

**An Analysis of the Accuracy of Attribution of Divane
Khatayi to Shah Isma'il I of Safavid Based on Gerard
Genette's Theory**

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Introduction

Some reliable historical and literary sources prove that Shah Isma'il I of Safavid, had a poetic talent and there are some Persian and Turkish poetry along with a book named Divane Khatayi attributed to him. But this attribution has some opponents and proponents:

- Some have generally doubted the attribution of the Divane Khatayi to him.
- Some believe that he sometimes wrote poetry, but do not accept the attribution of a poetic divan including sonnets, odes, quatrains, etc. to him.
- A group also believes that the majority of Divane Khatayi's poems are his, but some poems have entered into his divan manuscripts for various reasons.

Methods and Results

This paper has been conducted in a descriptive-analytical way, based on Gerard Genette's paratextuality referring to the reliable historical and literary sources of the Safavid era, especially Divane Khatayi, and concluded that numerous internal and external paratexts prove the attribution of the Divane Khatayi to Shah Isma'il I of Safavid. The author of "Shah Isma'il Khatayi" validated the attribution of the Divane Khatayi to him and criticized the researchers that consider the Safavid era as the course of the decadence of literature (See. Arasli, 1346: 40-50). The author of "Secrets in the Heart of History" and "The Rumors of Shah Isma'il's poesy" rejected it for a variety of reasons (See. Mansouri, 1997: 46-83; Mansouri, 2004: 49). This research investigates Divane Khatayi as focal text and its internal and external paratexts in order to analyze the accuracy of its attribution to Shah Isma'il I of Safavid.

Discussion

Gerard Genette, one of the most remarkable theorists in text studies applied the term transtextuality to the various relations of a text with others. He divided transtextual relations into five categories named "intertextuality", "architextuality", "metatextuality", "hypertextuality", and "paratextuality" (See. Namvare Motlaq, 2007: 83). On the contrary to other types of transtextuality, paratextuality peruses the study of the relations of a text with its connected or disconnected paratexts that have organic and complementary relation with it (See. Salimie Kouchi, 2017: 250). Paratexts are gateways to the world of text and factors to understand it thoroughly because "they highlight the neglected parts of

the text and Reveal its literary and historical value and in this way, they solve many problems and uncertainties about it” (Pirani, 2017: 169). Genette divides paratexts into two main kinds i.e. internal (connected) and external (disconnected):

- Internal paratexts are directly related to focal text and one can't get a full understanding of the text without them. They are divided into three categories: publisher paratexts, author paratexts, and paratexts of others.
- External paratexts are indirectly associated with focal text and allow it to be promoted or criticized. They are divided into two categories namely publisher and author paratexts, and paratexts of others.

Paratextual evidence of doubt in attributing the Divane Khatayi to Shah Isma'il I are:

- Some of the poems entered into Divane Khatayi are in fact in the eulogy of Shah Isma'il I, not his poems.
- There were other poets with the Pen name of “Khatayi” In periods close to Shah Isma'il I, that Some of their poems are probably attributed to Shah Isma'il (Kuşca, 2014: 86).

The author of "Scientists of Azerbaijan" believes that “there was another Khatayi in periods close to Shah Isma'il I that wrote a poem named “Yousef and Zoleikha” in honor of Soltan Ya'gub in Turkish”(Tarbiat, 1998: 219). On the contrary, Sa'doddin Nozhat Argun rejected the existence of other poets in Khatayi pen name. He claimed to have examined all Ottoman Tazkira al-Sho'aras and had not found another poet in the Khatayi pen name (Ergün, 1878: 24,25). Some people also have doubted the poesy of Shah Isma'il I, and the attribution

of Divane Khatayi to him for a variety of reasons (See. Mansouri, 1997: 46-83). His book and claims can be criticized in the following respects:

- Attributing all of Shah Isma'il's poetry to Baktashiyeh.
- Claiming that Haydar in this poetry refers to sultan Haydar the son of Ahmad Yasavi rather than sheikh Haydar, Shah Isma'il I's father.
- Ignoring the report of Safavid sources about Shah Isma'il I's poetry. Being surprised at Shah Isma'il's praise and devotion to someone titled "King" regardless of the fact that he means the "king of believers", "Imam Ali".
- Some scholars point to the paucity of Shah Isma'il I's poetry in Tazkiras regarding it as the reason for rejecting his poesy, Regardless of the fact that in Tazkiras, only some examples of poems are mentioned.

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Conclusion

Examining Divane Khatayi's external and internal paratexts based on Gerard Genett's transtextuality theory and referring to reliable historical and literary sources, etc. show that its attribution to Shah Isma'il I has a strong scientific, literary and historical backing. Most of the authors of Tazkiras and historical books proved Shah Isma'il I's poesy as the owner of Divane Khatayi and Khatayi pen name since the Safavid era. Some of the poems in Divane Khatayi are very weak and only have exciting emotions to motivate Sufis and Qizilbashs and it is consistent with the spiritual and literary conditions of Shah Isma'il I. Most of the internal paratexts of Divane Khatayi are "the title of the divan" and "the poet's pen name" in addition to indicating both to a single person, they

have come together frequently in high frequency proves the accuracy of the attribution of Divane Khatayi to Shah Isma'il I. Also, the most external paratexts are the reports of the authors of Tazkiras about his poesy and poetry and attribution of Divane Khatayi to him along with offering examples of his poems that show the place of Divane Khatayi and his author in the literature of Iran, Turkey, and Azerbaijan and proves the accuracy of Divane Khatayi's attribution to the founder of Safavid dynasty. Other paratexts are reports of Ashigs, the authors of historical books, dictionaries, encyclopedias, lineages, travelogues, etc.

Keywords: Divane Khatayi, Shah Isma'il I, Gerard Genette, paratextual evidences.

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