

## Classical Era Poets and Literary Figures of Our Common Culture in Shahryar's Poems

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### 1. Introduction

There are some common personalities in cultural and literary history. History and politics cannot afford to keep them within the geographical boundaries of a nation or society. Because the language they use and the thought they put forward, are capable of responding to the demands of almost everyone in a way, creating a common culture and literature. Muhammed Hussein Shahryar (1907-1988) is the common treasure of the 20<sup>th</sup> century and one of the main bridges between Turkish and Persian languages. With the Turkish and Persian poems he wrote and recited, Shahryar not only influenced those in the geography he lived in but has also become a literary figure in Iran, Azerbaijan, Turkey, Iraq, the Middle East and later in the Turkic world and world literature since the 1950s.

Muhammed Hussein Shahryar is one of the important literary figures who, in his poems in Turkish and Persian, includes and refers to the characteristics of poets and literary figures who have lived in a common geography in the one thousand and five hundred years of Islamic culture. This common geography has developed for thirteen centuries and brought together Turks, Persians, Arabs and other Muslim nations.

Getting to know Shahryar and his works means getting to know ourselves, our civilization, our common culture, and literature. Shahryar included several poets and literary figures in his works whose literary personalities and characteristics he referred to by naming them personally. The majority of these poets and literary

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figures are the spiritual and literary beacons of the common geography, from India to Central Asia, from East Turkestan to the Balkans, where the Islamic common culture and civilization flourished.

In his poems, Muhammed Hussein Shahryar also mentioned the names of several poets whose classical poetry is obscured today, but to whom literary historians attach importance.<sup>1</sup> The literary figures Shahryar pointed out in his poems as well as their works and thoughts have been the subject of several studies in Turkish, mostly translations, commentaries, editions-critiques, and analyses both in the Ottoman period and in modern times. Although most of these studies are academic and scientific, they also appeal to a general readership.

This study provides information about the common literary figures Shahryar alluded to in his works and continue to have a literary influence on the life and art of our common geography even today. They are the poets of the classical eastern literature since the birth of Islam to the 19<sup>th</sup> century. The studies and works of these literary figures have played a major role in the development and transference of the common culture, literature, history, art, mysticism, morality and other fields that have survived to the present day from one generation to another.

The next section of this paper presents the names of some of the literary figures mentioned in Shahryar's poems, providing the couplets in their original form in which their names are mentioned and brief information about these people. Inspired by the common heritage Shahryar pointed out, the conclusion of the study includes some suggestions in the field of culture and education.

## 2. Classical Era Poets and Literary Figures of Our Common Culture

Muhammed Hussein Shahryar listed the names of several poets from the first centuries of Islam to the 19<sup>th</sup> century and mentioned their characteristics. The majority of these poets are the poets and literary figures of our common classical eastern literature. It is possible to list them as follows:

<sup>1</sup> Adnan Karaismailoğlu, "Şehriyar'ın Şiirinde Şairler ve Şiir Dünyası" [Poets and the World of Poetry in Shahryar's Poetry], Proceedings of the First International M.H. Literary Congress in Memory of Shahryar, 11-14 April 2017, Nicosia.

• *Azer Beykdili*

آذر بیگدلی بله یازمیش او یازیقدا منیم حالیمایمش<sup>2</sup>

Azer Beykdili wrote so, he was like me when he wrote it.

Azer Beykdili, also known as Lutf Ali Beg Āzer b. Āgā Hān-i Begdili Shamlū-yi Isfahānī is a *tazkira* (biography) writer and poet. He was born on 20 Rebīulāhir 1134/ February 7, 1722 in Isfahan. He belongs to a Turkmen tribe called Beydili (Beghdili). Lutf Ali Beg's ancestors were known as Shamlu (Syrian) because they were from the Syrian branch of the Turkmens. Lutf Ali Beg's family was one of the Turks that Timur took with him to return the Turkic tribes and clans in Syria to their homeland and released in Ardebil upon the request of Sheikh Alī-i Siyahpūsh of the Safavids. He died in 1195/1781.<sup>3</sup>

• *Muhyiddin Ibn Arabī*

میان قافله معروفی و مرادی بین مخلصدی است در این کاروان محیی الدین<sup>4</sup>

Muhyiddin Ibn Arabī, who was born on 17 Ramadan 560/July 28, 1165 in Murcia in the southeast region of Andalusia and died in 638/1240, is a Sufi writer who had significant influence in the history of Sufism and Islamic thought.<sup>5</sup> He has works such as *Kitabu'l-Azeme*, *Futuhatu'l-Mekkiyye*, *Fususul-Hikem* and *Tacu'r-Resail*.

