, Russia promised hereafter to promote the institution of Georgia's authority in this region. Irevan and Garabagh Khanates were planned to be populated by Armenians, who moved there from Iran and Turkey with the purpose of creating a buffer Christian state. These politics have proceeded to the present.

More than 1.5 million Armenians were brought to that region, which had adopted the name Armenia. Also, approximately as many Azerbaijanis were forcibly evicted from there.

That same year Catherine II died, and the new Emperor Pavel I ordered Zubov to leave Transcaucasia. Immediately after the departure of the Russians, Agha Mahammed Khan organized a retaliatory campaign in the north of Azerbaijan. He took Shusha, and Javad Khan then arrived there. They intended to explain to the Shah the reasons for the surrender of fortresses to Russians without resistance.

The Assassination of the Shah on June 5, 1797 relieved Khans of possible punishment. In 1799, the Russian army returned to Georgia, and within a year Russia announced its annexation of Georgia. Georgian King George XII demanded the return of Shamshadil.

Javad Khan sent an army there under the command of Ughurlu Khan. This time, the treasurer of the Georgian king, neighboured by Javad Khan, informed him about the expected campaign of the Russian - Georgian army against Ganja.

It is quite possible that by sending this letter they tried to intimidate Javad Khan and force him to flee. Russian historian Olga Markova wrote, "The most painful problem of the internal relations in Transcaucasia - the question of Ganja's submission - has now sprung up again". The Russian general, Georgian prince Tsitsianov, was nominated commander-in-chief of the Russian army to the



Battle of Prince Abbas Mirza with Russian Troops. Allahverdi Afshar. 1815-1816. Tabriz. Oil on canvas. Hermitage. St. Petersburg.

Caucasus. He wrote Javad Khan a letter from Tiflis requesting a brief report on his activities and demanding him to send his son Ughurlu Khan as a hostage to show his loyalty and friendship. Javad Khan refused to execute these demands, declaring it in such a rough form.

He clearly understood that this time the question was not about the transition under the protectorate of Russia, with the preservation of the Khanate, but complete liquidation.

On November 22, 1803, Russians from Tiflis set off for Ganja. On approaching Ganja, Tsitsianov again sent a letter to Javad Khan, which categorically demanded him to yield the fortress.

Javad Khan answered that he was ready to defend Ganja in action. Azerbaijani historian Mirza Adigezal Bey wrote that Javad Khan mustered an army and attacked the enemy. The battle began near the tomb of the great Azerbaijani poet Sheikh Nizami, near the village of Qulu-kobu.

The forces were evidently unequal. As a result, Ganja defenders suffered heavy losses and returned to the city to shelter in the internal citadel. The Russian army pursued them in Ganja and surrounded the citadel. During a month of threats and ultimatums by Tsitsianov, Javad Khan answered unequivocally: "As to the surrender of the city, leave behind this unrealizable dream. In Ganja you can enter only through my corpse. Do you understand? Only after my death and that's all".

Winter colds came nearer and on January 3, 1804, Tsitsianov decided to assault the citadel. The first attack was a failure; then another attack on the citadel followed.

Despite the heroic resistance of the Ganja residents, Russians seized the main towers of the citadel. Early in the morning on January 4, 1804, Javad Khan fell in action from an enemy bullet. Javad Khan's son Husein Gulu Khan perished courageously.

The Ganja Khanate was conquered by Russia and ceased to exist. However, on July 26, 1826, another son of Javad Khan, Ughurlu Khan, took Ganja and restored the Khanate for a short time.

Ughurlu Khan, notable for his unusual courage and talent as a commander, twice made deep raids into Azerbaijan with a small army and even tried to take Ganja.

Javad Khan was buried in Ganja at the "Juma" mosque, constructed by Shah-Abbas.

A modest entombment was established over his grave. It was made of marble and an inscription in "nastalig" in Persian was very skilfully traced out:

"In this tomb lies Beylarbey of Ganja
Javad Khan Ziyad-oghlu from the family of Qajar".
Died in the year one thousand two hundred
And eighteen (1218/1804).

In 1962, apparently in connection with the reconstruction of the square around the mosque, his tomb was destroyed by the Soviet administration. Local patriots saved the remains of Javad Khan, and on March 27, 1990 they were returned to their former place.

Russia gained a victory over Javad Khan and captured Ganja. To celebrate the event, Russians instituted rewards and memorable medals. Decorations (silver medals) were issued that said "For the capture of Ganja on January 30, 1804" and "For bravery during the capture of Ganja". The Recapture of Ganja following the battle with Ughurlu Khan in 1826 was marked in Russia by issuing a memorable medal by famous medallist Count Fedor Tolstoy. It read: "The Battle under Elizavetopol. 1826". The city was renamed Elizavetpol in honour of the wife of Russian Emperor Aleksander I Elizabetha Alexeevna.

Ganja prospered during the reign of Javad Khan. Trade flourished, various crafts were cultivated, and schools, caravanserais and mosques were built. Under the court of Javad Khan, scientists, writers and poets assembled, including Kerbalay Sadiq, father of the prominent Azerbaijani poet Mirza Shafi. When Russians captured Ganja, Javad Khan's daughter Puste Khanum invited Mirza Shafi to serve as manager, but after the Shamkir battle, Ughurlu Khan took Pusta Khanum away to Iran.

Javad Khan's granddaughter and Ughurlu Khan's daughter, Badir Jahan Beyim, was the wife of the last Khan of Garabagh, Mehti Qulu Khan Juvanshir.

She was an outstanding poet and public figure. Javad Khan's grandson Kelbali Khan Musahib wrote verses in Azeri and Persian.

Javad Khan's brother Fathali Bey Ziyad-oghlu Khali Ganjali was a well-known poet. The manuscript of his Divan, written mostly in Azeri, is kept at the Institute of Manuscripts of the National Academy of Sciences of Azerbaijan. Famous Azerbaijani writer Mohsun Nasiri wrote at the court of Javad Khan. By the order of Javad Khan, he wrote the Azerbaijani version of "Tuti-name", based on the ancient Indian fairy tale. After Russia's occupation of Ganja, some of Javad Khan's descendants adopted the surname Ziyatkhanovs. Now in Baku and Ganja you can meet Javad Khan's direct offspring under this surname.

A Life Spent in Pilgrimage

Zeynal abd-Din Shirvani

On March 8, 1852 at the session of the Caucasian Branch of Russian Geographical Society, a report was made on the book "Riyazus-Seyahat" by Zeynal abd-Din Shirvani. The chairman of the session, vice-regent of the Caucasus Prince Vorontsov was so interested in this report that he ordered a collection of information about Zeynal abd-Din Shirvani. He also ordered that the book be found or a copy be made.



Through the Russian Embassy in Iran a contact was established with Prince Mahammed Reza Mirza Qajar. However, he refused to sell a single copy of the book, though he kindly agreed to send a copy. Who was Zeynal abd-Din Shirvani, what attracted the attention of Russian scientists and of high-ranking dignitaries, in honour of whom were named a library in Indonesia, Geographical Societies in Mecca and Jiz (Saudi Arabia), a street in the Iranian city of Shiraz, a steam-ship floating in the Caspian Sea, and a museum in India?

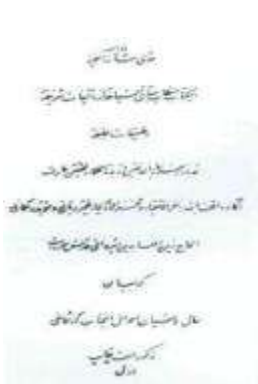
Haji Zeynal abd-Din ibn Akhund Iskender Shirvani, a prominent geographer, traveller, historian, ethnographer, philosopher and poet, was born in 1780 in Shemakha.

In 1785, when Zeynal abd-Din was five years old, the family of Akhund Iskender migrated to the city of Kerbela (near Baghdad), where the father of the future traveller attended university. There, Zeynal abd-Din received primary education. In 1796, he moved to Baghdad to complete his education. There Zeynal abd-Din continued to study philosophy, medicine, astronomy, mathematics and languages. Books of travellers were kept in the libraries of Baghdad, and scientists

of Baghdad assembled there from all over the East. These, coupled with the numerous pilgrims visiting the sacred city, opened before the young man a mysterious, unknown world. Aspiration to see the world and bring the story about it to his countrymen became the only purpose in the life of young Shirvani, so without extensive preparations he started his way.



Portrait of Zeynal abd-Din Shirvani. Ali Minayi.



Title page of *Bustane-seyaha* by Zeynal abd-Din Shirvani.

Nureddin Keremov, a well-known Azerbaijani biographer of Zeynal abd-Din Shirvani, wrote: "The way was stretched for more than 60,000 kilometers and lasted for 40 years. It went through Asia Minor, Iran Highland, Central Asia, Arabian and North African deserts, through the forests and savannas of Sudan, the tropical forests of India, the islands of the Indian Ocean. This way crossed the mountain ridges of Hindukush, Zagros, Suleyman Mountains, Pamir, and many other areas of Asia and Africa".

In his works, Zeynal abd-Din Shirvani did not focus on single trips. Nureddin Keremov pointed to his three main trips. "The first of them was the following: Baghdad, Iraq-e Ajam, Gilan, Shirvan, Mughan, Talish, Southern Azerbaijan, Khorasan, Herat, Zabul, Kabul, onward to India's regions, Penjab, Dean, Bengal, Gujarat, the islands of the Indian Ocean, Sind, Multan; then by mountain roads to Kashmir, Muzaffarabad and by Eabul roads to Takharistan; from there to Turan and through the Badakhshan Mountains to Khorasan; then via Iran to Phars. After a short rest, Zeynal abd-Din Shirvani began the second trip. It started with Shiraz (Phars), and from there went to Darab; then by sea to Bender-Abbas, further via Ormuz to Khadramaut and

Yemen, then to Ethiopia and Sudan, then again to the Arabian peninsula to Jidda, Khijaz, Medina and Mecca. Later he went by sea to the country of Seyids, from Egypt in the Near East to Sham-Rum (Anatoly), Diyarbeqir, Garaman and Aydin. The third trip of Zeynal abd-Din Shirvani - to the Atlantic Ocean and back - crossed the following route: the islands of Bahre Akhzar (which means "green sea", as the Eastern geographer called the Atlantic Ocean), Rum-Eli (or Rumalya, a European part of the Osman Empire), Anatoly, Azerbaijan, Teheran, Baghdad, Hamadan, Isfahan, Kerman and Shiraz".

