



Toponym of Kepez (Harak) Mountain in Azerbaijani Poetry Azerbaycan Şiirinde Kepez (Harak) Dağının Toponimi

Received: July 16, 2025

Zakiya ABILOVA¹

Accepted: August 04, 2025

Email: zekiyve.abilova@mail.ru

Orcid. No. <https://orcid.org/0000-0002-2839-7834>

DOI No. <https://doi.org/10.32955/neujsm12025141117>

Abstract

Azerbaijan, every inch of which is a history and chronicle, has always attracted attention not only as an important strategic region, but also for its rich natural resources, abundant blessings, and mysterious beauty. From this perspective, Kapaz Mountain, located in the Murovdagh range, is one of the settlements that exhibits the features listed above. In this article, drawing on sources from Azerbaijan literature and historical facts, several interesting points related to Kapaz are explored. Thus, in the article, based on the works of Azerbaijani poets such as Samad Vurghun, Sa'daddin Barda'i, and Nizami Ganjavi, as well as historical facts provided by scholars like Zakariyya al-Qazvini and Abdur-Rashid Bakuvi, several toponymies related to this region were investigated. Manuscripts constitute a significant factor in the results obtained. The evidence from the sources once again proves that the ancient name of Kapaz is Harak. Harak is also the name of the castle built on this mountain. The reason why the word 'Harak' is given in different forms in different sources is that calligraphers, unknowingly and sometimes knowingly, distorted it during copying. All these differences are most likely errors of copyists. It seems to have been as الحرك in the main version. Since the "ل" of the definite article is not clear, it is sometimes compared to "ن" and sometimes to the dot of "ح" and read as "خ." "ح" and "ه" as well as "ك" and "ق" are letters of the Arabic alphabet sounding close to each other and at the same time, because they are not words of Arabic origin, they were written as they were sounded and as a result, different versions were obtained. All these differences are most likely errors of copyists. The historical name of Kapaz Mountain is Harak (al-Harak), and it has always been located within the territory of Azerbaijan.

Keywords: Kapaz, Harak, Azerbaijani, poetry, Zakariyya al-Qazvini, Ganja, Khosrow va Shirin

Özet

Her karışık tarih ve hâtıralarla dolu olan Azerbaycan, yalnızca stratejik bir bölge olarak değil, aynı zamanda zengin doğası, bol nimetleri ve gizemli güzelliğiyle de her zaman dikkat çekmiştir. Bu bağlamda, Murovdağ silsilesine ait olan Kepez Dağı, yukarıda belirtilen özellikleri taşıyan yerleşim alanlarından biridir. Bu makalede, Azerbaycan edebiyatı kaynaklarına ve tarihî gerçeklere dayanarak Kepez ile ilgili çeşitli ilginç noktalara değinilmiştir. Makale kapsamında, Azerbaycanlı şairler Samad Vurghun, Sa'daddin Berdai, Nizami Gencevi'nin eserlerine ve Zekariyya el-Kazvini, Abdurreşid Bakuvi gibi ilim adamlarının tarihî verilerine dayanılarak bu bölgeyle ilgili bazı toponimler (yer adları) incelenmiştir. Ulaşılan sonuçlarda yazma eserlerin büyük rolü olmuştur. Kaynaklardan elde edilen bilgiler bir kez daha göstermektedir ki, Kepez'in eski adı Harak'tır. Harak, aynı zamanda bu dağın üzerinde inşa edilmiş kalenin adıdır. "Harak" kelimesinin farklı kaynaklarda çeşitli biçimlerde geçmesinin sebebi, hattatların eseri çoğaltırken kimi zaman bilmeden, kimi zaman da bilerek bu ismi yanlış yazmalarıdır. Bu farklılıkların çoğunun yazıcı hataları olduğu düşünülmektedir. Orijinal yazımının "الحرك" olduğu anlaşılmaktadır. Belirlilik takısı olan "ل" harfinin net olmaması, bazen "ن" harfiyle, bazen de "ح" harfinin noktasıyla karıştırılarak "خ" şeklinde okunmasına neden olmuştur. Aynı şekilde, Arap alfabesinde benzer seslere sahip olan "ح" ve "ه" ile "ك" ve "ق" harflerinin karıştırılması da, bu kelimenin farklı şekillerde yazılmasına yol açmıştır. Ayrıca, bu kelimelerin Arapça kökenli olmaması nedeniyle seslendikleri gibi yazılmış ve bu durum da farklı yazım biçimlerinin ortaya çıkmasına neden olmuştur. Gerçekte, Kepez Dağı'nın tarihî adı Harak (el-Harak) olup, bu dağ tarih boyunca her zaman Azerbaycan topraklarında yer almıştır.