• *Ibn-i Yemin*

غزل سراسر است و رفیعا و گلبن از نایین به قطعه نیز بقایی حریف ابن یمین<sup>6</sup>  
متمم علوی با قصائد حکمی است به قطعه ابن یمینش نهاد رو به کمی است<sup>7</sup>

Emīr Fahrūddīn (Qutbuddīn) Mahmūd b. Emīr Yemīnuddīn-i Tughrāi, born in Feryūmed village of Beyhak, recited praises to Toga

<sup>2</sup> Muhammed Hussein Shahryar, *Kulliyāt-i Esh'ār-i Tukī-i Shahryar – Be Inzımmam-i Haydar Babaya Selam*, vol. 4, Prepared by: Muhammed Hamid Reza, (Tehran: 1380/2001) 14<sup>th</sup> Edition, 148.

<sup>3</sup> Tahsin Yazıcı, "Lutf Ali Beg", *Türk Diyanet Vakfı İslam Ansiklopedisi [Turkish Religious Foundation Encyclopedia of Islam]*, vol. 27 (Ankara: Türkiye Diyanet Vakfı, 2003), 230-231.

<sup>4</sup> Muhammed Hussein Shahryar, *Divān-i Shahryar*, vol. 2 (Tehran: 1378/1999), 20<sup>th</sup> Edition, (Tehran: Entisharāt-i Zerrin and Entisharāt-i Negin, 1378/1999) 51.

<sup>5</sup> Mahmut Erol Kılıç, "İbnü'l-Arabī, Muhyiddin", *Türk Diyanet Vakfı İslam Ansiklopedisi [Turkish Religious Foundation Encyclopedia of Islam]*, vol. 20 (Istanbul: Türkiye Diyanet Vakfı, 1999), 493-516.

<sup>6</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 77.

<sup>7</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 62.

Teymur in the early days and is famous for his stanzas in Persian. He died in 769/1368.<sup>8</sup>

• *Abu'l-'Alā-i Ganjavī*

وان یکاد که در دفع چشم بد، قوی است      دعای زیر لب بوالعالی گنجوی است<sup>9</sup>

Abu'l-'Alā-i Ganjavī is one of the poets of the Azerbaijan region who recited satires in Persian in the 11<sup>th</sup> and 12<sup>th</sup> centuries.<sup>10</sup> In addition, he recited praises to Shirvanshah Jalāleddin and his son.

• *Abu'l-Mueyyed-i Belhī*

ابوالمؤید از این دسته و فرالای      سخنوران دری، خود به شعر خود روای<sup>11</sup>

Abu'l-Mueyyed-i Belhī was born in Balkh. He was a scholar, poet and historian. He was one of the court poets who lived during the Samanid period in the fourth century AH. Apart from his Divan and Shahnamehs, he has a work called *Adjayibu'l-Buldan*.

• *Abū Sa'id-i Abu'l-Hayr*

Abū Sa'id-i Abu'l-Hayr is one of the Sufi poets from Khorasan, who determined the manners of the lodge and became famous for the amorous *rubais* he recited in the semah meetings he organized.<sup>12</sup> Shahriyar aimed at giving a message of unity through presenting Ebū Sa'id-i Abu'l-Hayr's name together with leading figures of mystical literature and thought such as Bāyezīd-i Bistāmī, Juneyd-i Baghdadī, Senayi, Attar, Mevlānā and Shams Tabrizi in his various couplets below.