Using more than 500 manuscripts and books, many of which are now lost, and personal observations, made during these trips, Shirvani wrote three books,

bringing him world fame: "Riyazus- Sayahat" ("Fields of Trips") 1822, "Khadaikus-Sayahat" ("Gardens of the Trip") 1827 and "Bustanus-Sayahat" ("Flower Bed of the Trip") 1833. In them, he gave valuable information on geography, history, ethnography, architecture, literature and well-known figures from many countries.



The Siniq Qala Mosque. 1079. Baku, the State of the Shirvanshahs.

He gave special attention to the description of the world's climatic zones. Like his predecessors from the East, Shirvani divided the Earth into seven climatic zones.

During his travels, Shirvani became acquainted with quite a few scientific figures. Several of them tried to meet with him, and they took his opinion into consideration. News of the scholarship of Shirvani overstepped the borders of the routes of his trips. When asked about the reasons for his unusual hospitality, the governor of one of the regions of India answered, "I have rendered you only one hundredth of the respect which you deserved. I highly appreciate you for eight reasons: one of them is your charity; people should respect each other. Another reason is that you have arrived as a guest

of our country, and a guest should be respected; and because you are a scientist, and scientists need to be to respected; and at last, one more reason is that you are a wise and informed person. You help the poor people, and he who helps paupers and unfortunates is estimable... I appreciate you due to the above told and I have a whole-hearted kindness toward you".



Climactic Zones of the Earth, by Zeynal abd-Din Shirvani.

He was invited to the courts of the governor of Egypt Ibrahim Bey, Shah of Iran, Fathali Shah Qajar, Sultan of Turkey Mahmud, and many others. There, he participated in disputes and conversations, but on offers to stay at the Court, there followed polite refusal. Shirvani preferred an adventurous life full of hardship to replete the existence of a courtier. At the same time, Zeynal abd-Din was a poet and composed lyrical poetry under the pseudonym of Tamkin. These verses are scattered throughout his geographical writings and collected in his

"Divan", the manuscript of which is kept at the Central Library of Teheran. Manuscripts of other works are kept at the British Museum, the Paris National Library, in St. Petersburg and in Iran.

Shirvani's works were explored by many Azerbaijani, Iranian, Russian and European scientists, including Abbas Qulu Bakikhanov, Mahammed Tarbiyat, Asker Rabbani, B. Dorn, N. Khanikov, E. Braun, C. Storn and E. Bloshe. Of

particular interest are works of N. Keremov, who devoted a greater part of his life to the propaganda of the scientific heritage of Zeynal abd-Din Shirvani.



A postcard. Baku. Beginning of the 20th Century.

Zeynal abd-Din married in 1820/21 in the city Shiraz. Soon, his son Jalal ad-Din Mahammed was born, followed two years later by his second son Khusam ad-Din Ali. His elder son did not live long. The younger son followed in his father's steps and took trips to Iraq, Iran and India. Zeynal abd-Din Shirvani spent the last years of his life with his family in Shiraz. From there he went on his final trip. It was the hajj to Mecca he made

together with his wife. On the way to Mecca he fell ill and died near the city of Jidda in 1838, where he was buried.

The Master of Love Poetry.

Molla Panah Vagif



Molla Panah Vagif - Grand Vizier of Garabagh Khanate and well-known political and public figure of 18th Century Azerbaijan - is one Azerbaijan's outstanding poets of the medieval tradition and the first poet to create new realistic poetry, close to folksy. His creativity had a great influence on the further development of Azerbaijani poetry.

Vagif was born in 1717 in the settlement of Salahli, near Gazakh. Apparently, his distant ancestors migrated there from the native land of the great Fizuli-Bayat. However, there is not much reliable information about his parents. It is only known that Vagif's grandfather's name was Suleyman, his father's name was Mehdi, and his mother's name was Aggiz.

Panah was highly educated. He was skilled in Persian and Arabic and knew the particulars of astronomy, mathematics architecture, music and poetry. In Gazakh, he attended the school of well-known scientist and teacher Shafi-efendi. Some biographers consider that he was subsequently educated in Ganja or Tabriz.

In Gazakh, and later in Garabagh, Vagif taught in the madrasa under a mosque named after Molla Panah. The glory of the profound erudition of Vagif went far beyond his native land; a proverb even said: "Not every scribe can become Molla Panah".

In the middle of the 18th Century, hostile conditions arose on the border with Georgia and many families from the Gazakh area migrated to the regions of

Garabagh and Ganja. Vagif's family was among these emigrants. They found refuge in the village of Terterbasar, Javanshir's region of Garabagh. There, Vagif continued teaching. This brought him modest income in the small poor village, so Vagif's family lived in poverty. It is not surprising that he wrote the poem "Bayram oldu" ("Holiday Has Come") during this time:

Although Bayram, the holiday, is on its way, I sigh.
At home, there's not a sack that holds a thing to eat.

The jars that held the oil are empty and quite dry
There's not a whiff of cheese and not a shred of meat.

We put no faith in God, whose mercy is never shown –
If bumpkins knew they'd drive us off with blows!

In every village house the honey overflows.
It's only in our own there's nothing sour or sweet.

In this immense world of ours we've not a goat to show,
And ne'er a pretty lass to set the heart aglow.

Vagif, don't ever boast about the things you know.
God knows our store of wisdom's poor and incomplete!

This undistinguished verse would not be worth mentioning if not for its bad name. During the Soviet time this verse would have been regarded as a merit of the



Shusha. 19th Century. Garabagh. Drawing by Vereschagin.

poet. It was recited everywhere, from creche to university audiences. Communists always used this verse to emphasize the advantages of the then-existing socialist system of management. Masses of the country's population started studying the creativity of Vagif from this verse.

Soon after, Vagif moved from Terterbasar to Shusha, where he opened a school and shortly after gained the reputation of excellent teacher and talented poet. The poet's glory reached Garabagh's Khan Ibrahim Khalil Khan, and he was invited to the palace. There are different legends as to how Vagif got to the palace. According to one, Vagif predicted a lunar eclipse and earthquake with great accuracy. Having learned

about this, Ibrahim Khan wanted to get acquainted with the gifted astrologer, and Vagif was invited to the palace. Impressed by Vagif's sharp wit, acuteness and personal charm, Ibrahim Khan offered him to move to the palace.

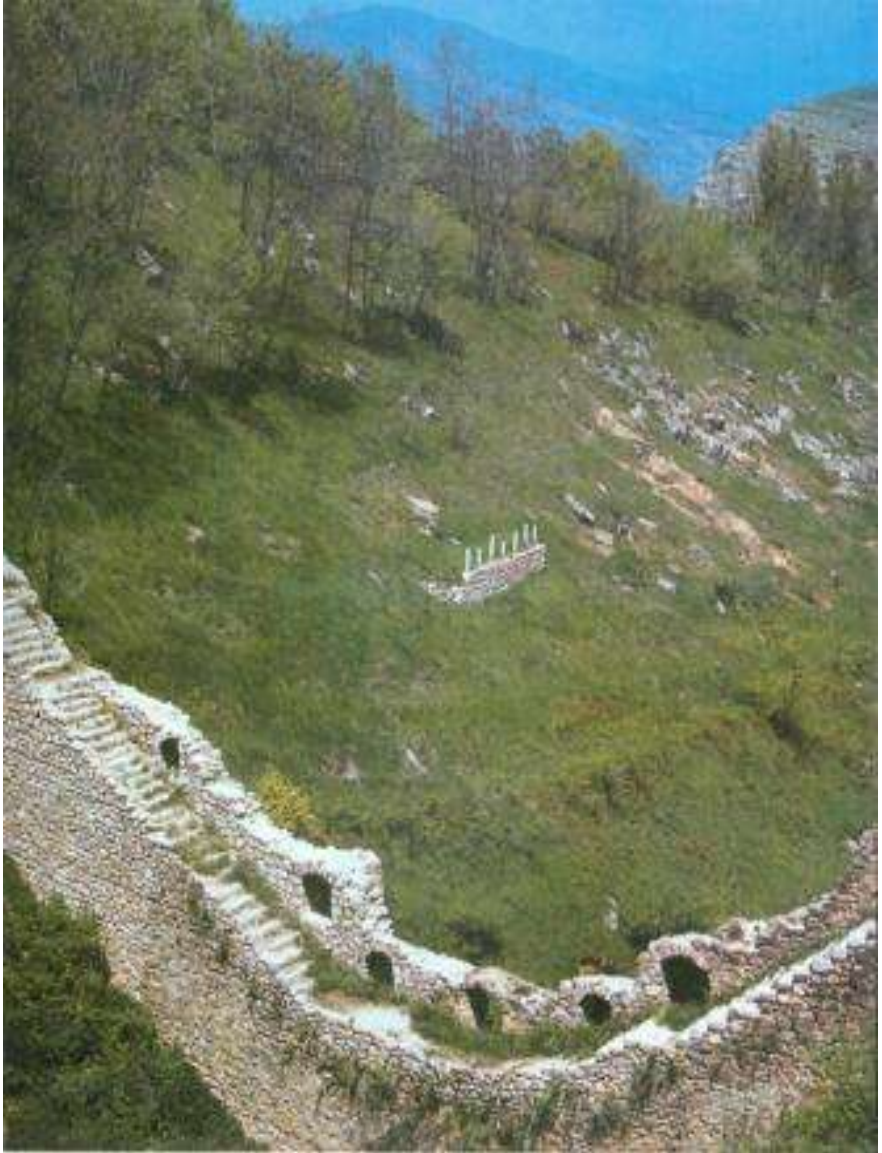
According to another legend, while Vagif was in Ganja, he wrote a letter on behalf of an applicant to the ruler of Ganja Khanate Javad Khan Qajar. Javad Khan was surprised by the style of the letter and took Vagif to the palace. However, giving in to the persistent appeals of Ibrahim Khali 1 Khan, he released him to Garabagh. Vagif remained in the palace until his dying day, first as Eshikaghasi (Vizier or Home Secretary), and then as Grand Vizier. Thanks to his accomplishment and scholarship, he soon won common respect. It is evident that Vagif seriously studied astronomy and successfully used his knowledge in practice to predict eclipses, as well as make calendar calculations and astrological forecasts. The palace needed these to make serious decisions. Vagif felt at home in applied mathematics and used this knowledge during the construction of Khan's palace, residential houses and the wall of the impregnable fortress of Shusha.