¹ Dr., The Institute of Manuscripts, ANAS, Doctor of Philosophy

Anahtar Kelimeler: Kapaz, Harak, Azərbaycan, şiir, Zakariyya el-Kazvini, Gence, Hüsrev ve Şirin

Introduction

The role of manuscripts as an essential source in researching and uncovering historical facts and cultural monuments is undeniable. From this point of view, the Institute of Manuscripts named after Mahammad Fizuli of ANAS is an invaluable treasure rich with primary sources that talk about various fields of science. Referring to the manuscripts in the treasury, especially the works of Samad Vurghun, Nizami Ganjavi, and Sa'daddin Bardai, interesting toponymic facts related to the mysterious nature of the Kapaz (Harak) plateau, as well as the number of tribes that lived in this region during the Middle Ages, were interpreted. The opinions of scholars such as Zakariyya al-Qazvini and Abdur-Rashid Bakuvi, who were also investigated by academician Ziya Bunyadov in the past, are critical in providing further confirmation of these facts.

Main Part

In the sources, it is noted that the word Kapaz is of Turkish origin and means "rock" or "rock by the water", "mountain with a hollow, stepped, rocky mountain" (Qeybullayev, 2022). Kapaz is not just an Azerbaijan toponym. To clarify, it is not an ordinary mountain that restores the Earth's balance. This mountain is a geographical point that is symbolized in harmony with the history of Azerbaijan, as it evolves from era to era, century to century. As a result of the terrible Ganja earthquake that occurred on September 30, 1139, large pieces of rock broke off from the mountain and blocked the path of the Aghsu river, and as a result, several lakes were formed. One such lake is Lake Goygol, whose beauty is beyond words. XX century Azerbaijan poet Samad Vurghun writes in his poem "Azerbaijan":

مین قز اخدا کوهلن آتا
یالمانینا یاتا-یاتا
آت قان تره باتا-باتا
گوگ یایلاقلار باشینا قالخ
کباز چاغچان گوگ گولی باخ!

Get on a playful horse,

Hugging the its neck

While the horse is sweating

Climb up the blue plains

Look at the Lake Goygol from Kapaz (Vurğun, 1935).

Describing the fascinating nature of Azerbaijan, Samad Vurghun particularly highlights the uniqueness of the Kapaz plateau and the mysterious Goygol, which relaxes the human soul when viewed from here. The description of Kapaz, which has always been a plateau and a place of rest for surrounding settlements, has been reflected in the works of Azerbaijan poets from time to time. It is known from history that Kapaz from the Murovdagh range is remembered more for its inaccessible peaks. One of the poems dedicated to praising Kapaz belongs to Sa'daddin Barda'i, a famous linguist of 15th-century Azerbaijan. Sa'daddin S'adullah Barda'i was born in the city of Barda, a cultural center of medieval Azerbaijan. He lived at the beginning of the 15th century. Besides being the author of several works on Arabic linguistics, he also wrote poetry. (Nuraliyeva, 2009)

The scientist's work, "Hadaigud-dagaig," dedicated to linguistics, is widely disseminated. Dozens of manuscript copies of the work are preserved at the Institute of Manuscripts named after Mahammad Fizuli of ANAS. The "Catalogue of old printed books", which provides information about the old printed copy of the work, notes that the book printed in Simferopol in 1905 is about linguistics and consists of 281 pages. (Arabic-language books, 2010)

Sa'daddin Bardai's five-couplet poem, dedicated to the Kapaz plateau, is a comprehensive chronicle of the medieval history of that region. Although the poem is written in Arabic, its title is in Azerbaijani as مدح الیلاق سمی کپز (Praise of the plateau called Kapaz). It occupies folio 84b of the manuscript coded B-



5696 (Al-Barda'i: 84b). The cover is made of cardboard with greenish paper. It was copied with black ink. It was copied out in Rugi's handwriting with a shikasta sign. The paper is bluish, relatively thick, watermarked, and made in Europe. The first beyt of the five-couplet poem reads:

ان في المصطاف ماء باردات
كافيات شافيات صافيات

In al-Mastaf the water is (ice) cold.