سپس سنایی و پس بوسعید و پس عطار      که مشک و غالیه شان رفت در همه اقطار<sup>13</sup>  
زیر یک بازو گرفته بوسعید      بازوی دیگر جنید و بایزید<sup>14</sup>  
گو نه شمس دیگریم از کعبه ملای روم      بوسعید وقت خویشیم از خراسان آمدیم<sup>15</sup>

<sup>8</sup> A. Naci Tokmak, "İbn Yemîn-i Tuğrâi", *Türk Diyanet Vakfı İslam Ansiklopedisi [Turkish Religious Foundation Encyclopedia of Islam]*, vol. 20 (Istanbul: Türkiye Diyanet Vakfı, 1999), 448-449.

<sup>9</sup> Shahryar, *Divân-i Shahryar*, vol. 2, 54.

<sup>10</sup> A. Naci Tokmak, "Hiciv, Fars Edebiyatı" [Satire, Persian Literature], *Türk Diyanet Vakfı İslam Ansiklopedisi [Turkish Religious Foundation Encyclopedia of Islam]*, vol. 17 (Istanbul: Türkiye Diyanet Vakfı, 1998), 449-450.

<sup>11</sup> Shahryar, *Divân-i Shahryar*, vol. 2, 51.

<sup>12</sup> Tahsin Yazıcı, "Ebū Sa'id-i Ebū'l-Hayr", *Türk Diyanet Vakfı İslam Ansiklopedisi [Turkish Religious Foundation Encyclopedia of Islam]*, vol. 10, İstanbul 1994, 220-222.

<sup>13</sup> Shahryar, *Divân-i Shahryar*, vol. 2, 51.

<sup>14</sup> Shahryar, *Divân-i Shahryar*, vol. 2, 150.

<sup>15</sup> Shahryar, *Divân-i Shahryar*, vol. 1, 20<sup>th</sup> Edition, (Tehran: Entisharât-i Zerrin and Entisharât-i Negin, 1378/1999) 551.

• *Esedī-i Tūsī*

Esedī-i Tusi was born in Tus. Articulate in several sciences such as mathematics, theology and philosophy, Abu Mansūr Alī b. Ahmed b. Mansūr Esedī-i Tūsī was one of the Deylemi court poets of the Ghaznavid and Seljuk period. Then he went to Azerbaijan from Khorasan. He died in 465/1073.<sup>16</sup> Esedī-i Tūsī is the first poet to be buried in Makberatu'sh-Shu'ara in Tabriz. In the couplet below, Shahryar brought together the leading poets of Persian poetry, such as Esedī-i Tūsī, Abu'l-Hasan Shehīd-i Belhī and Rudekī.

لوای رودکی آمد به کروان شهید      در آن میان اسدی با قدی بلند و رشید<sup>17</sup>

• *Imamī Herevī (Abu'l-Fazl Ali Mohammedi)*

فنی رما دگر استاد ایزد رجوی است      که من نه شیخ ولی او امامی هروی است<sup>18</sup>

Abu'l-Fazl Ali Muhammedī Imamī Herevī, X./XVI is one of the poets who wrote poems about the martyrdom of Hussein and his followers to commemorate the martyrs of Karbala, especially in the period when the rulers encouraged to write religious poems during the Safavid period when Shiism was the state religion from the 10<sup>th</sup>/16<sup>th</sup> century onwards.<sup>19</sup> He was one of the poets of Sebk-i Irakī. He was also the court poet of Kirman Karahitays. He died in 686 AH.

• *Umid-i Razi*

چه شاعران که همه چون امیدی رازی      فنای باقی و در عشق جاودان بازی<sup>20</sup>

Abu'l-Fazl Ali Mohammedi Umid-i Razī died in 925 or 927 AH. He was a poet and physician who lived during the Timurid period and the early Safavid period.

• *Amir Mu'izzī*

سپس امیر معزّی به سلطنت جاهی      سوار توسن بخشوه ملکشاهی<sup>21</sup>

Emir Mu'izzī was born in Nishapur around 440/1049 and was an

<sup>16</sup> Zebihullah Safa, *Tarih-i Edebiyat der Iran*, vol. 2, (Tehran 1366/1987), 403-420.