Vagif had a rich library and was perpetually engaged in self-education. Through his accomplishments, he stood out among the intellectuals of Shusha and fully justified his poetic pseudonym "Vagif" ("Expert"). Aziz Sharif, a researcher of Vagif, said that as Vizier of Garabagh Khanate, Vagif proved himself to be a great politician and public figure, and a wise and far seeing individual. There are no grounds for doubting the exceptional abilities of Vagif, but a question arises: perhaps it was him and Ibrahim Khalil Khan's "far-seeing policy" that later led Azerbaijan to the bloody events in Garabagh.

Vagif had two wives. One was called Medina, and the other was Gizkhanum. Gizkhanum was a Durband Bey's daughter and got married in her young age to the already elderly Vagif. There are legends about her unusual beauty. Vagif had one son and two daughters. All of them were children of Medina Khanum. The son's name was Aliagha. He wrote under the penname "Alim" ("Scientist"), and was murdered when he was middle-aged.

Vagif was on good terms with the poets Vidadi, Husein Khan Mushtag and Aggiz-oghlu Piri. Of these, his closest friend was the poet Vidadi from Gazakh. According to some information, Vidadi was Vagif's distant relative. The daughters of Vagif were married to the sons of Vidadi. The poetic correspondence between the two poets was of particular significance for their creative work. Another friend of his, Mahammed Husein Mushtag, was Khan of Sheki for 22 years. Their poetic correspondence is also known.

Although Vagif arrived in the palace as a Sunnit, he adopted Shiism, which was professed by the Khan. As Grand Vizier, he supervised the foreign affairs in the Khanate. Azerbaijan was in a difficult situation. Nadir Shah was murdered in 1747. A little earlier, independent Khanates had been formed in Azerbaijan. In a short time, such Khanates as Garabagh, Ganja, Guba, Sheki and Talish sprang up



Shusha Fortress. 18th Century. Garabagh.

and were recognised in the international arena. However, despite the political, military and economic success achieved by these Khanates, they faced the threat of the loss of their independence.

The independence of the Khanates was threatened by neighbouring Khanates and Georgia. Ceaseless internal wars and the threat of intrusion of the powerful neighbour compelled the Khanates to enter into alliance with other Khanates and seek support of powerful states. Ibrahim Khan concluded a treaty with Georgia and sought the support of Russia. In 1783, Georgian King Irakli II adopted Russian citizenship. Vagif visited Tiflis a year later to attend a reception arranged in honour of the conclusion of the treaty between the two states. During the reception, some of Vagif's verses were read. These were written in Tiflis and devoted to Irakli's son Prince Eulon. They also praised Georgia's beauties and included a eulogy of Tiflis.



In 1783, Ibrahim Khalil Khan addressed a letter to Empress Catherine II with a request to admit Garabagh Khanate into Russian citizenship. Ibrahim Khan had to choose between Russia and Iran, where Agha Mahammed Shah Qajar had come to power.

Ibrahim Khalil Khan oriented himself toward Russia. From old times Garabagh was populated with Qajars and had been ruled for nearly 200 years by Qajars from the Ziyad-Oghlu family. Agha Mahammed Shah tried to conquer Garabagh Khanate in any degree, and he was motivated by the restoration of the rights of Qajars.

Before Agha Mahammed's arrival in Garabagh, Ibrahim Khalil Khan had maintained close contact with Irakli II. Vagif participated in the negotiations held by Ibrahim Khalil Khan, Irakli II, hakim of Irevan Mahammed Khan and hakim of Talish Mir Mustafa Khan. The negotiations focused on the joint struggle against Agha Mahammed. Prepared to campaign against Garabagh, Agha Mahammed demanded unconditional obedience from Ibrahim Khalil Khan, and as a guarantee he expressed his desire that the Khan's son be sent to him. Ibrahim Khalil Khan did not agree and in 1795, Agha Mahammed Shah's army crossed the river Araz and made their attack on Shusha. Shusha's people were guided by Vagif and had time to prepare for their prolonged defense. The siege of Shusha was thoroughly developed. Agha Mahammed Shah asked his court poet to write an intimidating letter to Ibrahim Khalil Khan. Noteworthy are the following verses:

Madman! A hail of stones crashes down from heaven.
And you in glass walls wait for wonder to come.

Here we have a play on words. Shusha in Azeri means glass. A sheet with this couplet was attached to an arrow, which the Shah's warriors shot into the fortress. In the same way, they received an answer written by Vagif, Grand Vizier of Garabagh Khanate:

The Creator surrounded me by glass,
But by hard stone the glass is encompassed.

This verse evoked terrible anger from Agha Mahammed, and he renewed the shelling of Shusha. After 33 days of unsuccessful attacks of the fortress, the army of the Shah lifted the siege and made their way to Georgia.

Wielding arms skillfully, Vagif was among the defenders of the fortress. Legends were spread about his art of straight shooting. People said that one day at an Armenian wedding party, the numerous visitors arranged a shooting competition, which Vagif won. Vagif even had muhammas devoted to the gun.

In 1796, Russian armies under the command of count Zubov passed through Shemakha up to the borders of Garabagh. Ibrahim Khalil Khan sent an embassy led by Abulfat Khan's son to Zubov. Among them were Vagif and the sons of some Garabagh emirs too. On behalf of Catherine II, Ibrahim Khalil Khan and Vagif were presented with costly gifts. Vagif was presented with a staff decorated with precious stones.

Ibrahim Khalil Khan continually maintained correspondence with Catherine II. Vagif wrote Ibrahim Khalil Khan's letters to Catherine, and the Empress at once noticed the uncommon abilities of the author. In a letter to Potemkin written in 1784, Catherine II pointed out that all the letters of Ibrahim Khalil Khan stood out by the refined style compared with (he ones from Persia and Turkey. She asked her favourite to find out the details of the personality and state of health of the author of the letters.

In 1796, Empress Catherine II died and the new Emperor Pavel I withdrew the Russian army from the Caucasus. Agha Mahammed Shah took the opportunity to punish the recalcitrant Khans of Azerbaijan. Within a year he launched a new campaign and again started it from Shusha. This time Ibrahim Khalil Khan opened the gates of the fortress Shusha without resistance and fled to the north of Azerbaijan, backed by a small group of relatives and an entourage. However, Vagif was not among his entourage. Only a week after the arrival of the Shah's army in Shusha, he was arrested and brought to the palace of Ibrahim Khalil Khan's brother Mahammed Hasan Bey, where Agha Mahammed Shah sat solemnly.

Historians account for the punishment inflicted by Ibrahim Khalil Khan on the famous delender of Shusha by the disastrous situation in Garabagh, where

drought was followed by terrible famine. The absence of Vagif in the Khan's entourage is explained differently.

All the explanations lead to numerous questions. Shusha was regarded as an impregnable fortress and Ibrahim Khalil Khan had enough time to stock up provisions and prepare for prolonged defense.

If from the very outset he wanted to hand over the fortress, Vagif, his closest courtier, would have known about it and would have tried to be in the fortress at that moment. However, for unknown reasons he left the fortress and turned Vagif adrift.

There are some versions that explain the poet's absence in the Khan's entourage. According to one of them, Vagif went with a certain Jamil Agha to Tiflis and on his return was seized by Agha Mahammed Shah's people. Vagif, according to another version, escaped from the Shah, was seized by Javad Khan, and sent off to the Shah. There was also an assumption that antagonists of Ibrahim Khalil Khan seized the city some days before the intrusion of Agha Mahammed, and that Vagif was arrested before the arrival of the Shah. This explained why the impregnable fortress surrendered without struggle. Then there arose yet more mysterious events. According to the message of historian Mirza Jamal, who occupied Vagif's position at the court of Ibrahim Khalil Khan after his return to Shusha, Vagif was brought to the palace close to sunset and Agha Mahammed announced that he would be executed in the morning. It is rather surprising that the same evening, he promised to execute three servants the same morning. However, Agha Mahammed Shah did not hold out until morning. The servants facing execution penetrated into the Shah's bedroom and killed him. Plots of these stories are rather primitive as if written under one scenario.

Many historians consider that Agha Mahammed was assassinated as a result of a conspiracy led by opponents from Iran or Georgia by King Irakli II. The involvement of tragedy in the murder of Agha Mahammed may be explained by the presence of a Georgian among the servants charged with the murder of the Shah. If so, most questions can be explained. Ibrahim Khalil Khan was an ally of the Georgian king. Therefore, the probability remains that if it were a plot, Ibrahim Khalil Khan could have participated as well. Then it is possible to assume that Vagif stayed in Garabagh for the continuation of the struggle against the Persian Shah and, perhaps, guided the plotters, among whom there may have been representatives of Iranian dignitaries accompanying Agha Mahammed to Shusha.

One such plotter, as historians consider, could have been his commander, the noble Azerbaijani Khan Sadiq Khan Shekkaki, connected with some Azerbaijani Khans and Georgians living in Iran. At any rate, this version is confirmed by the delivery of the Shah's treasures to him after the murder. After the Shah's murder, the army came back to Iran by different ways, and the possible campaign on Georgia did not take place.