It is practical, healing, pure.

"Al-Mastaf" refers to Kapaz plain. No other place is mentioned in the poem. There is enough ice-cold water here that is effective for cultivation, healing for health, and unpolluted, so pure that there is no danger in direct use.

انهاسلو انقبيلشربة
مروياتالوارداتالصاديات

It (they) brings calm like sweet syrup,

It makes the irrigated lands fertile.

These pure and sweet waters are an invaluable asset for both household needs and farm work. As is known, a large number of rivers flow from the Kapaz mountain, including Karachai, Buzlugchai, Sarichai, and Todan, among others. Their total number is fifteen. It is written in the third beyt:

بقعة منخولة بل خيرت
يرتضيها مالك لملشيات

(The land) is suitable for cultivation,

Stockbreeders will be satisfied here.

Like the abundant, life-giving water of the plateau, the soil is also fertile and productive. Arable land produces good crops. It is also helpful for animal husbandry. Its vast pastures and calm waters are a rich source of food for herds of animals in the hot summer months. Shepherds who feed their animals here are satisfied with the conditions. The fourth beyt of the poem reads as follows:

بيد انها في النواحي طانفا
گرجيات سارقات رازيات

But there are tribes in the regions (around),

Georgians, sarigs, razis.

The poet also writes that several tribes settled in the vicinity of this place, which is suitable for living and recreation. He mentions the name of the Georgians, then writes "Sarigat". In Arabic, the root "saraga" means "to steal". It can be assumed that after the 1139 earthquake, as a result of the death of countless people, the property left in Ganja (Janza) was looted by the king of Georgia, Doment, and his army. It is likely that the gates of Ganja would have been looted at that time. However, if we examine history, we will see that in the second millennium of our era, the ethnic groups of Basil, Onogur, Hun, Tuba, Avar, Khazar, Bozal, Scythian, Sok, Bulgar, Bun, and Suvar became a significant force in the Southwest Caucasus. In the 5th century, the Onogurs, Saragurs, Ogurs, Kufrigurs, and others from the Bun-Bulgar tribes moved to the southern Caucasus - Georgia and Azerbaijan (Kazimov, 2014: 13). Proceeding from this, it can be said that the poem mentions the existence of Saragurs and Rasayat tribes along with Georgians. Otherwise, the translation of the verse would be: "Georgians, thefts, misfortunes". However, it is evident from the poem's content that the poet is listing the tribes. It is written in the last, fifth beyt of the poem:

لزگيات طامعات طاوقات
هوزيات بوزيات قاريات

Lezgis, Tami's, Tavi's,

Hues, grays, blacks.

We were unable to obtain information from the sources about "Tami's" and "Tavigurs". There is a wealth of information about the tribes in the second verse. Mahammad Moin, explaining the term "huz", notes that this tribe, known as "Huzaye" in Syriac, is the name of a tribe residing in Khuzistan Province, located in southwestern Iran. (Moin, 1121) To protect the northern borders of the Sasanian Empire (226-651), the capital was relocated to the northeastern part of Azerbaijan. Geybullayev states that the toponyms of Lahij in Ismayilli district and Khizi in Absheron valley originated from the names of Lahijan and Khuzistan in Iran. It is likely that their relocation to this region coincided with the reign of Khosrow Anushiravan (531-579). These are the Tats who speak the new Persian dialect (Qeybullayev, 1986: 107). Abdur-Rashid Bakuvi, while providing information about Azerbaijan, states that it was a large settlement located between Kuhistan, Arran, and Arman (al-Bakuvi, 1971). Arman is ancient Urartu, which was always under the rule of the Turks after it was invaded by the Medes (URL 1).