<sup>17</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 51.

<sup>18</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 63.

<sup>19</sup> Rıza Kurtuluş, "Kerbelâ, Fars Edebiyatında Kerbelâ" [Karbala, Karbala in Persian Literature], *Türk Diyanet Vakfı İslam Ansiklopedisi [Turkish Religious Foundation Encyclopedia of Islam]*, vol. 25, 273-274.

<sup>20</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 57.

<sup>21</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 52.

important ode (qasida) poet of the Seljuk Palace. He died in 521/1127. His father is Abdulmelik Burhānī, who was the *emīru'sh-shuarā* (the prince of poets) of Sultan Alp Arslan.<sup>22</sup>

• *Enveri*<sup>23</sup>

هم از سواد ابیورد با دل آرای  
لوی انوری و عمیق بخارایی<sup>23</sup>

Evhaduddin Muhammed b. Muhammed b. Alī-yi Ebīverdī was born in the Bedene village in the Ebīverd district of Horasan's Desht-i Hāveran province. For this reason, he was also known as Ebīverdī. Along with Firdevsī and Sā'dī, he is considered one of the three greatest representatives of Persian poetry and is one of the ode (qasida) poets. It is estimated that he died around 585/1189.<sup>24</sup>

• *Evhaduddīn-i Merāgī*

حکیم اوحدی اش، ناظم پذیرایی  
به امر و نهی و به دستور قهوه و چایی<sup>25</sup>  
دگر «نشید»، حمیدیه مراغی رود  
که جنشین «حکیم اوحدی» تواند بود<sup>26</sup>

Evhaduddin (Ruknuddīn) b. Huseyn-i Merāgī-i Isfahānī was born in Merāga city of Azerbaijan in 673/1274. Therefore, he was known as Merāgī or Merāgāī. He was one of the Sufi ghazel poets. Since his father was from Isfahan and he lived in this city for a while, he also used the title Isfahānī. He died in 738/1338.<sup>27</sup>

• *Ehlī-i Shirazī*

In the couplet below, Shahryar has brought Ehlī-i Shirazī, Haju-yi Kirmānī, and Selmān-i Savejī, the leading literary and mystical figures of their time, together.

ملازمین رکابند، خواجه و سلمان  
چنانکه اهلی شیراز و وحشی کرمان<sup>28</sup>

Muhammed b. Yūsuf b. Shihāb-ī Shīrāzī was born in 858/1454 in Shiraz. He received a good education in his youth and attended

<sup>22</sup> Safa, *Tarih-i Edebiyat der Iran*, vol. 2, 508-523.

<sup>23</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 52.

<sup>24</sup> Safa, *Tarih-i Edebiyat der Iran*, vol. 2, 656-681.

<sup>25</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 49.

<sup>26</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 63.

<sup>27</sup> A. Naci Tokmak, "Evhadüddīn-i Merāgī", *Türk Diyanet Vakfı İslam Ansiklopedisi [Turkish Religious Foundation Encyclopedia of Islam]*, vol. 11, 520-521.

<sup>28</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 57.

the lessons by Jelāleddin ed-Devānī, the great scholar of the time. Ehlī-i Shīrāzī later went to Herat and stayed in the palace of Sultan Hussein Baykara. While there, he wrote his famous ode praising Ali Shīr Nevāī. After a short time, he went to Azerbaijan and joined the Akkoyunlu Ruler, Sultan Yakub, and wrote many poems praising this ruler. Ehlī-i Shīrāzī, who recited many poems for Shah Ismāīl, wrote the masnavi *Sihri-i Helāl* in his name. He died in 942/1535.<sup>29</sup>

• *Baba Tahir Uryan-i Hemedanī*

رسید پرچم آشفته کاکل بابا  
نگار پرچم از آن ناقلا دویبتی ها  
بلی ز دامن الوند طاهر عریان  
ز گرد راه برآمد به کاکلی افشان<sup>30</sup>