Vagifs conduct the night before the murder of the Shah confirms this version. Vagif, as eyewitnesses testified, repeatedly sent for a custodian that night and towards the morning and asked him whether something unusual had happened in the town. Right after the murder of the Shah, Ibrahim Khalil Khan's nephew succeeded to Garabagh Khanate. Rescue seemed to have come, but Mammed Bey Javanshir trumped up a charge against Vagif and decided to execute him and his son Ali Bey.

Historians have no consistent opinion regarding this incident. Apparently, on the day of the execution, when the guard was leading the father and his son, allegedly, to the Khan's reception, the son wondered why the guard was taking them downstairs when the Khan was upstairs. Vagif answered that they were being led to where many people had sent for them.

Vagif was buried with funeral honours in Shusha. On his grave, a modest mausoleum was erected. It became a place of pilgrimage. After Vagifs execution, his house was plundered and his manuscripts were incinerated. The "Divan" of his verses did not reach us.

The famous poet's works were scripted together by several generations of scholars. The poet's verses were used by ashigs and have enjoyed popularity by people at large. A number of his verses survived in manuscripts. In 1856 Mirza Yusif Nersesov published the corpus of Vagifs poetry in Teymurkhanshur. Then Mirza Fatali Akhundzade collected rich material and gave it to the outstanding orientalist Adolf Berje, who issued it in 1867 in Leipzig. Husein Efendi Gaibov, who was a distant descendant of the poet Vidadi, edited a large anthology of Azerbaijani poetry. Though his manuscript was not published, many litterateurs used it.

The last time that Vagif was published before the Russian revolution was by Hashim Bey Vezirov, editor of the newspaper "New Life". After the revolution, Salman Mumtaz was actively involved in Vagifs poetry. The popularity of Vagif was very great not only among Azerbaijanis, but among Georgians and Armenians as well. In those years, Azeri was the language of international communication in the Caucasus, so manuscripts of his verses survived not only in the Arabic script, but also in the Georgian and Armenian scripts.

Vagif used all classical forms of Oriental poetry. He wrote qazels, tejnis, muhammas, mustezad, muashar, mushaire, mesnevi and elegies. However, a special place in his creativity belongs to the poetic form goshma, adopted from ashugh poetry. The language of these verses is close to folksy. There are minimal Arabic and Persian words. Vagif grew up among ashugs and perfectly knew the preferences of the audience. This explains the predominance in his poetry of the poetic form goshma.

On the other hand, "Divan" by Vagif was lost, and in the memories of the people there remained goshmas congenial to them. However, the overindulgence of

this poetic form had a positive effect on the content and language of the verses of classical forms.

The love in Vagifs verses stems from the Sufi-mystical symbolism, which is inherent, to a degree, in most Azerbaijani medieval poets. Vagifs verses sing the joys of life, the beauty of beloved, the bitterness of separation and the pleasures of meetings and ardent love. A great number of Vagif s verses are devoted to the elegy of Azerbaijani beauties. In nearly all of his poems, the poet describes the beloved's eyes, eyebrows, cheeks, hands, legs, stature and languishing looks. These verses seem a little bit monotonous to us, but Vagifs contemporaries perceived them differently. In the Muslim community, men were deprived of the opportunity to see open-faced women and to have free access to communicate with them. Vagifs verses simply recited the amenities of the beauties, thus permitting them to be animate, inaccessible live images.

The emotions of that time's audience are exaggerated today. From our point of view, love verses had an unusually strong emotional effect on listeners, down to the loss of consciousness. The realisation of a woman's beauty by a male audience of that time enabled them, under the effect of Vagif s verses, to reconstruct in their imagination the living image of clever, sharp-witted, playful, flirty, graceful and slender, pure and virginal white beauties with large eyes and long eyelashes, and with a birthmark on their cheeks. The poetry of Vagif is very imaginative and permits the design of volumetric and multicoloured spiritual images. If we could translate that into a computer, it could create an "ideal" image of the Azerbaijani beauty. However, he often answers this question himself:

Like a mirror, her body should always be fair,
Her locks should be ebon and set off her height.

Her checks should recall springtide tulips a blowing.
Her lips should be red and like cut amber glowing.
Her body, a jewel no fault ever showing.
From her head to her toes should be pure pearly white.

Her dress should be neat and impeccably clean.
Her manner must never be mincing or mean.
Her breath should be sweet and her glances serene.
Her hair with cool violets' scent should delight.

Both her arms and her legs should be graceful and slim,
Her buttocks well rounded, not fat, or too thin,
On her ankles two dimples and one on her chin,
Her face should be round and her bones should be slight.

At the door of maturity-fifteen, not more.
With no band on her brow that might cover some flaw.
She must not be precocious, or push to the fore,

Yet charming to guests that her lord may invite.

Let her beauty each morning attention excite-
A fine preening pheasant, delighting the sight.
She should not talk too much, but be gay and forthright.
Attentive she must be, and always polite.

Translated by Tom Botting.

Vagif was not only the master of love poetry, but also a connoisseur of love enjoyment. Aziz Sharif said, "Instead of an unearthly, ideal love that was at the centre of attention of the classical medieval poets, Vagif conveyed hot and live feelings, the simple pleasures of love". Vagif wrote deeply philosophical verses about the mission of man and the frailty of the world, as well as verses of accusatory nature. However, he remains the poet of love, beauty and the pleasures of being.

A Key to Wisdom

Mirza Shafi

Mirza Shafi, what do they want of you?
They either glorify you, or speak ill of you.

"The Key to Wisdom", Mirza Shafi



The system of education at schools and universities in medieval Azerbaijan was built in such a way that attention was paid first to theology and then to the study of languages, theory and the practice of versification and calligraphy. (This system was preserved at schools affiliated with mosques until the end of the 19th Century). That is why almost all educated people of that time had to try themselves in versification and calligraphy. However, paper, ink and the labor of a copyist cost a lot, and only poets who had very rich patrons could afford a luxury such as duplicating their works. As a rule, many manuscripts that were written as just one copy had a tendency to disappear in the course of time. The same could have occurred with Mirza Shafi, an ordinary manuscript copyist from Ganja, if it hadn't been for an almost detective story with a denouement that made him famous all over the world.

Hardly could the modest calligrapher, and later teacher of Azeri, hope that his verses would be interpreted by the best translators and poets of European

countries into practically all the languages of the world, that a collection of his poetry would run in 100 editions in various countries of the world, and that beautiful music for his verses would be written by composers of different music schools. However, everything happened that way thanks (or contrary) to the attempts of Fridrich Bodenshtedt, a German literary man travelling around Russia and the Caucasus. But we will proceed in succession.



stand the vicissitudes of life, soon died leaving his children orphans.

Shafi could continue his education thanks to assistance from the famous merchant Haji Abdulla, "a man of remarkable intellect and high morals", who had recently come back from Tabriz.



Fridrich Bodenshtedt

Haji Abdulla was born in Ganja. When he became rich he moved to Tabriz and later to Baghdad. In Baghdad he got acquainted with a dervish-Sufi, Seyid Sattar by name. Under the influence of the dervish's passionate sermons, Haji Abdulla became an ardent supporter of his philosophical ideas. Before leaving for Ganja, Haji Abdulla offered his homeless and poor friend a big gift as a token of his gratitude for the latter's teaching. Seyid Sattar refused the gift and asked the merchant to adopt his ideology and accordingly change his way of life. Haji Abdulla kept his word. Upon arrival in Ganja he changed his way of life; moreover, he actively popularized the Sufist ideology-

Haji Abdulla's sermons made a significant impression on Shafi, who became Haji Abdulla's ardent supporter. Shafi, as far back as in medrese, was keen on Sufism and the pantheistic philosophy of the Orient, which gave him the key to

the poetry of his favourite poets Khafiz, Fizuli, Khayyam, Saadi and other Sufist poets. Therefore, he found Haji Abdulla's preaching congenial to him. Haji Abdulla in his turn took Shafi under his patronage and, as some researchers believe, adopted him.



Shafi's heretical views and support for Haji Abdulla in his disputes with representatives of the clergy did not go unnoticed, and the future poet was expelled from medrese. Scholars who deal with the literary works of Shafi should bear in mind that the poet remained loyal to his teacher and did not deviate from the positions of Sufism for the rest of his life.

In Sufist poetry, pubs (Meykhana, Kharabat) meant the meeting of Sufis, and glorified love referred to God. In addition, the verses that had a disguised Sufist meaning, which could not be known to Bodenshtedt, can be attributed to genuine verses of Vazeh.

Haji Abdulla helped Shafi find a job as a manager at the house of the late Javad Khan's daughter, Pusta Khanum. Afterwards, an honorable title, Mirza, was added to his name.

In 1826 Javad Khan's elder son, Ughurlu Khan Ziad-oghlu Qajar, managed to restore Ganja Khanate with the help of the troops commanded by Abbas Mirza Qajar. However, the Russians again recaptured Ganja, and Ughurlu Khan emigrated to Iran with his sister Pusta Khanum.



Having lost his job, Mirza Shafi earned his living by copying Muslim religious literature. In 1831 Shafi's associate and patron Haji Abdulla died. He left by will several hundred roubles to Shafi. That sum enabled Mirza Shafi to pay off his debts and ease his financial difficulties, but not for long. With printing-houses coming to light, the labor of a copyist was not in such demand anymore, and Mirza Shafi again found himself in a difficult situation.

M. Rafili, one of the best connoisseurs of the poet's literary works, is of the viewpoint that the climax of Mirza Shafi's creative activity fell during that very period. He writes, "Haunted by life, adversities and attacks on the part of the clergy, Mirza Shafi felt lonesome and rejected, and he found a way out by writing verses, in which he praised the merits of wine and his sweetheart and which very often sounded mystic. This was partially a result of the influence exerted by the works of Khafiz, Khayyam and Fizuli the greatest Azeri poet of the 16th Century".

Mirza Fatali Akhundzade, an outstanding Azeri philosopher and playwright, helped Mirza Shaft get the position of teacher in a Tiflis district school. Shaft worked there for the rest of his life. It was in 1848 that he moved to Ganja, where he lived for two years while teaching at the Ganja district school, which was newly opened.