As for "bozes", Mahmud Kashgari interprets this expression only as a color and writes that if an animal is in the color between white and red, it is called: "Boz koy", i.e., "grey sheep" (Kaşğari, 131). The word "boz" in "Tarama dictionary" means "unplowed soil", "water that obstructs the vision in the eye" (657). On the page where the poem is copied, the comments and translations given on individual words in the verses are also translated in color. It is noted that the expression "al-bozi" in Persian means "between black and white" in Turkish. In "Muntakhabati-lughati-Osmaniyya", the meaning of the word "boz" is interpreted somewhat broadly, and it is noted that a "very frisky and fast horse" is also referred to as "boz". It also carries the meanings of "clever vizier" and "man with a strong memory" (Munt. Lüg. Osman, 1298). The name of one of the 12th-century Persian judges was Boz-oba or Boz-aba. Eldaniz (Atabey) comes to his help when the governor of Ray joins with Abbas and wants to overthrow Sultan Masud. Abbas was killed in 1146 and Boz-oba a year later (Dursun, 1989). However, since the poem is about tribes, when we expand the research a bit and turn to other sources, we see that Geybullayev considers "buzal" or "bozal" to be among the Khazar tribes. The name of the Khazars, one of the Turkic-speaking peoples of Eastern Europe, meant "mountain tribe" (Riçard, 1990). Geybullayev notes that the name of the village of Bozalganlı in the Tovuz region is derived from the root "buzal" and connects geographical names such as Bozaleti, Buzala, and Bozaleani in Georgia with the migration of 2,000 Khazarian families to that region in the 9th century (Qeybullayev, 1986). Since the latter information is more appropriate, it is confirmed that the poem refers to the "bozes" from the Khazarian tribes.

The name of the last tribe in the poem, the original expression "garayat," is undoubtedly derived from the adjective "gara" (black). The Persian-Russian dictionary, which explains the toponymy of "Gare", notes that there is a village with such a name near Medina, inhabited by tribes with a good shooting culture (Pubinçik, 1979, 1159). According to the "Tarama dictionary," the word "black" also has meanings such as "black people" and "defect" (2252). Ibn al-Asir, while reporting on the horrors of the 1139 earthquake in his work "Kamil fit-tarikh", notes that the greatest horrors of the earthquake that occurred in the provinces of Azerbaijan and Arran in that year were manifested in Ganja. Every side was ruined. Losses were incalculable. It is said that 230,000 people died. Among them, the two sons of the country's governor, Black Sungar, also died in that earthquake. Murahidaddin Bahruz's castle was blown up, and a large amount of stock and property within the castle was destroyed (Asir, 1970). If we consider that dozens of tribes lived in the mountains at that time, each with its ruler and language that differed from others, it is natural that one of them was the tribe ruled by Black Sungar. This idea is confirmed by the "Great History of Islam". The source identifies one more branch of Turkish governors and commanders, such as Amir Gumushtekin Jandar, Amir Atabay Kara Sungur, Atabay Imadaddin Zangi, Atabay Eldeniz, and Atabay Zahiraddin Tughtekin, who played an important role in the history of the Great Seljuks and are attributed to the Khazars. He notes that in Azerbaijan, this ethnonym is reflected in the name of the "Garajurlu" tribe. The names "Gara Chopo" in Kyrgyzstan and "Karachor" in Western Siberia (17th century) are believed to have originated from here (Hakki, 1989). The geographical name "Garachop" on the territory of Georgia can also be attributed to this area. Thus, by reviewing Sa'daddin Bardai's five-beyt poem, we were able to uncover several topographical facts related to the mysterious nature of the Kapaz plateau, characterized by its fertile soil, abundant water,



and extensive pastures. Such facts help study the history of Azerbaijan, as they also reveal the country's ethnic composition at various historical stages.

The theme of Kapaz is also reflected in the creation of the genius Nizami, whom Azerbaijan gave to the world. Y. Bertels, who studied the classical poets of the Middle Ages from the East, paid special attention to the genius Nizami (Bertels, 1962). The poet wrote about the Ganja earthquake, which he witnessed in his poems "Treasure of Secrets", "Khosrov and Shirin", and "Igbalnameh", which is directly related to Mount Kapaz:

He saw an earthquake, which shook the sky,

Cities were destroyed and sunk into the ground.

When the mountains and rocks are shaken and fly away,

Destiny was covered in dust in an instant.