Baba Tahir Uryan-i Hemedanī is a famous Dubeyti poet. Baba Tahir was known as a Sufi rather than a poet. In his work named *Al-Kalimātu'l-kisār*, divided into twenty-three chapters, he has 268 aphorisms about mystical subjects such as science, ingenuity, and inspiration. This work was very well-known among Sufis and many commentaries have been written about it. He is thought to have died in 1055. His tomb is on a small hill in the Būn-i Bāzār neighborhood in the north of Hamadan.<sup>31</sup>

• *Abu'l-Faraj-i Rūnī*

Abu'l-Faraj b. Mes'ūd-i Rūnī is also known as Bulfaraj. Rūne, his hometown, is estimated to have been located near Nishabur, Khorasan or Lahore. He was a poet of the Ghaznavid period, and was brought up in the Ghazni palace. It is understood from the abundance of his odes praising Ghaznavid Sultan Ibrahim b. Mas'ud that he gained fame during the reign of this ruler (1059-1099). It is estimated that he died after 500/1107.<sup>32</sup>

Mentioning in the following couplet Abu'l-Faraj-i Rūnī together with five important figures such as Abu'l-Faraj-i Sephanī, Abu'l-Faraj-i Segizī, Abu'l-Mesel-Buhari and Abu'l-Mefāhir-i Rāzī, who are the leading personalities of the common literary geography,

<sup>29</sup> Safa, *Tarih-i Edebiyat der Iran*, vol. 4, 447-452.

<sup>30</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 54.

<sup>31</sup> Mohammad Rezā Nasīrī, *Athar Āfarīnān Biographies of well-known Cultural Personalities of Iran, From the Beginning up to 1300 A.H. (1921 A.D.)*, Volume 2 (Tehran:1366/1987), 3.

<sup>32</sup> Rıza Kurtuluş, "Rūnī", *Türk Diyanet Vakfı İslam Ansiklopedisi*, vol. 35, 245.

Shahryar tried to refer to the names of our common literary values and to remind their spiritual ties with each other.

سه بوالفرج، سپهانی، رونی و سگری      چنان که بوالمثل و بوالمفاخر رازی<sup>33</sup>

• *Ebū Shekur-i Belhī*

Shahryar, in the couplet below, also refers to the figures such as Ebū Shekur-i Belhī, Kesayī-i Mervezi, Abu Hafs-i Sogdī and Muhammed b. Vasif-i Sistanī together.

دگر «کسای» و «بو حفض» و «بوشکور» ردیف      به پشت سر صاف امثال «مروزی» و «وصیف»<sup>34</sup>

Ebū Shekur-i Belhī is a poet who lived in the Samanid era in the 4<sup>th</sup>/10<sup>th</sup> century. There is no information about his name and life other than his tag. He has a work called *Āferīnname*. Ebū Shekūr, who is understood to be from Balkh, left this city and went to Bukhara, which was one of the important scientific and cultural centers of the period. There, he presented his work *Āferīnname* to the Samani ruler, Ebū Muhammed Nūh b. Nasr (943-954) who protected him.<sup>35</sup>

• *Abū Ali Sina*

Shahryar reminds us of Abū Ali Sina and Fahreddin-i Razi together in a couplet below.

درج دارد همه در حکم حکیم رازی      برج حکمت همه بو علی سینا بود  
قرن ها مکتب قانون و شفای سینا      با حکیمان جهان مشق خطی خوانا بود<sup>36</sup>

Abū Alī el-Huseyn b. Abdillāh b. Alī b. Sīnā was born in 370/981 in the village of Eفشene near Bukhara. Famous with the name Ibn Sīnā in the Islamic world, he was given the title of “esh-sheyhu’r-reīs” (the grandmaster) in order to express his position in the field of science and philosophy. He was also known by names such as “hujjetu’l-hak, sherefu’l-mulk, ed-dustūr.” In the West, he is generally known as Avicenna and is described as the “prince of philosophers.” Ibn Sīnā was acquainted with philosophical issues at relatively early ages. He became the greatest systems philosopher

<sup>33</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 51.

<sup>34</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 51.

<sup>35</sup> Rıza Kurtuluş, “Ebū Şekür-i Belhî”, *Türk Diyanet Vakfı İslam Ansiklopedisi [Turkish Religious Foundation Encyclopedia of Islam]*, vol. 10 (Istanbul: 1994), 235.