Gasthof Mirza Shafi

Bodenshtedt's native home. Peine. Germany.

In Tiflis, Mirza Shafi, jointly with I. Grigoryev, wrote one of the first textbooks in the Azeri-Turkic language, "Kitab-i Turki". The book was published in one of the printing-houses of Tabriz. In official papers it was called as follows: "A reading-book of the Azeri dialect compiled by teachers Grigoryev and Mirza Shafi Sadiq oghlu." "Wise sayings and admonitions", which were quoted by Mirza Shafi in this book, would later be repeated word for word by Bodenshtedt, who did not refer to them as Mirza Shafi's authorship.

In Tiflis Mirza Shafi entered an environment completely new for him.

However, he did not lose his connections with the literary circle that he had set up in Ganja. The literary society "Diwan-Khikmet", which was organized by Mirza Shafi in Ganja, was still operational. Outstanding Azeri scientists and poets included Abbas-Gulu Aga Bakikhanov and Mirza Fatali Akhundzade, and the poets included Najmi, Naseh, Shole, Mirza Gasan, Molla Abdulla, Haji Abdulla, Mirza Yusif Vidadi, Haji Yusif Kane and others. Russian and Georgian literary men and orientalists, who knew Azeri and Persian, also participated in the activity of the society. European scientists and poets living in Tiflis were members of the society as well. The above-mentioned Fridrich Bodenshtedt became a member in 1843. He played such a large role in the fate of Mirza Shafi's heritage that he deserves special attention.

Bodenshtedt was born on 22 April 1819 in the former Hanover Kingdom. He studied languages and literature in the best universities of Germany and Gettingen, Munich and Berlin. Then in 1841 he moved to Moscow, where he was the tutor of Prince Mikhail Golitsin's children. Three years later Bodenshtedt went to Tiflis as an observer and foreign language teacher. In Tiflis, Bodenshtedt decided to start learning oriental languages. In his "Memoirs", Bodenshtedt wrote: "I was the only German in Tiflis who studied an oriental language, and I started with Tatar (Azeri-Turkic), because it was the most important language in relation to numerous Caucasian nations. One could understand you anywhere where the Russian language did not suffice".

Bodenshtedt's acquaintances recommended to him, among others, Mirza Shafi, who had a lot of experience in private teaching in Ganja and Tiflis. "Among those teachers recommended to me I liked Mirza Shafi best of all. He had a slender figure, and he looked kind and serious", wrote Bodenshtedt. The classes were held three times a week and Mirza Shafi's other students were also present. Soon the teacher and student became good friends and Bodenshtedt became a full and equal member of Mirza Shafi's "Divan".



Above: Mirza Shafi's script.
Below: Mirza Shafi's ex libris.

Lively philosophical discussions were held at the lessons and meetings of the literary majlis "Diwan-Khikmet". Mirza Shafi read by heart and sang poetry by Firdowsi, Khayyam, Saadi and Fizuli. In class, Mirza Shafi devoted a lot of time to his old verses and to the new ones composed during the lesson in the presence of the students and members of "Diwan". "There wasn't a single time when I saw Mirza Shafi bringing and using a book in class", Bodenshtedt recalled. "He sang, dictated to us, and cited by heart, proving to us that his memory was brilliant and it never failed him".

The highly educated Bodenshtedt used his time spent with his teacher effectively. He wrote down the contents of conversations and poetry that he frequently heard there. Mirza Shafi especially dictated his verses to his German pupil for taking notes. The effectiveness of such a method of teaching foreign languages, which was tested for centuries, was extremely high. Bodenshtedt soon started to perceive the charm of Azeri and Persian poetry, which was presented to him by Mirza Shafi in the original.

Bodenshtedt's sincere desire to get a better understanding of the Orient appealed to Mirza Shafi, and the latter gave Bodenshtedt a book of his poetry titled "The Key-to Wisdom" as a gift. Bodenshtedt wrote, "This book contained the complete outlook of our teacher". In the introduction of the book, the poet presents the reader with the foreword that Bodenshtedt subsequently published in German, and which left no doubt of its authenticity. The introduction reads as follows:

"In the name of Allah, the most merciful and gracious one! After we render homage and praise to the Creator of the Earth and the Sky we reveal the true essence and nature of this book. At the urgent request of my friend and student Bustan-effendy (may Allah send him a long life!), Mirza Shafi (may Allah make his life prosperous!) wrote down in this book a set of gasida, gazal, mugattaat, masnaviyyat and rubaiyyat, as the source of wisdom and knowledge. May silly men derive from it and wise men enjoy that source. This collection contains songs about love, the joy of beauty and kindness, as well as songs condemning

everything that is bad and vulgar. It contains seeds of wisdom, grown for planting not on the field of thirst of knowledge and in the furrow of perception; songs which are not written for people wishing to keep the golden mean as an example of poetry and eloquence and refusing to let the horse go along the path of loquacity".

In 1845 Bodenshtedt came back to Germany and, summing up the results of his stay in Tiflis, published a book in 1850 called "1001 Nights in the Orient". There he presented to the reader the translations of Mirza Shafi Vazeh's songs into German. Addressing the poet, Bodenshtedt said (and at that time he was sincere): "You rise in my recollections, Mirza Shafi, a man of wisdom from Ganja! Your words and everything that you predicted have come true. Your songs have taken refuge in the hearts of our women and girls and your name is pronounced with pride in the West. I have made a wreath of flowers that you have given me as a gift and I have strung pearls that you have scattered in front of me, and I have done that to glorify you and to bring people joy".

In that book, Bodenshtedt used translations of other Azeri and Persian poets. He mentioned the authorship of every poet including Mirza Shafi. In addition, he went into detail specifying where and under what conditions the verses or songs were written, and what impact it had produced on him. Thus, thanks to the efforts of this diligent student, all of Europe got acquainted with the works of one of the most outstanding Azeri poets of the 19th Century.

Bodenshtedt used to deal with literary activity and translations before, but he had never been popular. He was known in a small circle of literary men. All of a sudden, and against the author's expectations, the book was a success. Inspired by the suggestion of his publisher, Bodenshtedt decided to republish the book and, to be more exact, to publish as a separate book "Mirza Shafi's Songs", which had previously been a triumph. This time the success was staggering. Within just a few years, both the author and the translator of the "Songs" won names for themselves and acclaim all over the world. "The Songs" were published in French, English, Swedish, Dutch, Danish, Spanish, Portuguese, Russian, Czech, Hungarian, Hebrew and other languages.

Several poems from the "Songs" were translated into old Jewish. In Germany alone, the book ran in 169 German editions until 1922. The success was so overwhelming that "Mirza Shafi's Songs" had to be published several times within one year. In 1866, the book went through six editions, and in 1876 it went through 12.

Even the musical comedy "Die Lieder des Mirza Shafi" was written, and its first night was held in 1887 in Berlin. Emil Pol wrote the libretto of the operetta, and Austrian composer, Carl Mileker, who wrote more than 20 operettas, composed the music. Franz Liszt, Giacomo Meyerbeer, Edvard Grieg, Johannes Brahms, K. Shimanovskiy, Anton Rubinstein and many others wrote" music for Mirza Shafi's verses.

Now it is difficult to name any translation other than Rubaiyat's version, of Omar Khayyam into English by Edward Fitzgerald, which scored massive and completely unexpected success. In fact, Fitzgerald, as well as Bodenshtedt, was accused of manipulation of the verses of Khayyam and borrowing verses from Sufi poets such as Attar, Hafiz, Saadi and Jami. Idris Shah wrote: "Probably knowingly, but it is not excluded that it was purely accidental, Fitzgerald was penetrated by Sufi ideas contained in well-known Persian poetry. These ideas ripened in his consciousness, and then after joining them with the Khayyam verses, accepted the form of Rubaiyat in English". It is possible to say exactly the same about the translations of Mirza Shafi's poetry into German by Bodenshtedt.

We should mention two Russian translations, among numerous ones, which differed in level. One was the magnificent translation by Nadson of Mirza Shafi's songs about Zuleykha. By some misunderstanding, people usually assumed that "Mirza Shafi's Songs" were translations from "Persian", although Bodenshtedt, in his description of his trip to the Caucasus, characterized them as a translation from "Turkic". For the same reason, Rubenstein's vocal cycle, consisting of 12 romances to Mirza Shafi's words, was mentioned as "Persian Songs".

Rafili wrote that readers were so convinced of Mirza Shafi's authorship that some of them requested that Bodenshtedt show them the original of those wonderful songs. The success of "The Songs", however, turned Bodenshtedt's head.

In his next book, with the typically long German title, "From Mirza Shafi's Heritage with a Prologue and Fridrich Bodenshtedt's Additional Explanation", which was published in 1874 when Mirza Shafi and his numerous contemporaries were not alive, Bodenshtedt spoke out with "self-exposure" in public. He stated that he himself was the only author of his earlier published two books, which were presented as translations of Mirza Shafi's works. He got used to that image and later started signing under the name of "Mirza Shafi". He was ironically called "a Turk from Hanover or a German from Ganja".

German and West European literary critics accepted Bodenshtedt's statement without reserve. Many people started doubting whether Mirza Shafi himself existed as a personality; moreover, Mirza Shafi's "Divan" was not discovered in Bodenshtedt's archives after the latter's death. Mirza Shafi's notebook of verses could be the best proof of Bodenshtedt's authorship. The fact that the notebook suddenly disappeared spoke for itself, taking into consideration the fact that Germans as a nation were very accurate.

In 1889 a book was published in Leipzig in honour of Bodenshtedt's jubilee. A Lithuanian literary man and polyglot, Yurgis Yulius Zauerveynas, wrote the book, which was called "Mirza Shafi's Western-Oriental 'Divan.'" The author presented to the reader congratulations composed by him in Azeri, Russian, Persian, Sanskrit, Chinese, French, English, Italian, Latin, Polish, Greek,

Rumanian, Hungarian, Lithuanian, Old German, Danish, Swedish, Arabic and other languages. It begins with a poem written in Azeri in which the author calls Mirza Shafi Bodenshtedt's spiritual tutor (murshid).