It was as if the Earth and sky were turned upside down (Ganjavi, 1982: 427)

The city, whose name appears in classical texts as Canza (Ganjavi, 1982: 663), was destroyed. Nizami excitedly describes this terrible scene, which resulted in the disintegration of Mount Kapaz and the formation of several lakes.

Bertels, who provided a philological analysis of the poem "Khosrov and Shirin", tells Khosrov in the language of Shahrukh that a powerful woman named Samira, known as Mahin Banu, rules the shores of the Caspian Sea and the mountains. She spends the summer in the Arman mountains (incorrectly, in Russian, it is given as Armenia; as mentioned above, Arman was a Turkic state), migrates to the Mughan plain in the spring, hunts in Abkhazia in the fall, and spends the winter in her capital, Barda (Bertels, 1962). That story is given as follows on page 39 b of the manuscript (Ganjavi, B 1200):

به فصل گل به موقان است جایش
که تا سرسبز باشد خاک پای
به تابستان شود بر کوه ارمن
خرامد گل به گل خرمن به خرمن
به هنگام خزان آید به ابخاز
کند در جستن نخجیر پرواز
زمستانش به بردع میل چیر است
که بردع را هوای گرمسیر است

The lush green Mughan in the blooming season becomes her bed,

During the summer, her place is the Arman land.

From planting to planting, flower to flower

When summer is over, when autumn is coming

She hunts in Abkhazia.

Barda's weather is so perfect,

She comes here every year in winter (22.63).

Nizami, who is a master of beautiful landscapes, skillfully describes the Kapaz mountain. In the description of Inhirag, later named Kapaz, he writes:

ز جرم کوه تا میدان بغرا
کشیده خط گل طغرا بطغرا
در آن محراب کو رکن عراق است
کمر بند ستون انحر اقا است.

From the mountains of Chorrum to the desert of Bughra,

Everywhere was covered in spring flowers,

It can be a shrine to Iraq

Alone at the foot of beautiful Inhirak, (Ganjavi, B 1200)

Everywhere is green. It is as if an emerald-colored carpet has been laid on the floor. Whoever watches this beauty forgets his sorrow. These places are entirely immersed in the beauty of spring. The beautiful Inhirak is a mihrab for Irak. Mirjalal Zaki, a prominent follower of Azerbaijan aruz studies and a valuable translator of Nizami's works, gives the verse in the translation of "Treasure of Secrets" as follows:

In Bughra square on Chirram mountain

Beautiful flowers have opened,

These are similar to the tugra of the king of the era

That mihrab (church) that supports Iraq

Looks like a belt around Inhirak's waist (Ganjavi, 2018)

The translator who gave the interpretation of the verse notes that Chirram is the name of a mountain in the Arman province. Bughra was the king of Kharazm, and Bughra Square also belonged to him in that area. The inscription with the first letters of the name and nickname of the king of the era, on the orders of the king, is called a Tughra. The translator who referred to Vahid Dastgirdi's critical text also touches on the wrong opinion of the Soviet orientalist Y. Marr. He reminds us that, according to Marr, "Irak" is part of Armenia. Inhirak is currently known as "Inshirak" (Ganjavi, 2018). Some researchers who benefited from Marr's incorrect conclusion led to the falsification of the text's shades and its Armenianization. Among other things, the website "Ganjur" - the Poets' Divan also repeated the same mistake:

ز جرم کوه تا میدان بغرا
کشیده خط گل طغرا به طغرا
در آن محراب کو رکن عراق است
کمر بند ستون انشراق است

Here, the name of the mountain is given as "Inshirak". According to the information provided by "Moin", it is reported that a mountain with the same name exists in the territory of Armenia (Moin, 1999: 186). Y. Marr also applied to "Moin" to confirm his opinion. This indicates the Armenianization of the text.