<sup>36</sup> Shahryar, *Divān-i Shahryar*, vol. 1, 227.



of the Islamic Peripatetic school and the leading representative of medieval medicine. He died in 428/1037. His grave is in Hamadan.<sup>37</sup>

• *Husāmeddin Chalabi*

بیا و چشم روشن بین من باش  
من آن مآلی بی شمس به تبریز  
بشو شمعی و بر بالین من باش  
تو همت کن حسام الدین من باش<sup>38</sup>

Husameddin Chalabi was a disciple and caliph of Mawlānā Jalāleddīn-i Rūmī, whom he encouraged to write the *Maṣnavī*. He was born in Konya in 622/1225. He belongs to a family that migrated from Urmia to Anatolia and settled in Konya. In the preface to the first volume of his *Maṣnavī*, Mawlānā Jalāleddīn-i Rūmī records that he was originally from Urmia. Both in *Maṣnavī* and in Eflākī's work titled *Manākibu'l-ārifīn*, Husāmeddin's genealogy goes back three generations, and his grandfather's name is reported as Ahī Turk. Husameddin Chalabi was given the title of Ahi Turkoglu (son of Ahi Turk) because his father was the sheikh of the *ahis* (artisan lodge) in Konya and its environs. Husāmeddin Chalabi died in 683/1284.<sup>39</sup>

• *Sa'dī-i Shirāzī*

Shahryar mentions the name of Sa'di in sixty couplets and the name of Mawlānā in twenty-one couplets in his *divan*. In the couplet below, he mentions Sa'di, Hafiz and Mawlānā together and says:

ما نظیر سعدی و حافظ به دنیا داده ایم  
گرچه تنها مولوی بس بود ما را افتخار<sup>40</sup>

We gave the world those like Sa'di and Hafiz; Though only Mawlana is enough for us to be proud of.<sup>41</sup>

سعدیا از باب عشقت در گلستان آمدیم  
گونه شمس دیگریم از کعبه ملای روم  
بوستان دیده چون بلبل به دستان آمدیم<sup>42</sup>  
بو سعید وقت خویشیم از خراسان آمدیم<sup>43</sup>

O Sa'di! We entered Gulistan through your love gate. We saw your garden; we sang like a nightingale.

<sup>37</sup> Ömer Mahir Alper, "İbn Sînâ", *Türk Diyanet Vakfı İslam Ansiklopedisi [Turkish Religious Foundation Encyclopedia of Islam]*, vol. 20, 319-322.

<sup>38</sup> Shahryar, *Divān-i Shahryar*, vol. 1, 622.

<sup>39</sup> H. Ahmet Sevgi, "Hüsameddin Çelebi." *Türk Diyanet Vakfı İslam Ansiklopedisi [Turkish Religious Foundation Encyclopedia of Islam]*, vol. 18 (Istanbul: 1998) 512.

<sup>40</sup> Shahryar, *Divān-i Shahryar*, vol. 1, 518.

<sup>41</sup> Karaismailoğlu, "Şehriyar'ın Şiirinde Şairler ve Şiir Dünyası."

<sup>42</sup> Shahryar, *Divān-i Shahryar*, vol. 1, 550.

<sup>43</sup> Shahryar, *Divān-i Shahryar*, vol. 1, 551.

We are another kind of Shams from Mawlana's Kaaba; We are the Abu Said of our time; we came from Khorasan.

• *Hafiz-i Shirāzī*

Shahryar mentions Hafiz's name in seventy-eight couplets in his divan. He expresses his interest in Hafiz in the following couplet:

شهریاری که دل به حافظ داد      اگر دلی می برد به دولت اوست<sup>44</sup>

Shahryar, who gives his heart to Hafez, if takes a heart, it is because of the luck of Hafez.