Azeri scientists S.Mumtaz, M.Rafili, A.Seyidzade and others managed to restore the poet's biography little by little, and they found the originals of his poems, written in Azeri and Persian. Analysis of "Mirza Shafi's Songs", undertaken by them, revealed Mirza Shafi as the indisputable author of those verses. However, they found poems of the Oriental poets Hafiz, Saadi and Fizuli, and the verses written by Bodenshtedt himself as an "imitation of Mirza Shafi" (one could observe such a phenomenon before as well: there are seven such improvisations in his translations of Lermontov's poetry). They also found "scrappy translations" (A. Seyidzade) when the lines of Mirza Shafi's poem were scattered along several verses of "The Songs".

The fact that Mirza Shafi was a famous poet in Tiflis can be proved by the publication in the magazine "Otechestvenniye Zapiski" in 1850 of his well-known poem "Khafiz is my teacher, the pub is my temple..." in the Russian translation. The Tiflis correspondent of the magazine wrote down the verse from the words of one of the habitués in Zalzman's tavern who called Mirza Shafi "the current Khafiz of the Orient". Bodenshtedt himself mentioned Mirza Shafi's popularity in his book: "Mirza Shafi's many songs, which he sang during poetic contests or during other ceremonial occasions, continue to live on the lips of Georgians and Tatars (Azeris), while he himself never thought of putting them in writing. If it hadn't been for the habit in the Orient to add the poet's name to each verse, it would be pretty difficult to guess to whom they belonged".

Mirza Shafi died on 16 November 1852 in Tiflis. Deprived and forgotten in life, he turned out to be deprived after his death as well. The Azeri cemetery located behind the Botanic Garden in Tiflis was pulled down after the war, and nobody in Mirza Shafi's home country raised a voice in defense of the memory of their great countryman.

Research of Mirza Shafi's creative activity has not yet been completed; however, the compiled material suffices to restore his name in the world of poetry, without belittling the services of his talented translator.

One of the Last Medieval Encyclopaedists of Azerbaijan

Mir Mohsun Navvab Garabaghi

Shusha, the capital of Garabagh, had always been one of the centres of Azerbaijani culture. According to well-known musicologist Fridun Shushinskiy,

there were 95 poets, 22 musicologists, 38 singers, 16 painters, 5 astronomers, 18 architects and 16 physicians in Shusha in the 19th Century.



In the city there operated about 10 literary, musical and other associations, and over 10 madrasas (universities) and schools. In the mountainous Shusha, as nowhere in Azerbaijan, medieval traditions in science, art and culture were long preserved. In rich libraries, calligraphers and scribes wrote and copied books; painters decorated the walls of buildings with paintings; and book miniatures were created. Excellent carpets were woven, of which the best museums in the world are proud.

Musicians highly raised the banner of the Garabagh school of mugham. It is not surprising that in the middle of the 19th Century, when capitalism had just formed in Azerbaijan to engender a new mentality, the last encyclopedist of the medieval type was born - Mir Mohsun Navvab Garabaghi. Mir Mohsun was a prominent musicologist, poet, painter, calligrapher, astrologer, chemist and mathematician. Because of his knowledge and breadth of vision, he may be safely attributed to a medieval encyclopedist, although in the public life of Shusha he always adhered to advanced positions of his time.



Cafe in Shusha. 19th Century. Garabagh.
Drawing by Vereschagin.

Mir Mohsun is presently known as a musicologist and the author of two musical treatises written in Azeri, "Vizukhul-Argam" ("Explanations of Figures") and a second untitled one. These essays were written in the best classical traditions and were the last treatises of the sort in the East. In Azerbaijan, Navvab was reputed to be one of the last alchemists, astrologers and painters of the old school.

Mir Mohsun Navvab was born in 1833 to the family of Haji Seyid Ahmed and lived all his life in Shusha. He was educated at a spiritual school, where he mastered Arabic, Persian and Turkish, and then in the madrasa of Abbas Sarajali, where he studied astronomy, chemistry, mathematics and other sciences.

Throughout his long life, Navvab actively participated in the cultural and public life of Shusha. He wrote verses, published books, taught at school and wrote over 20 books on science and culture. He also created the literary association

"Majlisi-faramushan" ("Assembly of the Forgotten"), as well as the musical society "Majlisi Khanende" ("Assembly of Musicians"), and he opened a library and reading-room.



The said associations (Majlis) were composed of the poets Abdulla Bey Asi, Fatma Khanum Kamine, Mes-hadi Eyyub Baki, Khan Garabaghi and Abdulla Hasan Shahid, as well as the musicians and singers Haji Gusi, Meshadi Jamil Amirov, Islam Abdullayev and Seyid Shushinski. These associations maintained close relations with other associations of Azerbaijan - "Majlisi-uns" in Shusha, "Beytus-Safa" in Shemakha and "Majmua-Shuara" in Baku.

Among the works of Navvab is the anthology "Tezkireyn-Navvab", which informs about the life and creative activities of more than 100 Azerbaijani poets of Garabagh from the 19th Century. This book was published in Baku in 1913.

Mir Mohsun Navvab took a great interest in mathematics, chemistry and astronomy. He created a small

Above: Rahil decorated by Navvab. Late 19th Century. Shusha, Garabagh. Azerbaijan.
 Below: Galamdan (penbox) depicting holiday in Shusha. Late 19th Century. Mir Mohsun Navvab. Shusha, Garabagh. Azerbaijan. Opaque watercolour under lacquer.



observatory with two telescopes and a chemical laboratory. In his "Kifayatul-atfal", written as a textbook on astronomy in 1899, he drew up tables of heavenly bodies, the times of solar eclipses, etc.

At his chemical laboratory, he carried out experiments and simultaneously examined the recipes of medieval alchemists. In his book "Nasihatnama", Navvab referred to 500 instructions for youth. Of the same nature were his books "Kifayatul-Atfale", "Nurul-Envere" and "Lendnama", containing ethical ideas. Mir Mohsun's artistic creativity was a great contribution to the art of Garabagh and Azerbaijan. He also produced watercolour drawings, book miniatures and paintings of residential buildings and mosques.

Mir Mohsun Navvab's famous musical treatise "Vizukhul-Argam" ("Explanations of Figures") was published for the first time in 1913 in Baku. (His other work "Keshful-khagigeyi mesnevi", which is devoted to music, is also well known.) In the treatise, Navvab dealt with the origin and titles of separate mughams, the structure of some dastgah, the links between mughams and poetical texts, the contacts between a performer and an audience, and their mutual arrangement from the point of view of acoustics. Navvab was the first to apply

the term "dastgah", which put into practice one of the variants of six Garabagh dastgahs: Rast, Mahur, Shahnaz, Rahavi or Rahab, Chahargah and Nava. As specified by Navvab, the structure of performed dastgahs in many respects depended on the taste and abilities of performers.



The scenes from theatrical performance *Shabeh* (Passion plays). 1873. Mir Mohsun Navvab. Shusha, Garabagh. Azerbaijan. Opaque watercolour on paper.

There were 82 mughams and songs performed at that time in Garabagh. Navvab linked the names of the mughams - Azerbaijan, Nishapur, Zabuli, Baghdadi, Shirvani, Qajari and Shah Khatai - to the names of the creators and regions. He linked the mugham "Rast" to the gust of spring wind, "Rahavi" to drops of rain, "Chahargah" to the reverberating peal of thunder, "Dugah" to water rushing from a fountain, "Humayun" to a flight of birds, "Nava" to the groan of unfortunate lovers, "Mahur" to a stream of water, "Shahnaz" to the singing of nightingales, "Ushshag" to the flight of a bird, and "Uzzal" to the flight of a meteorite.

Speaking about the emotional influence of mughams on an audience, Navvab wrote that "Ushshag", "Busalik" and "Nava" inspired courage and daring, while "Bozarg", "Rahavi", "Zangule", "Zirefkand" and "Huseyni" inspired melancholy. Navvab stated a number of interesting ideas about the curative properties of music. The treatise ended with the words: "This work is written with the purpose of increasing the potency of domestic science".

Well-known musicologist Zemfira Safarova wrote, "Vizukhul-Arganr is a valuable work on music to describe the important aspects of musical art and performance of mughams of the last century, not only in Azerbaijan, but in oriental countries as well".

Musicologist Gultakin Shamili discovered Mir Mohsun's second musical treatise in 1991 at the Institute of Manuscripts of the National Academy of Sciences of Azerbaijan. In his treatise, Navvab offered a system of musical notation identical, to some extent, to the European one. Navvab died in 1918 in the city of Shusha.

A Virtuoso Tar Player and the Inventor of the Azerbaijani Tar

Sadiqjan Garabaghi



During the second half of the 19th Century the capital of Garabagh, Shusha, saw an exceptional blossoming: universities, schools and tens of literary and musical associations were active in the city. Science and culture prospered even more, and Shusha turned into the musical academy of the Caucasus. New tunes spread all over the Orient. It has to be kept in mind that many famous singers and musicians from this period lived in Shusha. Among them was Sadiqjan, a famous tar-performer (tar is a national Azerbaijani musical instrument), composer and inventor of the new tar. With exceptional vocal and musical abilities, he lost his voice in his youth and concentrated on performing activities. Succeeding in playing the tar but not confining himself to this, Sadiqjan was successful in creating a new musical instrument on the basis of the tar. In addition, he modified the manner of playing the instrument and thus expanded the opportunities of performing classical mugham.

Sadiqjan gained popularity as an excellent improviser and composer. It was the well-known musicologist Afrasiyab Badalbeyli who thoroughly explored the creative work and mastery of Sadiqjan. Materials on the biography of Sadiqjan, shown below, were collected by Firudinbey Shushinski, an indefatigable explorer of the creative activities of professional singers and musicians of classical Azerbaijani music.