In the two examples mentioned earlier, the name of Kapaz mountain is given as انحرار (Inhirak). While reviewing six manuscript copies of Nizami Ganjavi's masnavi "Khosrov and Shirin" preserved at the Institute of Manuscripts named after Mahammad Fizuli, we encountered various images of the verse mentioned above. So, although the beyt is given in copy D-349, the name of the mountain is not written (Ganjavi, D 349: 393). The M-156 coded copy does not contain that beyt at all (24. Ganjavi N., m., t.y. (sheet 82 b). An exquisitely designed, gold-encrusted M-323 cypher copy, copied out in black ink, with nastalik handwriting. The cranberry-colored leather-covered cardboard binding is decorated with gold medallions. In the beyt mentioned in the text copied in the 15th century, the name of the mountain is given as الخراق (al-Kharak) (Ganjavi, M, 323: 34b). The verse mentioned in ciphertext M-325 reads as follows:

کمر بند بیستون انحرار است (Ganjavi, M -325: 84 b)

The name of the mountain is given as الخراق (al-Kharak) in the coded copy M-266, copied in the 19th century, on a thick cardboard covered with golden water, with drawings of flowers, birds, and butterflies on a black background, with grid drawings on the edges (Ganjavi, M-266: 38a).



Thus, one of the six reviewed copies did not include the beyt at all, while the other one did include the beyt, but the name of the mountain was not provided. In two instances, it was given as الخراق (al-Kharak), in one as انحراق (Inhirak), and another as انخراق.

Nizami Ganjavi's creativity is a deep ocean that scholars have spent their lives studying. In this field, many studies have been conducted in our southern neighbor, Iran. In this regard, Vahid Dastgardi and Behruz Sarvatian also made significant contributions. When we refer to the beyt mentioned above in the copies worked by both scholars, we found it in the following way. Vahid Dastgardi (URL 2)

ز جرم کوه تا میدان بغرا
کشیده خط گل طغرا بطغرا
در آن محراب کو رکن عراق است
کمر بند ستون انحراف است.

Behruz Sarvatiyan (URL 4)

ز خرم کوه تا میدان بغرا
کشیده خط گل طغرا بطغرا
در آن محراب کاو رکن عراق است
کمر بند ستون "الخراق" است.

As it can be seen, Vahid Dastgardi gave it as "انحراف" (Inhiraf) and Behruz Sarvatiyan gave it more differently as "ق" "الخراق" (URL 4).

In the copy of the work translated by Hamid Mammadzadeh, edited by Tahir Mammadzadeh and Ahmadagha Ahmadov, the translation of the paragraph is given as follows:

From Mount Chirram to Bughra Square

Be Irak's pillar at that altar at the historical moment

Like a pillar (winding), like a belt to the Tower of Inhirak

There was a rock-hewn monastery (Ganjavi, 1962).

In the copy translated jointly by Said Mirgasimov and Gulamhuseyn Behdili (Gencevi, 1962), as well as in the text translated into Uzbek by the Uzbek folk poet Jamal Kamal, the name of the mountain is given as "Inhirak" (Ganjavi, 2019). The beyt mentioned in the Russian version of "Khosrov and Shirin" published in the translation of G.Y. Aliyev and M.N. Osmanov is given as follows:

It can be considered part of the region of Iraq

Which is located in the belt of the Anharak fortress (Ganjavi, 1985).

There are historical sources that prove that the investigated mountain is modern Kapaz. Let's consider a few comments from Azerbaijani historians. Zakariyya al-Ghazvini writes about Harak-Kapaz Mountain: "The Harak fortress rises one pass from the city. There are fragrant herbs, abundant waters, and gardens around it. In the summer, the weather is delightful, and the inhabitants of Janza move there. Every family has a house here and they stay here until the cools fall. Famous people of Janza have beautiful mansions here" (Bunyatov, 1976). Another source writes: "Janza is located on the Daruran river and takes its source from the mountain called Murov. It is a very tall mountain and there is always fog at the top. They say that everyone can see this mountain from the top of the castle. However, the castle is not visible from the top of the mountain" (Bunyatov, 1976). It is known from here that there was also a castle called Harak at the top of the mountain.