Muhammed Hussein Shahryar often mentions many poets who wrote poetry in different styles together or one after the other. As an example, the following couplets can be given from his poem titled *Jām-i Jam* (Jām-i Jam):

دمیدم زنده از آنیم که دم زنده از اوست      دم زن از عشق وجودی که عدم زنده از اوست  
شاعران هم قلمی در کف این نقاشند      شعر چون زنده نباشد که قلم زنده از اوست  
همچو حافظ خلفش است و نمیرد سعدی      همچو فردوسی طوسی که عجم زنده از اوست  
نی که رومی زد و چنگی که نظامی بناخت      جام افسانه ی شرق است که جم زنده از اوست<sup>45</sup>

We are alive with the one who keeps the breath alive/with God. Talk about the love of being, in whom absence is alive.

Poets are pen pals in the hands of this miniaturist. How can poetry not be alive from what the pen is alive with itself? The pen is alive with him, how can the poem not be alive?

For example, the hafiz is his caliph, Sa'di does not die. There is also Firdevsi-yi Tusī, with whom the Persian is alive with. For example, Firdevsī, the Persian is alive with him.

The ney blown by Mevlāna is the Cheng played by Nizami. The goblet in which Jam remained alive is the legend of the east. The glass is the legend of the orient, Jam is alive with it.<sup>46</sup>

In addition to the above-mentioned scholars, poets and literary figures, Shahryar constructs his divan like a history of literature or history of science book, and mentions the following figures in his poems several times.

<sup>44</sup> Shahryar, *Divān-i Shahryar*, vol. 1, 121.

<sup>45</sup> Shahryar, *Divān-i Shahryar*, vol. 1, 122.

<sup>46</sup> Karaismailoğlu, "Şehriyar'ın Şiirinde Şairler ve Şiir Dünyası."

• *Bīdil-i Dehlevī*

He was born in 1054/1644 in Azimabad (Patna) in Bihār state of India. He is one of the prominent representatives of the Indian style (sebk-i Hindi) in Iranian poetry. He died in 1133/1720.

• *Abu'l-Mekarim Mujiriddin Beylakani*

He was one of the important poets of the 12<sup>th</sup> century Azerbaijan region.

• *Beyzāvī*

Nāsiruddīn Abū Saīd (Abū Muhammed) Abdullāh b. Omer b. Muhammed el-Beyzāvī is a exegete, Es'ari theologian and Shafi'i jurist. He died in 685/1286.

• *Jāmī*

Nūreddīn Abdurrahmān b. Nizāmiddīn Ahmed b. Muhammed el-Jāmī was a scholar and poet who belonged to the Naqshbandi order. He died in 898/1492.

• *Jamaladdin Abdurrazzak*

Jamāleddīn Muhammed b. Abdurrazzak-i Isfahānī is one of the famous poets and well-known qasida writers of the 6<sup>th</sup>/12<sup>th</sup> century.

• *Efdaluddin Hakani*

• *Hākānī-i Shiroānī* was born in Ganja in 520/1126 and died in 595/1199.

• *Kamal-i Hujendī* is a Sufi poet who was born in Hujend in the Transoxiana region. He died in 803/1401.

• *Abu'l-Atā Kamāluddīn Mahmūd b. Alī b. Mahmūd Murshidī-yi Kirmānī* was born in Kirman. He praised more than a hundred people in his poems. He died in 753/1352.

• *Abu'l-Feth Giyāsuddīn Omer b. Ibrāhīm el-Hayyām* is a scholar, poet, and philosopher. He died in 526/1132.

• *Dawlat Shah-i Semerkandī*

Dawlat Shah-i Semerkandī, the author of *Tazkire-yi Devletshah*, died in 1507.

• *Emir Husrevi Dehlevī*

His real name was Abu'l-Hasan Emir Bin Emir Seyfeddin Mahmud Shamsi. Also known as Emir Husrev, he was a poet and historian. Emir Husrev was born in 1253 in Patyala, Punjab and died in Delhi in 1325. He is considered one of the greatest poets who wrote in Persian in India.

• *Abubekir Muhammed Zakariya Razī*

He was a physician, philosopher and chemist who lived in the third century AH.

• *Rashīduddīn Muhammed b. Muhammed b. Abduljalīl al-Omerī al-Fārūkī (Rashiduddin Vatoat)* It is estimated that he was born in Balkh between 481-487/1088-1094. He was a poet and writer. He died in 573/1177.