Mirza Sadiq Asad oghlu Sadiqjan was born in 1846 in the town of Shusha. Like most Shusha residents, he tried his forces in performing songs and mughams. In fact, the participation in theatrical performances and religious singing during the "Maharram" month were believed to please God, so a lot of poor families who could not afford to invite professional singers to mark the holidays had to teach their children to sing.

With that in mind, there were active special musical majlises (meetings, associations) and schools in Shusha. Famous singers and musicians trained pupils. Subsequently, scores of graduates of these majlises and schools became famous for their singing and musical activities throughout the entire East.

Among the best teachers to work in the Shusha musical schools was Kharat Gulu Mohammed oghlu, who was noted for his perfect erudition in Oriental music, poetry and vocal art. Mirza Sadiq began attending Gulu's school on his father's

instructions. Despite the fact that by the age of 18, Mirza Sadiq had lost his voice and could not attend the school any longer, Gulu played an exceptional role in his becoming a professional musician.

The loss of his voice urged Mirza Sadiq to master various musical instruments. In particular, he tried to learn to play the trumpet, the ney, the kemancha and the tar. He eventually fixed himself on the tar, having been trained by a well-known tar performer of Shusha, Mirza Ali Asker.



Firidunbey Shushinski pointed out, "With his massive hands, long and strong fingers, innate talent and zeal, the boy successfully mastered the technique of playing the tar and soon after excelled his teacher in mastery". Once while Sadiq was playing the tar, Asker sighed, "I'd like to present all my riches to Sadiq in exchange for his fingers". People said that Mirza Sadiq originally performed in an ensemble with Mirza Ali Asker, playing the kemancha. One day, when his teacher was ill, Mirza Sadiq had to play the tar and thus demonstrated his phenomenal ability. After this occurrence, Mirza Sadiq decided to devote himself to

this wonderful instrument and perfect his mastery.

The musician took part in the popular Shusha musical and literary majlises, particularly assemblies arranged by the famous musicologist Mir Mohsun Navvab, "Majlisi-Faramushan" ("Gathering of Forgottens") and "Majlisi-Khanande" ("Gathering of Singers"), as well as the majlises of Khurshid Khanum Natavan. The majlises discussed problems of theoretical music and poetic works, and they heard debuts of young singers and musicians.

Sadiq's name became famous in numerous countries. This time, he was nicknamed Sadiqjan. Note that a title,

in addition to Mirza Sadiq, was conferred to well-known singer Abdul Bagi Zulalov - Bulbuljan.

Mirza Sadiq performed in a well-known trio of Shusha with singer Haji Husi and kemancha player Ata Baghdagul oghlu; later he joined another trio with Meshadi Isi as khananda (singer). In 1880, the trio was invited to give a concert in Iran, during the wedding ceremony of Muzafar ad-Din Mirza, son of Nasir ad-Din Shah Qajar.

Following the wedding, Hajji Husi was recognized as the best singer and Sadiqjan was recognised as an unsurpassed tarist; even better, he was awarded with the order "Shiri Khurshid". Meanwhile, a well-known tarist challenged Sadiqjan to a contest. Sadiqjan agreed by running his fingers over the fingerboard of the instrument. On seeing this, the contender declined from taking part in the contest, and even kissed the fingers of his rival.

Well-known tar player Meshadi Suleyman Mansurov, son of the head of the Baku musical majlis Meshadi Melik Mansurov, wrote in his memoirs: "Mirza Sadiq was the most outstanding tarist of his epoch. His amazing performance and tar playing had an unfathomable ascendancy over people".

The unrivaled virtuoso Mirza Sadiq frequently played without a mediator; he just put the tar to his chin. From time to time, he performed with the tar on his neck. Apparently, even the nightingales in the garden danced to his tar. A music



Sadiq Jan's Ensemble. 1878. Tiflis.

lover from Baku named Abdulgamid Babayev noted: "I first heard Sadiqjan in 1897 at our Baku fortress. No such tar player has ever been born in the Caucasus. Sadiqjan was very handsome: tall, broad-shouldered and sturdily built. He behaved with dignity and restraint at the majlises. People respected him interminably. His left arm was so strong that he frequently performed without a mediator".

It would be appropriate to note that Sadiqjan partook in weddings, receptions and concerts, and from time to time acted in theatrical performances staged in Shusha and Tiflis, jointly with remarkable singers from Azerbaijan and Iran. He toured about the Caucasus, Central Asia and Iran, and he was a member of various musical associations. In particular, he performed in Shemakha in the trio of Hajji Husi, and he attended the musical majlis of Mahmud Agha.

However, famous 19th Century Azerbaijani poet Seyid Azim Shirvani wrote that for certain reasons Mirza Sadiqjan soon came back to Shusha. From his verses, it became clear that Seyid Azim was familiar with Mirza Sadiqjan and highly esteemed his talent.

Shortly after, Sadiqjan was recognized as the first tar player in the entire Caucasus. The "Caucasian Review" newspaper pointed out that "his playing was exceptional, artistic, strict and charmingly impressive. It would be desirable for our Tiflis composers to benefit from Sadiqjan's stay at Tiflis and adopt some tunes from him to use as material for their future compositions".

As soon as Mirza Sadiqjan realized that he had pressed out everything from the tar, he tried to improve it further, modifying his manner of playing. It was no mere coincidence that he was nicknamed Mirza Sadiq, i.e. erudite Sadiq. His analytical cast of mind helped him solve this problem. In particular, he began playing the tar by putting it to his chest instead of holding it on his knees, as had been before. Mirza Sadiq increased the number of strings from 5 to 11 and made changes in the design of the fingerboard, belly, fastening, etc.

Musicians termed the new instrument "the magic tar", and Sadiq "the tar's father". Novelties introduced by Sadiq made it possible to enhance its performing culture and to sound the instrument brilliantly and lively.

Turkish musicologist Raul Ektabey wrote, "The musical glory of Sadiq was widely spread all over the Caucasus. Grand master of tar Sadiq added six new strings to the tar and thus enriched it". Raul Ektabey regarded Sadiqjan as the greatest ever musician in the Caucasus. The reconstruction of the tar carried out by the ingenious musician was so striking that shortly after, Sadiq's tar excelled the previous so-called "Iranian tar" in its design and phonation.

Furthermore, Mirza Sadiqjan was a talented composer. He was successful in melodizing some rangs to the mughams "Orta Segah" and "Bayati Shiraz", and he composed musical works and thus enriched popular melodies.



**Hall in Shusha. 19th Century. Garabagh.
Drawing by Vereschagin.**

Mirza Sadiq took an active part in staging the musical play "Leyli and Majnun" in Shusha in 1897. Uzeir Hajibeyli pointed out that this staging played a role of paramount importance in the development of mugham in Azerbaijan. European travelers of the 17th and 18th Centuries witnessed these miracle plays and other performances, usually staged at Khan palaces, and focused on the likeness of the composition

and form of mughams to European opera works.

Sadiqjan took part in the first Oriental concert arranged in Shusha in 1901. For the first time in his life, he performed the mugham "Mahur" on his tar.

Mirza Sadiqjan died in Shusha in 1902. His role in the development of Azerbaijani traditional music is enormous. Afrasiyab Badalbeyli said, "In considering that the tar is a principal instrument to perform mugham, it would be appropriate to add that discoveries made by Mirza Sadiqjan marked the new era in Azerbaijani music. It should be noted that Mirza Sadiqjan's contribution made it possible to raise the core of Azerbaijani mughams, their means of expression, the power of impact and the methods of performance to a qualitatively new level. Mirza Sadiqjan opened up a new page in the history of Azerbaijani music".

A Great Master of Qajar Painting

Allahverdi Afshar

In 1973 a large exhibition of canvases of Qajar painting of the 18th-19th Centuries was held at the museum of Oriental Art. Among canvases exhibited at the show, experts focused on the works of Azerbaijani painter Allahverdi Afshar.

Touching upon ceremonial portraits exhibited, art expert Karpova noted: "To catch a likeness, an artist is not necessarily seeking to identify a psychological image, specifically in the portraits. In this regard, a portrait of Abbas Mirza, painted by Allahverdi Afshar, is worthy of note. The portrait is of ceremonial nature, notable for its psychological features and natural position of the character".



Miniature Portrait of
Abbas Mirza. 1820.
Allahverdi Afshar.
Opaque watercolour on
paper. Hermitage. St.

Today, the portrait is kept at the Museum of Oriental Art in Moscow. As for other works of Allahverdi Afshar, there is no additional information.

We know very little about the life of Afshar. It is known that he was a distant relative of the great miniaturist of the 16th Century Sadiq Bey Afshar. He came from the town of Urmiya, in the south of Azerbaijan. In his famous book "Prominent Azerbaijanis", Iranian researcher Mahammed Ali Tarbiyat called Allahverdi Afshar an outstanding painter who was very popular in Iran. The author provided interesting facts about Abu-hassan Naqqashbashi Afshar Urmavi, Allahverdi Afshar's son. Apparently, he was brought up by his uncle Aliashraf Afshar, who was successful in creating painted pencil cases. Tabriyat pointed out that his works were hardly different from his uncle's ones and even

sold at 50 tumans. Abulhassan died in 1888.

Allahverdi Afshar represented the so-called Qajar painting in Iran. According to critics, this style started developing in the mid-18th Century and culminated during the reign of Fatali Shah Qajar (1798-1834). It was named after the title of the ruling dynasty.

According to European art critics, oil on canvas, wall painting, lacquer works and painted enamel are all attributes of Qajar painting. Some methods and principles of painting, such as light and shade treatment on the face and garments, used in Qajar painting were borrowed from the European school of painting. Even so, canvases were painted to comply with the traditional Persian and Azerbaijani

manner. Also, the decorative style of book miniature frequently contained a two-dimensional image in bright, clean colours.



Portrait of Abbas Mirza. 1816/17. Tabriz. Allahverdi Afshar. Oil on canvas. The Museum of Oriental Art. Moscow.

