

Şah İsmail (181550)

X

Xətai

Xətai (Khaṭā'ī) is the pen name of Shāh Ismā'īl I (Şah İsmayıl, r. 907–30/1501–24), the founder of the Şafavid dynasty and one of the most influential Azerbaijani poets. An obvious translation of the nom de plume Xətai is “the mistaken one.” In this sense, the name seems to reflect remorse, possibly about own mistakes that have been committed in the past.

Shāh Ismā'īl I used his native Azerbaijani language (Azeri) for the bulk of his work. His *divan* (*dīvān*, collection of one poet's poems) in Azerbaijani is composed in the *aruz* (*'arūd*) system, based on syllable length. However, several of the poems can also be read according to the *heca* (obs. *hecā*, informal variant *hece*) system, based on the number of syllables in a line, a factor that may have increased Xətai's potential audience, especially amongst Turkic-speaking tribes. The text of Xətai's *divan* was only established in the time of his son and successor, Shah Tahmāsp (r. 930–84/1524–76), so it may not be authentic in every respect. The *divan* contains more than two hundred *qəzəls* (*ghazals*, short monorhyme

poems), as well as a number of *qəsidəs* (*qasīdes*, eulogies) and *rübais* (*rubā'īs*, quatrain). Xətai also composed two *məsnəvis* (*methnevis*, mystical poems): the *Nəsiḥətnamə* (*Nasīḥatnāme*, “Book of advice”), and the *Dəhnamə* (*Dehnāme*, “(Book of) ten letters”) about mystical love.

The majority of Xətai's poetry cannot be detached from his political career. Many of his poems directly served the purposes of political propaganda. At the same time, these political references cannot be separated from Shāh Ismā'īl's role as spiritual leader of the mystical Şafawiyya Şüfi order, which constitutes another central topic of the *divan*. Most of his religious references are markedly Twelver Şir'i, reflecting the public religion of the Şafavid dynasty. In addition, some of his (presumably earlier) poems allude to an earlier form of the Qezelbāsh (Kızılbaş/Qızılbaş) religion. Particularly significant among these are those poems in which Xətai appears to identify himself explicitly with God or the absolute truth. Similar passages may have been intended to motivate his followers. While many of Xətai's political and religious poems display a self-confident and aggressive tone;

148-143

01 Temmuz 2021

MADDE YAYIMLANDIKTAN
SONRA GELEN DÜRÜMÜN