• *Abū Abdillāh Ja'far b. Muhammed b. Hakīm er-Rūdekī es-Semerkandī* It is estimated that he was born in Bennuj village of Rūdek town in Samarkand in the middle of the 3<sup>rd</sup> century AH. He is considered one of the first poets of the Islamic period. He died in 329/941.

In addition to the poets, men of letters, scholars, and mystic figures above, Shahryar showed loyalty to the past by mentioning in his poems the names of dozens of people and served as a bridge between the past and the future.

- Mesut bin Sa'da Selman,
- Abu'l Faraj Segizi,
- Selman-i Saveji,
- Sultan Sanjar of Selchuks,
- Shah Nimetullah-ı Veli,
- Mahmud-i Shebusteri,
- Shams Tabrizi,
- Muhammed Ali Sahib-i Tebrizī,
- Abu'l-Fazl Tahir bin Muhammed Faryabī,
- Fahreddin Irakī,
- Orfi Shirazī,
- Ascedī,
- Abu'l-Kasum Hasan bin Ahmed Belhī (famous as Hekim Unsurī)

- Seyyid Muhammed Avfi of Bukhara,
- Ghazali,
- Farabī,
- Abu'l-Hasan Farrūhi-yi Sistanī,
- Muhammed Fuzulī,
- Katran-i Tabrizi,
- Katibi-yi Nishaburī,
- Kalim-i Kashanī,
- Muhteshem-i Kashanī,
- Abu Mansur Muhammed Marvazī,
- Ma'rūfi-yi Belhī,
- Molla Nasreddin,
- Malikshah,
- Manjik-i Tirmizī,
- Menuchehrī-yi Damganī,
- Mehisti-yi Ganjavī,
- Mirdamad-i Esterabadī,
- Nasir-i Hosrev-i Kubadiyani Belhi,
- Abu Muhammed Nīzamī-yi Ganjavī,
- Vahshī-yi Bafkī,
- Hillī-yi Chagatayī
- Humam-i Tebrizī

In his masnavi titled *صدای خدا*, Shahryar, who tries to bring the old and the new together, brings languages and hearts together and emphasizes that we are the same without any difference between people in the geography we live in, says:

کاین همه، از یک تنه آدمند  
کند خداوند و در این دشت کشت  
شاخ درختی که درختی جداست  
بلکه درخت بشر از بیخ کند<sup>47</sup>

آدمیان شاخه و برگ همدند  
اصل، درختی است کهن کز بهشت  
خلیق، همه شاخ درخت خداست  
هر که تنی کشت نه شاخی فکند

<sup>47</sup> Shahryar, *Divān-i Shahryar*, vol. 2, 42.

People are each other's branches and leaves; for they are all of the same body and form.

The essential is an old tree that Allah plucked from Paradise and planted on this plain.

The people are branches of the tree of God; branches of the tree, which is a separate tree,

Whoever kills a person does not (only) break a branch but uproots the tree of humanity.<sup>48</sup>

### 3. Conclusion

A map to be created from the birthplaces of poets in Shahryar's poems will cover almost all of the lands of today's Economic Cooperation Organization (ECO) member countries. In his poems, Shahryar also tried to reveal the historical depth of the people living in these lands and their cultural and literary ties in the region with the people he pointed out in his poems. He tried to help us draw strength from our deep past with these figures, to remember them and to identify the key figures who will set an example in raising new generations.

To prevent bloodshed, tears, displacement, taking refugee in unfamiliar lands, human rights violations, injustice, poverty, and many similar political, cultural, social, and international problems in our region where both the murdered and the murderer call "Allahu Akbar," we should reacquaint ourselves with the literary and spiritual figures that Shahryar reminds us in his poems in Turkish and Persian, and revive the feelings, thoughts, beliefs, morals, and the culture of coexistence in their works. Shahryar advises us not only to tell but also to understand and live what we understand.

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<sup>48</sup> Karaismailođlu, "Şehriyar'ın Şiirinde Şairler ve Şiir Dünyası."

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