Contributing to the creation of such paintings were famous painters, including Mehr Ali (naqqash-bashi, or chief court painter of Fathali Shah), Abdul Qasim Tabrizi, Mirza Qadim Irevani and Mir Mohsun Navvab Qarabaghi.

Prominent painter Mahammed Hasan Afshar, whose single work is exhibited at the Art Museum in Baku, represented the family of Afshar, famous from olden times, except for Allahverdi Afshar, his brother and son. Also, some of Mahammed Hasan Afshar's canvases are known from J. Emiri's collection. These are portraits of three princes, depicted perhaps during their lifetime. The canvases are typical examples of Qajar painting from the reviewed period. Well known is a portrait of Sheikh Sanan. Also, two canvases are exhibited at the State Fine Arts Museum in Tbilisi, Georgia. Noteworthy is the fact that there is also a portrait of Jamshid-ad-Dovle by another representative of the family, Beylar Afshar, now kept at the same museum.



Crown Prince Abbas Mirza and Court Officials. Allahverdi Afshar. Tabriz. 1815/1816. Oil on canvas. Hermitage. St. Petersburg.

It has to be kept in mind that Mahammed Hassan succeeded in creating his own style of painting and was followed by scores of imitators. It is no mere coincidence that many works, performed in Mahammed Hasan's style, are presently kept at the said Georgian museum, J. Emiri's collection and other places.

Formal ceremonial portraits composed the core of Qajar painting. There are a huge number of portraits of Fath Ali Shah, his son Abbas Mirza and other princes. Also, there are numerous pictures depicting court beauties, singers, dancers and musicians in colourful garments. Looking at these beauties, we recollect those extolled by Vagif: medium

height, large eyes, a wide, oval face, pink cheeks, etc. There are also pictures of the numerous palaces, hunting lodges and pavilions built by Fath Ali Shah.

K. Porter depicted one of the rooms in the palace of Fath Ali Shah's son, crown prince Abbas Mirza, in Tabriz: "Various components of the walls were filled with portraits of former Shahs, hunting sketches and Abbas Mirza's exploits".

During the 1739 Indian campaign, Nadir Shah captured a huge quantity of jewels and treasures of the Mughal Empire, including the famous Peacock Throne (Takhte-Tavus), strewn with innumerable precious stones set in a massive golden frame. All the jewelry found its parallel in the portraits of Fath Ali Shah, especially emeralds and diamonds in the crown and belt.

Qajar paintings are highly estimated by experts today. Not long ago, some Qajar paintings were successfully sold during a London auction. Today, a great quantity of the said paintings are kept at several museums and private collections in Georgia at the Museum of Fine Arts in Tbilisi, in Russia at the Museum of Oriental Art in Moscow, and in Great Britain at the Museum of Victoria and Albert in London.

Qajar painting played a major role in the development of North Azerbaijani painting. Examples include works by Mirza Qadim Irevani, Navvab Garabaghi, Qayur Yunus, a wall painting in the palace of Sheki Khans and Sardar's palace in Irevan, destroyed in the early 20th Century.

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GLOSSARY

Abbasid dynasty of caliphs

Abd servant, slave (used in combination with one of the names of God, as in Abd al-Malik, "Servant of the King")

Abu father (of)

Agha mister, master

Akhund Islamic religious office

Ahuro Mazda the supreme deity and creator of the world; the spirit of good in Zoroastrianism

Allah God

Amir a ruler, prince or commander: see also Emir

Anghra Mainyu (Ahriman) the spirit of evil in Zoroastrianism

Ashug folk singer, bard

Ashura the 10th of Maharram, the anniversary of the battle of Kerbala and martyrdom of Husein, the son of Ali and grandson of Mahammed

Asker soldier

Atabey guardian of a prince; governor.

Bin son (of)

Bayram Azerbaijani feast

Bey nobleman, official

Beylarbey bey of beys

Caliph the name given to leaders of a Muslim community

Chalchibashi bandmaster

Caravanserai lodging place for travellers, merchants and their goods; often fortified and situated on a trade route

Dakhma Zoroastrian "Silence Tower"

Dervish another word for Sufi

Dinar gold coin

Dirham silver coin (later copper)

Divan collected works of poetry or other writings by a single author

Diwan government office or ministry; royal reception

Emir a ruler, prince or commander

Eshikaghasibashi Chief Master of Ceremonies

Eyvan vaulted or flat-roofed hall, open at one end

Fatimid Shiite dynasty of caliphs

Firman a decree or sanction given by an ruler

Futuvva a brotherhood linked with guilds or with Sufi orders

Gizilbash litteraly red heads in Azeri, the Azerbaijani military nobility

Gazal verse form of five to twelve lines, often used for lyric poems

Hadiths collective body of traditions relating to the life, deeds and sayings of the Prophet Mahammed

Haj the pilgrimage to Mecca

Haji a Muslim who has made a pilgrimage to Mecca; a title of honor

Hakim a ruler, judge or governor

Hammam public or communal baths

Hijra (Hegira) Muhammad's emigration from Mecca to Medina in 622, the date which marks the beginning of the Muslim calendar

Ibn see bin

Ilkhan(II-khan) Dynasty of Turkic-Mongol khans that ruled great Azerbaijan from 1258 to 1335

Imam spiritual leader: prayer leader: descendant of Ali, Mahammed"s son-in-law; leader of the Shiite community

Islam the Moslem religion

Jihad holy war

Kaaba the cubic black stone in the center of the Haram Mosque in Mecca; the sacred Muslim shrine

Kamancha Azerbaijani classical bow instrument

Kerbala place of pilgrimage of Shiites

Khamsa quintet of books (Five Tales) by Nizami Ganjevi

Khan lord, prince

Khanagah residential Sufi convent, often with an additional funerary function

Khananda singer of mughams

Khanum lady, madam

Khatatt calligrapher

Khatib a prayer-leader qualified to preach

Khutba a bidding prayer or sermon delivered in the mosque at midday prayers on Fridays

Kitab book

Kitabhkana literally "book home"

Koran the sacred book of the Moslems, written in Arabic

Kufic squared letters of Arabic script

Kurchi guards

Malik local ruler, king

Madrassa Muslim religious university

Maghrib the Muslim world in North Africa, west of and including Tunisia

Majlis national assembly; musical and literary miteengs, assembly

Malik Ashshura King of Poets

Mamluk sequence of sultans, originally Turkish or Circassian slaves

Mavali, Mavla literally "join to"; a person living among Arabs who voluntarily adopts Islam

Majlis, Mejlis an official or formal conference or council; musical and poetic associations also

Mecca Muslims' main place of pilgrimage

Mehmandarbashi chief of a ceremonial state reception of ambassadors and other honourable guests

Meydan open public square or plaza; central ceremonial space

Mesjid mosque

Mihrab arched niche, indicating the direction of Mecca (the qibla)

Minaret a tall tower of a mosque from which the faithful are called to prayer

Minbar stepped pulpit in a mosque, used for the pronouncement of the khutba

Mirza a prince or son of a prince when after the name (Abbas Mirza), and a scholar or secretary when before the name (Mirza Fatali Akhunzade)

Mosque a place where Muslims worship

Muezzin a crier, as in a minaret, who calls the people to prayer at the proper hours

Mufti a head of Islamic clergy

Mughal dynasty of emperors that ruled the Indian subcontinent from 1526 to 1857

Mugham classic Azerbaijani music

Munajimbashi a chief astrologer of the court

Munshi a secretary, chronicler

Muraqqa album of calligraphy and pictures

Murid spiritual disciple, murshid's disciple

Murshid a spiritual tutor

Musavvir a painter

Muslim a person who follows the religion of Islam

Nagara-Khana a tower where the court ceremonial orchestra was placed

Nakkash ornamentalist

Nama a book of writing

Naskhi cursive style of Arabic script

Nastaliq arabic script characterized by wide sweeps and loops, invented in the 14th Century by Mir Ali Tabrizi

Nisba the part of a Muslim name that refers to geographical origin, family or profession

Oghlu son (of)

Ottoman Turkish dynasty of sultans

Ovchibashi chief of court hunting

Padishah emperor

Qadi (Cadi) a Muslim judge

Qajar Azeri-Turkic dynasty of shahs that ruled Iran from 1794 to 1925

Qasr castle or palace

Qibla direction of prayer, i.e. to the Black Stone in Mecca

Qurchi royal bodyguard

Ribat fortified Muslim monastery or frontier post

Rubaiyat the quatrains

Gassida arabic poetic form

Mesnevi arabic poetic form

Safavid dynasty of shahs that ruled Azerbaijan and Iran from 1501 to 1732 and made Shiism the state religion

Sardar governor-general

Saljuq dynasty of Turks from Central Asia

Saz Azerbaijani stringed instrument

Shahnama literally "Book of Kings"; the Persian national epic composed by Firdowsi

Sharabchibashi chief of court cup-bearers

Sheikh leader, whether tribal or religious (e.g. Sufi); a highly venerated man

Seyid religious official

Shia (hence Shiite) a series of sects not regarded as part of orthodox Islam, which all recognise Ali (cousin of the Prophet Mahammed) as the first legitimate caliph

Simurgh mythical bird like a phoenix
Sufi Muslim mystic or ascetic
Sufrachi table-steward
Sufrachibashi chief of court table-stewards
Sultan ruler, king
Sunni orthodox Muslim (see Shia)
Sura chapter of the Koran
Tar classical Azerbaijani stringed instrument
Tazkira history, story, memoirs
Tazkirist author of tazkira
Tasnif Azerbaijani classical music
Thulth a formalised and elongated version of Arabic naskhi script
Timurid Turkic-Mongol dynasty descended from the great conqueror Timur (or Tamerlane, r. 1370-1405)
Turkoman Azerbaijani tribe
Umayyad the first Islamic dynasty (r. 661-750)
Ustad a master, expert
Vekil
Vizier minister
Yasavul Shah's adjutant
Zoroastrianism the religious system of Persians and Azerbaijanis before their conversion to Islam; founded by-Zoroaster