Each of the works addressing the subject reminds us that the events took place around Ganja. Abdur-Rashid Bakuvi (second half of the 14th century - the beginning of the 15th century) writes: "Ganja is one of the fortified cities of Arran. It is close to Georgian cities. (All kinds of) blessings and grain abound. The population is religious. The Kargakas River flows there. Six months of the year, it flows from the side of the Georgian states. During the remaining) Six months of the year, it has no water. Its

inhabitants have a culture of silkworm rearing and sericulture. One passage from the city stands Harak Castle, surrounded by fragrant herbs, waters, and gardens. Since the weather is nice in summer, residents of Janza go there. At the top of the high mountains, there is a plant called "hur" that resembles the Syrian mulberry. It is an ointment for liver diseases. It can only be found in Janza and Shirvan. The genius, knowledgeable, and wise poet Abu Mahammad al-Nizami (Ganjavi) is from there (Bunyatov, 1971: 91; manuscript 56b-57a). Another interesting aspect of Bakuvi's notes is that he records the expression Harak in the form هراك. As for the lexical meaning of the word "harak", it is also stated in the sources that it means "camel with two humps" in Turkic languages (Bunyatov, 1976, 140). Kapaz Mountain had two peaks before the earthquake. An earthquake tore it apart.

The evidence from the sources once again proves that the ancient name of Kapaz is Harak. Harak is also the name of the castle built on this mountain. The reason why the word "harak" is given in different forms in different sources is that calligraphers, both unknowingly and sometimes knowingly, distorted it during copying. All these differences are most likely errors of copyists. It seems to have been as الحراك in the main version. Since the "ل" of the definite article is not clear, it is sometimes compared to "ن" and sometimes to the dot of "ح" and read as "خ". "ح" and "ه" as well as "ك" and "ق" are letters of the Arabic alphabet sounding close to each other and at the same time, because they are not words of Arabic origin, they were written as they were sounded and as a result, different versions were obtained. The historical name of the Kapaz mountain is Harak (al-Harak), and it has always been located within the territory of Azerbaijan.

Conclusion

Nizami Ganjavi, recognized today as a wise poet of the world, was from the ancient city of Azerbaijan, Ganja. It is commendable that on the occasion of Sheikh Nizami's 880th anniversary, on May 18, 2021, on the initiative of the Ganja City Youth and Sports Department, Nizami peak was conquered in the Kapaz mountain range and a plaque with the name of the poet was fixed at a height of 3080 meters. Finally, I would like to remind you that on August 16, 2021, the President of the Republic of Azerbaijan, Ilham Aliyev, mentioned the need to restore our historical geographical names in his speeches while visiting the Lachin and Kalbajar regions. In this regard, it would be appropriate to restore our ancient toponyms mentioned in the article.

References

- al-Bakuvi, A. R. (1971). *Kitab Talkhis al-Athar wa Aja'ib al-Malak al-Kahhar* (Z. M. Bunyatova, Trans., Ed.). Moscow: Nauka Publishing House, Main Edition of Eastern Literature.
- Barda'i, S. (n.d.). *Description of the plateau called Kapaz* [Manuscript No. B 5696]. Institute of Manuscripts named after Mahammad Fizuli of ANAS.
- Bartold, V. V. (1971). *Sochineniya* (Vol. 7). Moscow: Nauka Publishing House, Main Edition of Eastern Literature.
- Bertels, E. E. (1962). *Izbrannyye trudy: Nizami i Fizuli*. Moscow: Eastern Literature Publishing House.
- Bunyatov, Z. M. (1976). Materials from the works of al-Qazwini about Azerbaijan. *News of the Academy of Sciences of the Azerbaijan SSR: History, Philosophy, Law*, (3), Baku: Elm Publishing House
- Destgerdi, V. G. N. *Khosrov va Shirin*. <https://30book.com/Book/23716/>
- Ganjavi, N. (1960). *Khosrow va Shirin* (L. A. Khetagurov, Ed.). Baku: Institute of Oriental Studies, Academy of Sciences.
- Ganjavi, N. (1962). *Khosrow va Shirin* (S. Mirgasimov & G. Behdili, Trans.; M. Sultanov, Comm.). Baku: Academy of Sciences of the Azerbaijan SSR.



- Ganjavi, N. (1981). *Khosrow va Shirin* (H. Mammadzadeh, Trans. & Notes). Baku: Elm Publishing House.
- Ganjavi, N. (1982). *Iskandarnameh: Sharafnameh and Iqbalnameh*. Baku: Yazichi Publishing House.
- Ganjavi, N. (1982). *Khosrow va Shirin* (R. Rza, Trans.). Baku: Yazichi Publishing House.
- Ganjavi, N. (1985). *Khosrow va Shirin* (G. Y. Aliev & M. N. Osmanov, Trans. & Comm.). Baku: Elm Publishing House, Academy of Sciences of the Azerbaijan SSR.
- Ganjavi, N. (2018). *Khosrov va Shirin* (M. Zaki, Trans.). Baku: Qanun Publishing House, Institute of Literature named after Nizami of ANAS.
- Ganjavi, N. (2019). *Xusrav va Shirin* (J. Kamal, Trans.). Uzbekistan: Heydar Aliyev Azerbaijan Cultural Center.
- Ganjavi, N. (n.d.). *Khosrow va Shirin* [Persian manuscript, No. B-1200]. Institute of Manuscripts named after Mahammad Fizuli of ANAS.
- Ganjavi, N. (n.d.). *Khosrow va Shirin* [Persian manuscript, No. D-349]. Institute of Manuscripts named after Mahammad Fizuli of ANAS.
- Ganjavi, N. (n.d.). *Khosrow va Shirin* [Persian manuscript, No. M-156]. Institute of Manuscripts named after Mahammad Fizuli of ANAS.
- Ganjavi, N. (n.d.). *Khosrow va Shirin* [Persian manuscript, No. M-266]. Institute of Manuscripts named after Mahammad Fizuli of ANAS.
- Ganjavi, N. (n.d.). *Khosrow va Shirin* [Persian manuscript, No. M-323]. Institute of Manuscripts named after Mahammad Fizuli of ANAS.
- Ganjavi, N. (n.d.). *Khosrow va Shirin* [Persian manuscript, No. M-325]. Institute of Manuscripts named after Mahammad Fizuli of ANAS.
- Heybullae, G. A. (1986). *Toponimiya Azerbaydzhana (A historical-ethnographic study)*. Baku: Elm, Academy of Sciences of the Azerbaijan SSR, Sector of Archeology and Ethnography.
- Ibn al-Athir. (1979). *al-Kamil fi al-Tarikh* (Vol. 11). Beirut: Dar al-Sadir.
- Institute of Manuscripts named after Mahammad Fizuli of ANAS. (2010). *Catalogue of old printed books (Arabic-language books, Vol. 3)*. Baku: Nurlan Publishing House.
- Kapaz Mountain. https://az.wikipedia.org/wiki/K%C9%99p%C9%99z_da%C4%9F%C4%B1
- Kashghari, M. (2006). *Divan-i Lughat-it-Turk* (Vol. 3, R. Askar, Trans.). Vatan Publishing House.
- Kazimov, I. (2014). An examination of the language and ethnic composition of the Axis Turks. *Garapapaglar*, 11(87), 13–21. Institute of Linguistics named after Nasimi of ANAS.
- Mo'in, M. (1999). *Persian dictionary* (Vol. 6: Proper names: yat-yey(ay) lay). Amir Kabir Publishing Cooperation.
- Nizami Ganjavi. *Khosrov va Shirin*. <https://ganjoor.net/nezami/5ganj/khosro-shirin>
- Nizami Ganjavi. *Khosrov va Shirin*. <https://digikala.com/product/Behruz-Servetian>

- Nuraliyeva, T. (2009). *Catalogue of endowed manuscripts I*. Baku: Nurlan Publishing House, Institute of Manuscripts named after Mahammad Fizuli of ANAS.
- Rubinchik, Y. A. (1970). *Persidsko-russkiy slovar'* (Vol. 2).
- Türk Dil Kurumu. (1963). *Tarama sözlüğü*. Ankara: Türk Dil Kurumu Yayınları.
- Unknown author. (1298). *Muntakhabat-i lughat-i Osmaniyya* (Vol. 1 of 7).
- Vurghun, S. (1935). *Azerbaijan* (Fund 27, list 1, s.v.7, sheet 5). Institute of Manuscripts named after Mahammad Fizuli.
- Weeks, R. V. (Ed.). (1990). *Müslüman halklar ansiklopedisi* (Vol. 1). [Encyclopedia].
- Yıldız, H. D. (Ed.). (1989). *Doğuştan günümüze büyük İslam tarihi* (Vol. 7). Çağ Yayınları.